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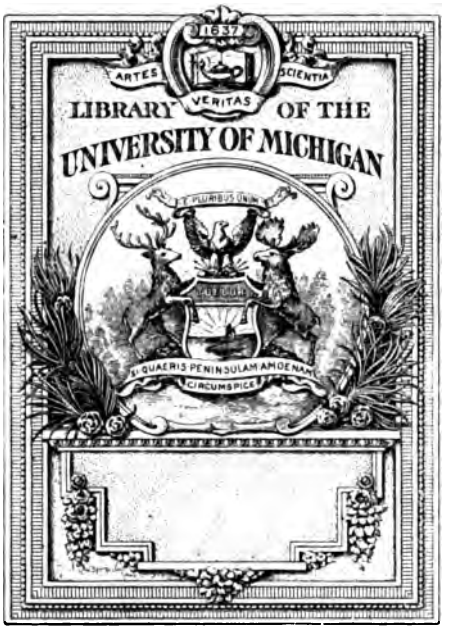
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THE

WORKS

OF

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JOHN DONNE, D.D.,

DEAN OF SAINT PAUL'S,

1621—1631.

WITH A MEMOIR OF HIS LIFE.

BY

HENRY ALFORD, M.A.,

VICAR OF WYMESWOLD, LEICESTERSHIRE, AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

IN SIX VOLUMES.

VOL. I.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XXXIX.

TO

THE RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF LINCOLN,

THIS REPUBLICATION OF THE WORKS OF DOCTOR DONNE,

IS DEDICATED,

AS A TOKEN OF UNFEIGNED RESPECT,

BY

HIS LORDSHIP'S FAITHFUL AND OBEDIENT SERVANT,

THE EDITOR.

EDITOR'S PREFACE.

THE republication of the theological works of Dr. Donne appeared to me highly desirable on my first reading the eighty sermons in 1831. On the appearance of Mr. COLERIDGE'S *Table Talk*, in which he expresses very strongly his wish to the same effect, my desire was ripened into a plan of editing a selection from the sermons. I was fully sensible of my inadequacy, especially in antiquarian learning, to the task of giving a complete edition of Donne, as old authors are now edited: but I was willing to have enlarged opportunities of studying what appeared to me to be one of the earliest and best expositions of the divinity of our English church; and desirous that my first literary labour should be one likely to confer a benefit upon that Church, and upon English literature in general. With this view I made application to several publishers; but it was not till the spring of 1837 that I found one who was willing to undertake the work. It was then proposed, that a selection from the Sermons should be made, which should not exceed four octavo volumes. On this plan the edition was begun; and before it was altered, and a complete republication resolved on, Sermons X. and XI. of the folio eighty Sermons, had been marked for omission, and the numbers had proceeded from the IXth; so that from that Sermon to the LXIInd, where those two are inserted, the Sermons in our edition are numbered two short of those in the folio eighty Sermons. I had

also, while a selection was contemplated, taken the liberty of omitting one or two passages containing allusions, common at the time when they were delivered, but likely to offend modern readers, and to be laid to my charge as the professed selector. Upon the change of plan, however, although it was too late to remedy the omissions which had been made, I adhered scrupulously to the text of my author. So that, except in those instances, (which are no more than above-mentioned,) the reader has these Sermons in their original unmutilated form.

Circumstances arising from the great difficulty of obtaining the second and third folio volumes of Sermons, have occasioned the filling up of Vol. III. of this edition with the Devotions, to the interruption of the Sermons.

The Letters will be found valuable both from their intrinsic merit, and from their use in illustrating the life and times of their Author. This latter service is however considerably diminished, by many of them being, in the old edition, published without dates.

From the Poems I have pruned, some may be disposed to think, too unsparingly. It was my object to publish as many as might well consist with the other parts of the work which I was editing; and to avoid as much as possible the strange jumble of subjects and chronological arrangement, which appears in the old edition: where Hymns and Love-elegies, purity and licentiousness, the works of repentant age and unbridled youth, are recklessly placed in company. This misrepresentation (for such it is) of the genius of a great man I have endeavoured to rectify; and as the last class of Poems did not accord with the nature of the publication work, I have omitted them altogether. I could wish

the whole Poems were well edited, (the Satires especially would repay the labour,) but it seemed to me that the character of this book being theological, the Poems which were to be inserted should be of the same stamp.

The other works of Donne, not published here, are—

1. Pseudo-martyr; that those which are of the Roman religion in this kingdom, may and ought to take the oath of allegiance. 4to. 1610.
2. Biathanatos; a declaration of that paradox or thesis, that self-homicide is not so naturally sin, that it may never be otherwise. (On this, see Letter LVI., Vol. VI. p. 372.)
3. Essays in Divinity, before he entered into holy orders. 12mo. 1651.
4. Ignatius his Conclave; or his Inthronisation in a late Election in Hell; wherein many things are mingled by way of satyr; concerning the disposition of Jesuits; the creation of a new hell; the establishing of a church in the room. There is also added an Apology for Jesuits. All dedicated to the two adversary angels, which are protectors of the papal consistory, and of the college of Sorbon. 12mo. 1653.
5. Paradoxes, Problems, Essays, Characters; to which is added a book of Epigrams, written in Latin, but translated into English, by J. Maine, D.D. 12mo. 1652.

The pleasing duty remains, of expressing my thanks to those who have encouraged and assisted me in preparing this work for the press. The first place among these is due to the Rev. J. T. Stainforth, of Camberwell, who, having in his possession the second and third folio

volumes of Donne's Sermons, and having heard of the long and fruitless search for them, in which my publisher and myself had been engaged, most generously presented them to me for the purpose of reprinting. The reader will better be able to appreciate this gentleman's generosity, when he is reminded that for this use nothing less is required, than the cutting up and destruction of the original volume.

To Frederick Holbrooke, Esq., of Parkhurst, in Kent, we are indebted for the use of his picture, by Vandyke, to form the beautiful engraving which is prefixed to this volume.

I received from G. Steinman Steinman, F.S.A., some notices of the children of Donne, which appear in p. xxvii.

I am also indebted to Henry Nelson Coleridge, Esq., for his permission to reprint the valuable notes of the late Mr. Coleridge on some of the former Sermons*.

The present volumes may be considered as an experiment, how far the present English public are desirous to retrieve the treasures of divinity and eloquence contained in the writers immediately following the Reformation. Should they be favourably received, I should rejoice to follow a pursuit so congenial to my calling and studies, as the editing others of a similar kind.

WYMESWOLD,
Dec. 26, 1838.

* On examining these notes for the purpose of preparing them for the press, it was found that the putting them in the form of regular comments would impair much of their freshness and character. They belong to Coleridge, and will not bear to be detached from a book in which he is the leading subject. The Editor strongly recommend their study to all readers of Donne.

LIFE OF DR. DONNE.

It is not my intention, while Walton's *Life of Donne* is in the hands of so many, to follow in his footsteps, much less to attempt to supersede his work; but simply, as Editor of the following Sermons, to put the reader in possession, in a concise form, of the principal particulars respecting their author, which he will find it desirable to know. This Memoir will therefore pass lightly over matters of mere antiquarian interest, dwelling more upon the individual than upon the accidents by which he was attended, and being more of a critical than a strictly biographical nature.

John Donne was born in London in 1573. He was educated first by a private tutor at home, then at Hart Hall, in Oxford, and finally at Trinity College, Cambridge. He took no degree at either University, his parents having brought him up in the Romish church, and being averse to his taking the necessary oaths. At the age of seventeen, he was admitted of Lincoln's Inn, where he studied the law[1], and at the same time advanced, under able masters, in the other branches of learning. The bent of his mind was soon shown in a decided preference of theological study. He had grown up amongst conflicting opinions; and the faith of his most intimate college friends had been opposed to his domestic lessons, and to the influence of his present tutors, who, we are told, were

[1] The reader may see the fruits of Donne's legal studies scattered throughout the Sermons. I would especially refer him to vol. VI., p. 79. seq., Sermon CLI., for a fine exposition of the nature of all law.

instructed to confirm him in Romish doctrines. It was natural therefore, at his time of life, that he should wish to be informed of the state of the controversy between the two churches. With this view he studied diligently, and (as it appears) candidly, the principal writers on either side. The result of this examination was, that he became convinced of the reasonableness of the course which the reformed churches had pursued, and attached himself to that established in this country. In pronouncing upon this his decision, while we allow on the one hand that the bias of external things was in favour of the reformed doctrines, and suppose all that influence which will be exercised by such a preponderance, even on a candid inquirer, we must remember, first, that at that time he had no design of taking orders; and principally, that to such a mind as his, the glories of the Roman church, her external conformity to one great idea, her skilful use of the weapons of scholastic reasoning, and her approval of that ascetic sanctity of which the seeds were even now sown in himself, must have formed powerful recommendations in her favour. The spirit with which the search was undertaken may be best described in his own words, in the Preface to his *Pseudo-martyr*.

"They who have descended so low as to take knowledge of me, and to admit me into their consideration, know well that I used no inordinate haste, nor precipitation in binding my conscience to any local religion. I had a longer work to do than many other men; for I was first to blot out certain impressions of the Roma religion, and to wrestle both against the examples an against the reasons, by which some hold was taken; a some anticipations early laid upon my conscience, both persons who by nature had a power and superiority c

my will, and others who, by their learning and good life seemed to me justly to claim an interest for the guiding and rectifying of mine understanding in these matters. And although I apprehend well enough, that this irresolution not only retarded my fortune, but also bred some scandal, and endangered my spiritual reputation, by laying me open to many misinterpretations; yet all these respects did not transport me to any violent and sudden determination, till I had, to the measure of my poor wit and judgment, surnamed and digested the whole body of divinity, controverted between ours and the Roman church. In which search and disquisition, that God, which awakened me then, and hath never forsaken me in that industry, as he is the author of that purpose, so is he the witness of this protestation; that I behaved myself and proceeded therein with humility and diffidence in myself; and by that, which by his grace, I took to be the ordinary means, which is frequent prayer, and equal and indifferent affections."

In the year 1596, Donne accompanied the Earl of Essex on his Spanish expedition, and afterwards on that to the Azores, in the following year. He remained some time abroad, principally in Italy and Spain, having been disappointed of a scheme of visiting the Holy Land. When he returned home is uncertain; but it appears by a passage in his sermons[1] that he was in England at the

[1] "Consider the tears of Richmond this night, and the joys of London, at this place, at this time, in the morning; and we shall find prophecy even in that saying of the poet, *Nocte pluit tota*, Showers of rain all night, of weeping for our sovereign; and we would not be comforted, because she was not; and yet, *redeunt spectacula mane*, the same hearts, the same eyes, the same hands, were all directed upon recognitions and acclamations of her successor, in the morning." Sermon CLIII., on the Anniversary of the King's Accession; vol. VI., p. 136.

death of Elizabeth, in March 1603. About that same time he was appointed secretary to Sir Thomas Egerton, lord keeper, who was afterwards made chancellor, under the title of Lord Ellesmere, by James I. In this situation he was on the high road to State preferment, being much esteemed by those in power, and pronounced a fit person for advancement; had not his marriage, which was rather unfortunately brought about, than itself unfortunate, placed an insurmountable obstacle in the way of his prospects. It took place in 1603 or 1604; at which time, or soon after, his father-in-law, Sir George Moore, resenting the step which he had taken, procured his dismissal from Lord Ellesmere's services, and his committal to prison. He does not appear to have remained there long; but his dismissal and a lawsuit, in which he was involved to gain possession of his wife, had materially reduced his means of subsistence. The kindness of a relation (Sir Francis Woolley, of Pilford in Surrey) sustained himself and his rising family, until a reconciliation could be effected with his father-in-law; who consented to give him an allowance, not sufficient however to enable him to live in comfort. We find him at this time bitterly complaining in his letters of the straitness of his circumstances. After the death of Sir Francis, Donne resided with his family at Micham in Surrey; and now it appears that the tide of his affairs began to take a favourable turn, many of the nobility and persons about court visiting and corresponding with him.

During his residence with his relation and at Micham he applied himself to the study of the civil and canon law; and his declining a proposal made to him by Dr Morton, afterwards Bishop of Durham, of entering holy orders, seems to show that he had marked out for himself

a course of civil employment. To this time must be referred some applications for vacant places, found in his letters.

From Micham, after the year 1607, he removed with his family to the house of his friend and patron, Sir Robert Drury, in Drury Lane. There he had apartments assigned him, and rapidly advanced in intercourse and favour with the chief men of the time, being frequently at court, and having engaged the notice of the king as a man of wit and learning.

Before the year 1610[3], Donne accompanied Lord Hay and his friend, Sir Robert Drury, on an embassy to Henry IV. at Paris. There an incident happened to him which would not be worth mentioning, were it not that his biographers do not notice attendant circumstances which serve to throw light upon it. He had left his wife near her confinement, and had been nearly deterred from his journey by her saying, that she had a foreboding of ill in his absence. In one of his letters from Paris (Letter XXIX. of the present collection) he writes in extreme anxiety, complaining of his not having heard from England, and being ignorant "whether he were diminished by the loss of a wife, or increased by the birth of a child." What wonder if such a mind, in such a state, should figure to itself the appearance related in Walton; which appearance after all was most likely not a little shaped and modified by the event when known? The coincidence of time, even though it were fully established,

[3] The year of Henry the Fourth's assassination. That Donne made two visits to Paris, seems not to have been seen by Walton, or Dr. Zouch, his editor. It is evident from the letter written from Paris, during the regency of Mary de Medicis, in which he speaks of his having noted the young king's disposition, when he was there before in his father's life-time. See Letter XLVII.

is not inexplicable, considering the state in which Mrs. Donne had been left, and the careful notice which would have been taken by her absent husband. There is also a consideration which has never been sufficiently entered into; how far the prevalent belief of these ages in many supernatural occurrences may have actually influenced the imagination of mankind, and endowed it with greater powers of calling up visible (though not material) objects, than it now generally possesses.

On his return he seems to have further advanced in favour with the king and court. During a controversy at table respecting the much-disputed points of supremacy and allegiance, James was so pleased with the arguments used by Donne, that he laid his commands on him to collect them into a Treatise for publication. This he did, under the title of *Pseudo-martyr;* "wherein out of certain propositions and gradations this conclusion is evicted, that those which are of the Roman religion in this kingdom, may and ought to take the oath of allegiance[4]." This was published in 1610; and the king on perusal of it, having before promised him employment, pressed him to enter into holy orders: to which, after a delay of two or three years, spent chiefly in the study of theology, he consented[5]. He was immediately made chaplain to the

[4] This has been pronounced the most valuable of his prose works; which may have been true, while vols. II. and III. of his Sermons were scarce, and perhaps unknown, and while the question treated in it was yet in agitation. The whole aspect of the subject is now so changed, that Pseudo-martyr has become of little interest. I have not republished it, there being so much more valuable matter in hand, and our book having far exceeded its originally intended size.

[5] During this time he again visited Paris; but on what errand, and in what company, does not, appear. The fact is beyond doubt from various letters, and one especially (Letter XLVII.) in which he relates various occurrences at the court of the Queen Regent, Mary de Medicis, and speaks of a former visit during King Henry the Fourth's life.

king; and declined various offers of benefices, from a wish to settle in London. About the same time he was admitted Doctor of divinity at Cambridge; not, however, without some reluctance on the part of the University, at the king's preferring him "before so many more worthy and ancient divines."

On his return from Cambridge he sustained a severe affliction in the loss of his wife, who died August 15, 1617, leaving seven of twelve children living. He gave himself up for some time to grief; and on his resuming his clerical duties, selected a situation and a subject expressive of the spirit of the time and the man, but somewhat at variance with the privacy of modern mourning. He preached his first sermon after the event in St. Clement Dane's church, where his wife lay buried, and on the text "I am the man that hath seen affliction by the rod of his wrath." Lam. iii. 1.

The preachership of Lincoln's Inn was soon after offered to him and accepted: where he remained, occasionally preaching at court, and in other places on special occasions, till the spring of 1619, when he was appointed to accompany the same Lord Hay, (who had since been created Earl of Doncaster,) on an embassy to the Prince Palatine, who had married the Princess Elizabeth[a]. He returned in the following year: and in the next, 1621, was appointed by the king to the Deanery of St. Paul's; and about the same time the Vicarage of St. Dunstan's in the West, the advowson of which had been given him before

[a] See Hume, chapter XLVIII., years 1610, 1620. Donne's judgment of the strife which engendered the thirty years' war is given in his Sermon of valediction, at his going into Germany; he says he is going to "those kingdoms, where ambition on one side, and a necessary defence from unjust persecution on the other side, hath drawn many swords." Sermon CXLVIII.

by the Earl of Dorset, came to him by the death of Dr. White. Other smaller pieces of preferment are mentioned as having fallen to him; so that from a state which had been one of anxious penury, he was raised to comparative affluence, and enabled, as he afterwards expressed it, to be useful to his father-in-law, Sir George Moore, to his other friends, and to the poor.

At the next meeting of parliament he was chosen prolocutor to convocation; and was frequently appointed to preach before the king, and on various public occasions.

On one of these, he was suspected of favouring in his sermon the then much prevailing sentiments of puritanism, especially the notion that the king was inclining towards popery. This cast him for a while under the royal displeasure; which, however, an interview and explanation dispelled. (See Letter LXXV., vol. VI., p. 392.)

Three years after his accepting the deanery he had a dangerous illness, during which his *Devotions* were composed. From this he recovered so as to be able to resume his duties: but the shock appears to have enfeebled beyond restoration a frame never strong, and several times (as appears by his letters) shaken by severe sickness. He continued to decline till the summer of 1630, when at the house of his daughter, Mrs. Harvey, at Abrey-hatch in Essex, he was seized with the attack, which terminated in his death, March 31, 1631.

He continued preaching till a very short time before this his last illness. The last sermon in this collection was preached February 12, 1630, and was said by those who heard it to have been his own funeral sermon; so like death was his appearance, and so solemn the subject which he had chosen.

Having given this short, and for the most pa

already well known summary of the principal events of Donne's life, I now come to the more legitimate task of an editor, viz.—a critical notice of his works.

As a preacher, in which light he will be principally viewed by the reader of these volumes, he was most highly valued by his illustrious contemporaries. It was an age of flattery; but the encomiums which I have collected below[7] will bear with them the evidence of

[7] Walton, a frequent hearer of Donne, thus characterises his preaching:—"A preacher in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; here picturing a vice so as to make it ugly to those that practised it; and a virtue, so as to make it beloved even by those that loved it not; and all this with a most particular grace and an inexpressible addition of comeliness."—*Life of Donne.* Ed. Zouch.

Mr. Chudleigh, one of the contributors of Elegies on Donne's death, has the following lines:—

"He kept his love, but not his object. Wit
He did not banish, but transplanted it;
Taught it both time and place, and brought it home
To piety, which it doth best become.
For say, had ever pleasure such a dress?
Have you seen crimes so shaped, or loveliness
Such as his lips did clothe religion in?
Had not reproof a beauty passing sin?"—*Id. ibid.*

In a Latin Poem, by Darnelly, the following description of his eloquence occurs:—

——— vidi
Audivi, et stupui, quoties orator in æde
Paulinâ stetit, et nurâ gravitate levantes
Corda oculosque viros tenuit: dum Nestoris ille
Fudit verba; omni quanto mage dulcia melle!
Nunc habet attonitos, pandit mysteria plebi
Non concessa prius, nondum intellecta; revolvunt
Mirantes, tacitique arrectis auribus astant.
Mutatis mox ille modo formaque loquendi
Tristia pertractat; fatumque, et flebile mortis
Tempus, et in cineres redeunt quod corpora primos.
Tum gemitum cunctos dare, tunc lugere videres,

genuineness and real feeling. His royal master, no mean judge of ability, except in his own case, first foresaw his eminence in preaching, and ever afterwards valued himself on that discernment.

Donne is a rare instance of powers first tried, and then consecrated. Having studied, not by compulsion, but by choice, the whole body of divinity, and matured his judgment on controverted points, in the fulness of

Forsitan a lacrimis aliquis non temperat, atque
Ex oculis largum stillat rorem."

In an Elegy by Mr. R. B.—

"Methinks I see him in the pulpit standing,
Not ears, nor eyes, but all men's hearts commanding,
When we that heard him, to ourselves did feign
Golden Chrysostom was alive again;
And never were we wearied, till we saw
His hour (and but an hour) to end did draw."

In another by Mr. Mayne of Christ Church:—

"Thou with thy words could'st charm thine audience,
That at thy sermons, ear was all our sense;
Yet have I seen thee in the pulpit stand,
Where we might take notes, from thy look, and hand;
And from thy speaking action bear away
More sermon, than some teachers use to say.
Such was thy carriage, and thy gesture such,
As could divide the heart, and conscience touch.
Thy motion did confute, and we might see
An error vanquished by delivery.
Not like our sons of zeal, who to reform
Their hearers, fiercely at the pulpit storm,
And beat the cushion into worse estate
Than if they did conclude it reprobate,
Who can out-pray the glass, then lay about
Till all predestination be run out;
And from the point such tedious uses draw,
Their repetitions would make Gospel, law.
No, in such temper would thy sermons flow,
So well did doctrine, and thy language show,
And had that holy fear, as, hearing thee,
The court would mend, and a good Christian be."

age and mental strength he commenced his clerical labours. Hence we never find in him poverty of thought, but are rather sensible (as generally in reading the most eminent of human writings, and always in the Scriptures) that the store has been but sparingly dealt out, and that much more remained, if he would have said it. Having shone as a wit in an age of wit, and an age when wit was not confined to ludicrous associations, but extended to a higher skill of point and antithesis, and cunning interweaving of choice words, he gained his hearers by flattering their discernment; and served up to the English Solomon and his court, dark sentences, which, in these days, when we have levelled our diction for convenience, and use language as a mere machine, require some thoughtful unravelling before their meaning is detected. That he should have gained among the moderns the reputation of obscurity is no wonder; for, on the one hand, the language of one age will always be strange to those who live in, and are entirely of, another of a totally different character; and again, this intricacy of words frequently accompanies subtle trains of thought and argument, which it requires some exertion to follow. But it must be remembered that obscurity is a subjective term, that is, having its place in the estimation of him who judges, and not necessarily in the language judged of; and is therefore never to be imputed to an author without personal examination of his writings. And I am satisfied that such an examination of the sermons of Donne would result in his being cleared from this charge. A man is obscure, either from his thoughts being confused and ill-arranged; or from his language being inadequate to express his meaning; or because he affects obscurity. Neither of these three was the fault of Donne. Precision

and definiteness of thought, and studied arrangement of the steps of an argument, are to be found in all his sermons; and it is always more evident what he is proving, than whether his premises legitimately belong to that conclusion. "Whereunto all this tendeth" is a note which never need be placed in his margin, as far as the immediate subject is concerned. Again, his power over the English language, one rarely surpassed in its capabilities of ministering to thought, was only equalled by one or two of his great contemporaries. And the affectation of obscurity, (the resource of weakness and ignorance, and the greatest of crimes in a literary, much more in an ecclesiastical writer,) can hardly be laid to the charge of one so single-hearted in his zeal, and so far above such a meanness, both from his learning and genius. His faults in this matter are the faults of his time, somewhat increased by a mind naturally fond of subtilty and laborious thought. And even the real difficulties of his style will soon give way and become familiar to the reader, who is capable of discovering and appreciating the treasures which it contains.

But it is not in diction, or genius, or power of thought, that we must look for the crowning excellence of these Sermons. We find in them, what we feel to be wanting in most of the great preachers of that and the succeeding age, a distinct and clear exposition of the doctrines of redemption, as declared in the Scriptures and believed by the Church in England. This too is se forth, without any dread of that poisonous maxim, "th further from Rome, the nearer the truth;" to the wo ing of which we owe most of the dissent from, and ignorance in, the present English church. That th remarks are not to be taken without exception; t

Donne does fall, upon comparatively minor points, into very many puerilities and superstitions; that the implicit following of the Fathers is, in divinity, his besetting fault, and often interferes with his lucid declarations of the truth, no impartial reader of his sermons can deny[s]. Still when all these have been amply allowed for—all the obnoxious or trifling passages struck out—I think every reader will be equally convinced, that there is left unimpaired a genuine body of orthodox divinity (in the best sense of the words) not to be found, perhaps, in any other English theologian.

In his expositions of Scripture he follows chiefly the close and verbal method of the day: which though it frequently leads him to make too much of an indifferent word, never allows the passing over of an important one; and the want of which is, perhaps, more to be regretted in modern divinity, than its use despised in ancient. His

[s] I have selected a few passages which may enable the reader shortly to exemplify the above remarks:—

For an exposition of the doctrine of redemption free and universal, by the assumption of the human nature by Christ, see vol. I., p. 566, line 36.

On the Church, and the Scripture, see vol. I., p. 418, l. 33; vol. IV., p. 176, l. 20.

On the Sacraments—Baptism, see vol. I., p. 583, l. 12.

Baptism and the Lord's Supper, see the whole of Ser. 78, vol. III., p. 414.

The sacrificial nature of the Lord's Supper, vol. VI., p. 39, l. 21, seq.

The real presence, in ditto, vol. III., p. 327, l. 13—22; vol. I., p. 479, l. 5—10.

Prayer for the dead entered into, Ser. 77, vol. III.

His judgment of the Roman Church, Ser. 99, vol. IV., p. 295, l. 4.

Confession to the priest, Ser. 66, vol. III., p. 563, l. 22, seq.

Estimation of the fathers by the Roman Church, vol. III., p. 309, l. 18, seq.

Prayer to saints; vol. III., p. 320, l. 7.

For an instance of puerility and superstition, see vol. I., p. 456, l. 12.

arrangements are often artificial and fanciful; but always easily retained, and instructive to the Scripture student. It has been observed of him, that he has the faculty of making whatever he touches upon to appear important. It should, perhaps, rather have been said, that he resolves all minor matters into more important ones, and by constantly fixing the attention of his hearer on the great objects of Christian faith, and bringing every doctrine and opinion to bear upon them in greater or less degree, invests every subject with a dignity which does not belong to it, considered apart.

In illustration by simile or allusion, Donne shows the true marks of great genius. The reader of the following Sermons will find sentences and passages which he will be surprised he never before had read, and will think of ever after. In depth and grandeur these far surpass (in my judgment) the strings of beautiful expressions to be found in Jeremy Taylor; they are the recreations of a loftier mind; and while Taylor's similes are exquisite in their melody of sound, and happy in external description, Donne enters into the inner soul of art, and gives his reader more satisfactory and permanent delight[*].

[*] I have subjoined one or two specimens as a foretaste to the reader. Speaking of eternity, he says:—"A day that hath no *pridie*, nor *postridie;* yesterday doth not usher it in, nor to-morrow shall not drive it out. Methusalem, with all his hundreds of years, was but a mushroom of a night's growth, to this day; all the four monarchies, with all their thousands of years, and all the powerful kings, and all the beautiful queens of this world, were but as a bed of flowers, some gathered at six, some at seven, some at eight, all in one morning, in respect of this day." Vol. III., p. 326.

"Our flesh, though glorified, cannot make us see God better, nor clearer, than the soul above hath done, all the time, from our death to our resurrection. But as an indulgent father, or a tender mother, when they go to see the king in any solemnity, or any other thing of observation and curiosity, delights to carry their child, which is flesh of thei

Sir Thomas Browne is, perhaps, the writer whose style will be most forcibly recalled to the mind of the reader by many parts of these Sermons; but here again Donne has immeasurably the advantage. While the one is ever guessing at truth, the other is pouring it forth from the fulness of his heart. While the one in his personal confessions keeps aloof and pities mankind, the other is of them, and feels with them.

Donne's epistolary writings are models in their kind. Laboured compliments, and studied antitheses have seldom been so ably or pleasingly strung together; or playfulness and earnest, pathos and humour, more happily blended.

His poems were mostly written in his youth; his satires, according to one of the panegyrics on him, before he was twenty. It has been remarked, that the juvenile poems of truly great men are generally distinguished by laborious condensation of thought; and the remark is amply borne out in this instance. This labour of compression on his part has tended to make his lines harsh and unpleasing; and the corresponding effort required on the reader's part to follow him, renders most persons insensible to his real

flesh, and bone of their bone, with them, and though the child cannot comprehend it as well as they, they are as glad that the child sees it, as that they see it themselves;—such a gladness shall my soul have, that this flesh (which she will no longer call her prison, nor her tempter, but her friend, her companion, her wife), that this flesh, that is, I, in the re-union and redintegration of both parts, shall see God: for then one principal clause in her rejoicing, and acclamation, shall be, that this flesh is her flesh; *in my flesh shall I see God.*" Vol. IV., p. 239.

"O what a Leviathan is sin, how vast, how immense a body! and then what a spawner, how numerous! Between these two, the denying of sins which we have done, and the bragging of sins which we have not done, what a space, what a compass is there, for millions of millions *of sins!*" *Vol. IV.*, p. 370.

merits. That he had and could turn to account a fine musical ear, is amply proved by some of his remaining pieces[10]. Why Dr. Johnson should have called him a metaphysical poet, is difficult to conceive. What "wittily associating the most discordant images" has to do with metaphysics is not very clear; and Johnson, perhaps, little thought that the title which he was giving to one of the most apparently laboured of poets, belonged of all others to his immortal contemporary, who is recorded "never to have blotted a line". A greater man than Dr. Johnson, even Dryden, has said in his dedication of Juvenal to the Earl of Dorset, that Donne "affects the metaphysics;" probably meaning no more than that scholastic learning and divinity are constantly to be found showing themselves in his poems.

The personal character of Donne is generally represented to us to have undergone a great change, between his youth and the time when he entered holy orders. This representation is countenanced by the uniform tenor of deep penitence with which he speaks in his Sermons of his former life; and by the licentiousness of some of his poetical pieces. It would be wrong, however, to infer moral depravity solely from the latter circumstance, as this strain was in keeping with the prevalent taste of the times; and the object addressed in the Love-poems of the day, and the circumstances introduced, were often both equally imaginary. That his manners were the manners of the court and the society in which he lived, is the most reasonable and the most charitable sentence;

[10] See especially the piece, "Come live with me and be my love;" that written to his wife on parting from her to go into France, (vol. VI., p. 554,) and the opening of his Epithalamion on the marriage of the Princess Elizabeth,

and the reader who values what is truly valuable, will rather consider the holiness and purity of his more mature years, than any reproach which report or his writings may have fixed on his youth; and with the charity which "rejoiceth not in iniquity, but rejoiceth in the truth," will look rather on these Sermons and Devotions, in which he has built himself and the church a lasting memorial, than on the few scattered leaves, which betray after all, perhaps, no more than simplicity and fearlessness of natural disposition; and that he showed what others have concealed. Mankind are always more apt to judge mildly of one whose heart is open; and to sympathise where confidence is given. And we find, I think, that those writers with whose lives, and trials, and changes of opinion we are acquainted, and who speak to us not from the forbidding height of apathy, but as men giving and requiring sympathy, have always stood, other things being equal, highest in the public esteem. With no writer is this more the case than with Donne. Every Sermon is the voice of the same man; in every solemn appeal, every serious direction for self-searching and reflection, we see the footsteps of the same Providence, whose ways having been manifested to the preacher in his own experience, are by him imparted to the hearer. Egotism is a word which has obtained a bad name; but it must not be forgotten that it has a good sense; and that in this sense every truly great man is an egotist. For it is by intimate moral and critical acquaintance with himself that he becomes powerful over the thoughts and feelings of our kind in general; and, as the greatest of public speakers says in his Funeral Oration, That the praises of others are only tolerable up to a point of excellence, which the hearer thinks he could have

equalled[11], so it may be generally said of the productions of the greatest minds, that they are most valued, and take most hold of the universal heart of mankind, when the man uttering them is shown to have been what all might have been, and to have felt what all have felt[12].

I own I have indulged a hope, that these Sermons will become standard volumes in the English Divinity Library. For myself, what I have acquired from them has been invaluable; and I can only wish that they may give as much instruction and delight to the reader, as I have received in editing them.

WYMESWOLD,
Dec. 22, 1838.

[11] Thucydides, book II., chap. 35.

[12] It may be interesting to the reader to know that the marble figure of Donne in his shroud, which formed part of his monument in old St. Paul's, is the only relic which has been preserved whole from the ravages of the fire, and is now to be seen in the crypt.

THE following particulars respecting Dr. Donne's children, are taken from two Letters in the *Gentleman's Magazine*, for 1835, communicated by G. Steinman Steinman, F.S.A.

The doctor had twelve children, of whom six died during their father's life. Of these, however, only one is found recorded in the registers, namely, Lettice, buried in St. Giles', Camberwell, Jan. 9, 1626.

His eldest son, John Donne, was born in 1604. He is mentioned in his father's will (which is dated Dec. 13, 1630, and was proved April 5, 1631) with his brother and four sisters. He was educated at Westminster, and sent to Christ Church in Oxford. But he completed his studies at Padua, where he received the degree of L.L.D. and was afterwards admitted *ad eundem*, at Oxford.

He edited several of his father's works, and wrote dedications in the affected style of the time, but possessing no merit. He was also the author of some poetical trifles. He died in the winter of 1662, and was buried near the dial at the west-end of the churchyard of St. Paul's, Covent Garden. It is uncertain whether he was married; but in the marriage register at Camberwell, we find "John Donne was married to Mary Staples, 27th March, 1627."

Anthony à Wood has given a severe character of him, saying, That he proved no better all his life than an atheistical buffoon, a banterer, and a person of over-free thoughts: yet valued by Charles II. He adds, "That there is no doubt he was a man of sense and parts."

His second son, George Donne, was baptized at Camberwell, May 9, 1605. He is described in his father's funeral certificate as Captain and Serjeant-major of all

the forces in the island of St. Christopher. He was married and had a daughter, Margaret, baptized at Camberwell, March 22, 1637-8. In some of Dr. Donne's Letters he makes anxious inquiry for this son, who was then on his travels, and had not lately been heard of. (See vol. VI., p. 396, letter LXXIX.)

His eldest daughter, Constance, mentioned in the Letter, (vol. VI., p. 388,) married first, at Camberwell, December 3, 1623, Edward Alleyne, Esq. founder of Dulwich College; and secondly, (June 24, 1630,) Samuel Harvey, Esq. of Abrey Hatch, Essex, where her father died.

Bridget, the second daughter, unmarried at her father's death, married Thomas Gardiner, Esq. of Peckham.

Margaret, the third daughter, also unmarried at Dr. Donne's death, married Sir William Bowles; and lies buried in the porch of Chiselhurst church, Kent.

Of Elizabeth, the youngest daughter, nothing is known.

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SERMONS

PREACHED ON CHRISTMAS DAY.

SERMON I.

PREACHED AT ST. PAUL'S, 1622.

COLOSSIANS i. 19, 20.

For it pleased the Father, that in Him should all fulness dwell; and, having made peace through the blood of his cross, by Him to reconcile all things unto himself; by Him, whether they be things in earth, or things in heaven.

THE whole journey of a Christian is in these words; and therefore we were better set out early, than ride too fast; better enter presently into the parts, than be forced to pass through them too hastily. First, then, we consider the collation and reference of the text, and then the illation and inference thereof. For the text looks back to all that was said from the twelfth verse. For the first word of the text (*for*), which is a particle of connexion, as well as of argumentation, is a seal of all that was said from that place. And then the text looks forward to the twenty-third verse, where all these blessings are sealed to us, with that condition, *If ye continue settled in the gospel.* This is the collation, the reference of the text; for the illation, and inference, the first clause thereof, *For it pleased the Father, that in him should all fulness dwell*, presents a double instruction; first, that we are not bound to accept matters of religion, merely without all reason and probable inducements; and secondly, with what modesty we are to proceed, and in what bounds we are to limit that inquisition, that search of reason in matters of that nature. When the apostle presents to us here the great mystery of our reconciliation to God, he, in whose power it was not, to infuse faith into every reader of his epistle, proceeds by reason. He tells us, *That the Father hath translated us into the kingdom of his*

dear Son, the Son of his love[1]. That were well, if we were sure of it; if our consciences did not accuse us, and suggest to us our own unworthiness, and thereby an impossibility of being so translated. Why no, says the apostle, there is no such impossibility now, for, *Now we have redemption, and forgiveness of sins*[2]. Who should procure us that? *If a man sin against God, who shall plead for him*[3]? What man is able to mediate, and stand in the gap between God and man? You say true, says the apostle, no man is able to do it; and therefore, *He that is the image of the invisible God, he by whom all things were created, and by whom all things consist, he hath done it*[4]. Hath God reconciled me to God; and reconciled me by way of satisfaction? (for that I know his justice requires.) What could God pay for me? What could God suffer? God himself could not; and therefore God hath taken a body that could. *And as he is the Head of that body*[5], he is passible, so he may suffer; and, as he is the first-born of the dead, he did suffer; so that he was defective in nothing; not in power, as God, not in passibility, as man; for, *Complacuit; It pleased the Father, that in him, all fulness* (a full capacity to all purposes) *should dwell.* Thus far we are to trace the reason of our redemption, intimated in that first word, *for.* And then we are to limit and determine our reason in the next, *Quia complacuit*, because it was his will, his pleasure to proceed so, and no otherwise. Christ himself goes no farther than so, in a case of much strangeness, *That God had hid his mysteries from the wise, and revealed them unto babes*[6]; this was a strange course, but *ita est, quia*, even so, Father, for so it seemed good in thy sight. I would fain be able to prove to myself that my redemption is accomplished; and therefore I search the Scriptures; and I grow sure that Christ hath redeemed the world; and I search the Scriptures again, to find what marks are upon them, that are of the participation of that redemption, and I grow to a religious and modest assurance, that those marks are upon me. I find reasons to prove to me that God does love my soul; but why God should love men better than his own Son, or why God should love me better than other men, I must end in the reason

[1] Ver. 13. [2] Ver. 14. [3] 1 Sam. ii. 25. [4] Ver. 15.
[5] Ver. 18. [6] Matt. xi. 25.

of the text, *Quia complacuit*, and in the reason of Christ himself, *Ita est, quia*, It is so, O Father, because thy good pleasure was it should be so.

To pass then from the collation and reference, by which the text hath his coherence with the precedent and subsequent passages, and the illation and inference, by which you have seen the general doctrine, that reason is not to be excluded in religion, but yet to be tenderly and modestly pressed, we have here the person that redeemed us, and his qualification for that great office *(That all fulness should dwell in him)*. And then we have the pacification, and the means thereof *(Peace was made through the blood of his cross)*. And then the effect, the application of all this, to them for whom it was wrought *(That all things in earth and heaven might be reconciled to God by him)*. In the qualification of the person, we find *plenitudinem*, fulness, and *omnem plenitudinem*, all fulness, and *omnem plenitudinem inhabitantem*, all fulness dwelling, permanent. And yet, even this dwelling fulness, even in this person Christ Jesus, by no title of merit in himself, but only *quia complacuit*, because it pleased the Father it should be so. In the pacification (which is our second part,) *(Peace was made by the blood of his cross,)* we shall see first, *quod bellum*, what the war was, and then *quæ pax*, what the peace is, and lastly *quis modus*, how this peace was made, which was strange; *per sanguinem*, by blood; to save blood, and yet by blood. And *per sanguinem ejus*, by his blood, his who was victoriously to triumph in this peace; and *per sanguinem crucis ejus*, by the blood of his cross, that is, his death; the blood of his circumcision, the blood of his agony, the blood of his scourging, was not enough; it must be, and so it was, the blood of his cross; and these pieces constitute our second part, the pacification: and then in the third, the application, *(That all things might be reconciled to God,)* we shall see first what this reconciliation is, and then how it extends to all things on earth (which we might think were not capable of it); and all things in heaven (which we might think stood in no need of it). And in these three parts, the person and his qualification, the thing itself, the pacification, the effect of this, the reconciliation, the application, we shall determine all.

First, in the person that redeems us we find fulness. And there had need be so; for he found our measure full of sin towards God, and God's measure full of anger towards us; for our parts, as when a river swells, at first it will find out all the channels, or lower parts of the bank, and enter there, but after a while it covers and overflows the whole field, and all is water without distinction; so though we be naturally channels of concupiscencies, (for there sin begins, and as water runs naturally in the veins and bowels of the earth, so run concupiscencies naturally in our bowels,) yet, *when every imagination of the thoughts of our heart is only evil continually*[7]; then (as it did there) it induces a flood, a deluge, our concupiscence swells above all channels, and actually overflows all; it hath found an issue at the ear, we delight in the defamation of others; and an issue at the eye, *if we see a thief, we run with him*[8]; we concur in the plots of supplanting and destroying other men; it hath found an issue in the tongue, *our lips are our own, who is lord over us*[9]? We speak freely; seditious speeches against superiors, obscene and scurrilous speeches against one another, profane and blasphemous speeches against God himself, are grown to be good jests, and marks of wit, and arguments of spirit. It finds an issue at our hands, they give way to oppression, by giving bribes; and an issue at our feet, they are swift to shed blood; and so by custom sin overflows all, *omnia pontus*, all our ways are sea, all our works are sin. This is our fulness, original sin filled us, actual sin presses down the measure, and habitual sins heap it up. And then God's measure of anger was full too; from the beginning he was a jealous God, and that should have made us careful of our behaviour, that a jealous eye watched over us. But because we see in the world that jealous persons are oftenest deceived, because that distemper disorders them, so as that they see nothing clearly, and it puts the greater desire in the other to deceive, because it is some kind of victory and triumph to deceive a jealous and watchful person, therefore we have hoped to go beyond God too, and his jealousy. But he is jealous of his honour, jealous of his jealousy, he will not have his jealousy despised, nor forgotten, for therefore he visits upon the children,

[7] Gen. vi. 5. [8] Psal. l. 18. [9] Psal. xii.

to the third and fourth generation; when therefore the spirit of jealousy was come upon him, and that he had prepared that water of bitterness which was to rot our bowels[10], that is, when God had bent all his bows, drawn forth and whetted all his swords, when he was justly provoked to execute all the judgments denounced in all the prophets, upon all mankind, when man's measure was full of sin, and God's measure full of wrath, then was *the fulness of time*, and yet then *complacuit*, it pleased the Father that there should be another fulness to overflow all these in Christ Jesus.

But what fulness is that? *Omnis plenitudo, all fulness.* And this was only in Christ. Elias had a great portion of the spirit: but, but a portion Elizæus sees that that portion will not serve him, and therefore he asks a double portion of that spirit[11]; but still but portions. Stephen is full of faith[12]; a blessed fulness, where there is no corner for infidelity, nor for doubt, for scruple, nor irresolution. Dorcas is full of good works[13]; a fulness above faith; for there must be faith before there can be good works; so that they are above faith, as the tree is above the root, and as the fruit is above the tree. The Virgin Mary is full of grace, and grace is a fulness above both; above faith and works too, for that is the means to preserve both; that we fall not from our faith, and that dead flies corrupt not our ointment, that worldly mixtures do not vitiate our best works, and the memory of past sins, dead sins, do not beget new sins in us, is the operation of grace. The seven deacons were full of the Holy Ghost, and of wisdom; full of religion towards God, and full of such wisdom as might advance it towards men; full of zeal and full of knowledge; full of truth, and full of discretion too. And these were fulnesses, but they were not *all, all fulness.* I shall be as full as St. Paul, in heaven; I shall have as full a vessel, but not so full a cellar; I shall be as full, but I shall not have so much to fill. Christ only hath an infinite content and capacity, an infinite room and receipt, and then an infinite fulness; he would receive as much as could be infused, and there was as much infused as he could receive.

But what shall we say? Was Christ God before, and are

[10] Numb. v. 14. [11] 2 Kings ii. 9. [12] Acts vi. 5. [13] Acts ix. 36.

these accessory, supplementary, additional fulnesses to be put to him? A fulness to be added to God? To make him a competent person to redeem man, something was to be added to Christ, though he were God; wherein we see to our inexpressible confusion of face, and consternation of spirit, the incomprehensibleness of man's sin, that even to God himself there was required something else than God, before we could be redeemed; there was a fulness to be added to God, for this work, to make it all fulness, for Christ was God before; there was that fulness; but God was not Christ before; there lacked that fulness. Not disputing, therefore, what other ways God might have taken for our redemption, but giving him all possible thanks for that way which his goodness hath chosen, by the way of satisfying his justice (for howsoever I would be glad to be discharged of my debts any way, yet certainly, I should think myself more beholden to that man who would be content to pay my debt for me, than to him that should intreat my creditor to forgive me my debt,) for this work, to make Christ able to pay this debt, there was something to be added to him. First he must pay it in such money as was lent; in the nature and flesh of man; for man had sinned, and man must pay. And then it was lent in such money as was coined even with the image of God; man was made according to his image: that image being defaced, in a new mint, in the womb of the blessed Virgin, there was new money coined; the image of the invisible God, the second person in the Trinity, was imprinted into the human nature. And then, that there might be all fulness, as God, for the payment of this debt, sent down the bullion, and the stamp, that is, God to be conceived in man, and as he provided the mint, the womb of the blessed Virgin, so hath he provided an exchequer, where this money is issued; that is his church, where his merits should be applied to the discharge of particular consciences. So that here is one fulness, that in this person dwelleth all the fulness of the Godhead bodily[14]. Here is another fulness, that this person fulfilled all righteousness, and satisfied the justice of God by his suffering; there was no sorrow like unto his sorrow; it was so full that it exceeded all others. And then there is a third

[14] Coloss. ii. 9.

fulness, the church[15], (which is his body, the fulness of him that filleth all in all;) perfect God, there is the fulness of his dignity; perfect man, there is the fulness of his passibility; and a perfect church, there is the fulness of the distribution of his mercies and merits to us. And this is *omnis plenitudo*, all fulness; which yet is farther extended in the next word, *Inhabitavit*, *It pleased the Father, that all fulness should dwell in him.*

The Holy Ghost appeared in the dove, but he did not dwell in it. The Holy Ghost hath dwelt in holy men, but not thus; so, as that ancient bishop expresses it, *Habitavit in Salomone per sapientiam*[16], He dwelt in Solomon, in the spirit of wisdom; in Joseph, in the spirit of chastity; in Moses, in the spirit of meekness; but *in Christo, in plenitudine*, in Christ, in all fulness. Now this fulness is not fully expressed in the hypostatical union of the two natures; God and man in the person of Christ. For (concerning the divine nature,) here was not a dram of glory in this union. This was a strange fulness, for it was a fulness of emptiness; it was all humiliation, all exinanition, all evacuation of himself by his obedience to the death of the cross. But when it was done, (as the apostle speaks in another case,) lest the cross of Christ should be evacuated, and made of none effect[17], he came to make this fulness perfect by instituting and establishing a church, *The spirit of the Lord shall rest upon him*, says the prophet of Christ. There is a fulness in general for his qualification: the spirit of the Lord; but what kind of spirit? it follows the spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and of the fear of the Lord; we see the spirit that must rest upon Christ is the spirit in those beams, in those functions, in those operations, as conduce to government, that is, wisdom, and counsel, and power. So that this is Christ's fulness, that he is in a continual administration of his church; in which he flows over upon us his ministers, (for *of his fulness have all we received, and grace for grace*[18]: that is, power by his grace, to derive grace upon the congregation;) and so of his fulness, all the congregation receives too, and receives in that full measure, *That they are filled with all the*

[15] Eph. i. 23. [16] Remigius. [17] 1 Cor. i. 17.
[18] John i. 16.

fulness of God[19]; that is, all the fulness that was in both his natures, united in one person, when the fulness of the Deity dwelt in him bodily, all the merits of that person, are derived upon us in his word, sacraments, in his church; which church being to continue to the end, it is most properly said, in him, (in him, as head of the church,) all fulness, all means of salvation, dwell, and are to be had permanently, constantly, infallibly.

Now how came Christ by all this fulness, this superlative fulness in himself, this derivative fulness upon us? That his merits should be able to build, and furnish such a house, to raise and rectify such a church, acceptable to God, in which all fulness should dwell to the world's end? It was only because it pleased God, (for this personal name of the Father *(it pleased the Father)* is but added suppletorily by our translators, and is not in the original,) it pleased God to give him wherewithal to enable him so far, for this *complacuit* is, (as we say in the school,) *vox beneplaciti*, it expresses only the good will and love of God, without contemplation or foresight of any goodness in man; first, we are to consider this fulness to have been in Christ, and then from this fulness arose his merits; we can consider no merit in Christ himself before, whereby he should merit this fulness; for this fulness was in him before he merited anything, and but for this fulness he had not so merited. *Ille homo, ut in unitatem filii Dei assumeretur, unde meruit*[20]? How did that man (says St. Augustine, speaking of Christ as of the son of man,) how did that man merit to be united in one person with the eternal Son of God? *Quid egit ante? Quid credidit?* What had he done? nay, what had he believed? Had he either faith, or works, before that union of both natures? If then in Christ Jesus himself there were no *prævisa merita*, that God's foresight that he would use this fulness well, did not work in God, as a cause to give him this fulness, but because he had it of the free gift of God, therefore he did use it well and meritoriously, shall any of us be so frivolous, in so important a matter, as to think that God gave us our measure of grace, or our measure of sanctification, because he foresaw that we would heap up that measure, and employ that talent profitably? What canst thou imagine he

[19] Eph. iii. 19. [20] Augustine.

could foresee in thee? A propenseness, a disposition to goodness, when his grace should come? Either there is no such propenseness, no such disposition in thee, or if there be, even that propenseness and disposition to the good use of grace is grace, it is an effect of former grace, and his grace wrought before he saw any such propenseness, any such disposition; grace was first, and his grace is his, it is none of thine. To end this point and this part, *non est discipulus supra magistrum;* the fulness of Christ himself was rooted in the *complacuit*, it pleased the Father; (nothing else wrought in the nature of a cause,) and therefore that measure of that fulness which is derived upon us from him (our vocation, our justification, our sanctification,) are much more so; we have them, *quia complacuit*, because it hath pleased him freely to give them; God himself could see nothing in us till he of his own goodness put it into us. And so we have gone as far as our first part carries us, in those two branches, and the fruits which we have gathered from thence. First, those general doctrines, that reason is not to be excluded in matters of religion; and then, that reason in all those cases is to be limited with the *quia complacuit*, merely in the good pleasure of God. In which first part you have also had the qualification of the person that came this day to establish redemption for us, that in him there was fulness, (infinite capacity, and infinite infusion,) and all fulness, defective in nothing, (impassible and yet passible, perfect God and perfect man,) and this fulness dwelling in him, in him as he is head of the church, that is, visible, sensible means of salvation to every soul in his church. And so we pass to our second part, from this qualification of the person, *(It pleased the Father that in him all fulness should dwell,)* to the pacification itself, for which it pleased the Father to do all this, *that peace might be made through the blood of his cross.*

In this part St. Chrysostom hath made our steps our branches. It is much, says he, that God would admit any peace; *magis, per sanguinem*, more that for peace he should require effusion of blood; *magis, quod per ejus*, more, that it must be his blood, his that was injured, his that was to triumph; *et adhuc magis, quod per sanguinem, crucis ejus;* that it must be by the blood of his cross, his heart's blood, his death; and yet this was the case;

He made peace through the blood of his cross. There was then a war before, and a heavy war; for the Lord of Hosts was our enemy; and what can all our musters come to, if the Lord of Hosts, of all hosts, have raised his forces against us? There was a heavy war denounced in the *Inimicitias ponam*, when God raised a war between the devil and us. For if we could consider God to stand neutral in that war, and meddle with neither side, yet we were in a desperate case to be put to fight against powers and principalities, against the devil. How much more when God, the Lord of Hosts, is the Lord even of that host too? when God presses the devil, and makes the devil his soldier, to fight his battles, and directs his arrows, and his bullets, and makes his approaches and his attempts effectual upon us. That which is fallen upon the Jews now for their sin against Christ, that there is not in all the world a soldier of their race, not a Jew in the world that bears arms, is true of all mankind for their sin against God; there is not a soldier amongst them able to hurt his spiritual enemy or defend himself. It is a strange war where there are not two sides; and yet that is our case; for God uses the devil against us, and the devil uses us against one another; nay, he uses every one of us against ourselves; so that God, and the devil, and we, are all in one army, and all for our destruction; we have a war, and yet there is but one army, and we only are the country that is fed upon and wasted; from God to the devil we have not one friend, and yet, as though we lacked enemies, we fight with one another in inhuman duels; *Ubi morimur homicidæ*[21], (as St. Bernard expresses it powerfully and elegantly,) that in those duels and combats, he that is murdered dies a murderer, because he would have been one; *occisor lethaliter peccat, occisus æternaliter perit;* he that comes alive out of the field comes a dead man, because he comes a deadly sinner, and he that remains dead in the field is gone into an everlasting death. So that by this inhuman effusion of one another's blood, we maintain a war against God himself, and we provoke him to that which he expresses in Isaiah[22], "My sword shall be bathed in heaven; the sword of the Lord shall be made drunk with blood; their land shall be soaked with blood, and their dust made fat

[21] Ad milites Templa, ser. 1. [22] Isaiah xxxiv. 5.

with fatness." The same quarrel which God hath against particular men, and particular nations, for particular sins, God hath against all mankind for Adam's sin. And there is the war. But what is the peace, and how are we included in that? That is our second and next disquisition, *That peace might be made.*

A man must not presently think himself included in this peace, because he feels no effects of this war. If God draw none of his swords of war, or famine, or pestilence, upon thee, (no outward war,) if God raise not a rebellion in thyself, nor fight against thee with thine own affections, in colluctations between the flesh and the spirit; the war may last for all this. *Induciarum tempore, bellum manet, licet pugna cesset*[23]; though there be no blow stricken, the war remains in the time of truce. But thy case is not so good; here is no truce, no cessation, but a continual preparation to a fiercer war. All this while that thou enjoyest this imaginary security, the enemy digs insensibly under ground, all this while he undermines thee, and will blow thee up at last more irrecoverably than if he had battered thee with outward calamities all that time. So any state may be abused with a false peace present, or with a fruitless expectation of a future peace. But in this text there is true peace, and peace already made; present peace, and safe peace. *Pax non promissa, sed missa*, (says St. Bernard, in his musical and harmonious cadences,) not promised, but already sent; *non dilata, sed data*, not treated, but concluded; *non prophetata, sed præsentata*, not prophesied, but actually established. There is the presentness thereof; and then made by him who lacked nothing for the making of a safe peace; for, after his names of counsellor, and of the mighty God, he is called, for the consummation of all, *princeps pacis;* a counsellor, there is his wisdom; a mighty God, there is his power; and this counsellor, this mighty God, this wise and this powerful Prince, hath undertaken to make our peace; but how, that is next, *per sanguinem, peace being made by blood.*

Is effusion of blood the way of peace? effusion of blood may make them from whom blood is so abundantly drawn, glad of peace, because they are thereby reduced to a weakness. But in

[23] Gellius.

our wars such a weakness puts us farther off from peace, and puts more fierceness in the enemy. But here mercy and truth have met together; God would be true to his own justice, (blood was forfeited, and he would have blood,) and God would be merciful to us, he would make us the stronger by drawing blood, and by drawing our best blood, the blood of Christ Jesus. Simeon and Levi[24], when they meditated their revenge for the rape committed upon their sister, when they pretended peace, yet they required a little blood; they would have the Sichemites circumcised; but when they had opened a vein, they made them bleed to death; when they were under the soreness of circumcision, they slew them all. God's justice required blood, but that blood is not spilt, but poured from that head to our hearts, into the veins and wounds of our own souls; there was blood shed, but no blood lost. Before the law was thoroughly established, when Moses came down from God, and deprehended the people in that idolatry to the calf, before he would present himself as a mediator between God and them for that sin, he prepares a sacrifice of blood[25], in the execution of three thousand of those idolaters, and after that he came to his vehement prayer in their behalf. And in the strength of the law all things were purged with blood, and without blood there is no remission[26]. Whether we place the reason of this in God's justice, which required blood, or whether we place it in the conveniency that blood being ordinarily received to be *sedes animæ*, the seat and residence of the soul; the soul for which that expiation was to be, could not be better represented, nor purified, than in the state and seat of the soul, in blood; or whether we shut up ourselves in an humble sobriety to inquire into the reasons of God's actions, thus we see it was no peace, no remission, but in blood. Nor is that so strange, as that which follows in the next place, *per sanguinem ejus, by his blood.*

Before, under the law, it was in *sanguine hircorum*, and *vitulorum;* in the blood of goats and bullocks; here it is in *sanguine ejus*, in his blood. Not his, as he claims all the beasts of the forest, all the cattle upon a thousand hills[27], and all the fowls

[24] Gen. xxxiv. [25] Exod. xxxii. 28, and 32. [26] Heb. ix. 22.
[27] Psal. l. 10.

of the mountains, to be his; not his, as he says of gold and silver, the silver is mine, and the gold is mine[28]; not his, as he is Lord and proprietary of all by Creation; so all blood is his; no, not his, as the blood of all the martyrs was his blood, (which is a near relation and consanguinity,) but his so as it was the precious blood of his body, the seat of his soul, the matter of his spirits, the knot of his life, this blood he shed for me; and I have blood to shed for him too, though he call me not to the trial, nor to the glory of martyrdom. *Sanguis animæ meæ voluntas mea*, the blood of my soul is my will; *scindatur vena ferro compunctionis*, open a vein with that knife, remorse, compunction, *ut si non sensus, certe consensus peccati effluat*, that though thou canst not bleed out all motions to sin, thou mayest all consent thereunto. *Noli esse nimium justus; noli sapere plus quam oportet;* St. Bernard makes this use of those counsels, *Be not righteous overmuch, nor be not overwise*[29]; *cui putas venæ parcendum, si justitia et sapientia egent minutione*, what vein mayest thou spare, if thou must open those two veins, righteousness and wisdom? If they may be superfluously abundant, if thou must bleed out some of thy righteousness, and some of thy wisdom, *cui venæ parcendum*, at what vein must thou not bleed? Now in all sacrifices, where blood was to be offered, the fat was to be offered too. If thou wilt sacrifice the blood of thy soul, (as St. Bernard calls the will,) sacrifice the fat too; if thou give over thy purpose of continuing in thy sin, give over the memory of it, and give over all that thou possessest unjustly and corruptly got by that sin; else thou keepest the fat from God, though thou give him the blood. If God had given over at his second day's work, we had had no sun, no seasons; if at his fifth, we had had no being; if at the sixth, no Sabbath; but by proceeding to the seventh, we are all, and we have all. Naaman, who was out of the covenant, yet, by washing in Jordan seven times[30], was cured of his leprosy; seven times did it even in him, but less did not. The priest in the law used a sevenfold sprinkling of blood upon the altar; and we observe a seven-fold shedding of blood in Christ; in his circumcision, and in his agony, in his fulfilling of that prophecy,—I gave my cheeks to them that plucked off the

[28] Hag. ii. 8. [29] Eccles. vii. 16. [30] 2 Kings v. 14.

hair[31],—and in his scourging, in his crowning, and in his nailing, and lastly, in the piercing of his side. These seven channels hath the blood of thy Saviour found. Pour out the blood of thy soul, sacrifice thy stubborn and rebellious will seven times too; seven times, that is, every day; and seven times every day; for so often a just man falleth[32]; and then, how low must that man be at last if he fall so often, and never rise upon any fall? and therefore raise thyself as often and as soon as thou fallest. Jericho would not fall[33] but by being compassed seven days, and seven times in one day. Compass thyself, comprehend thyself, seven times, many times, and thou shalt have thy loss of blood supplied with better blood, with a true sense of that peace which he hath already made, and made by blood, and by his own blood, and *by the blood of his cross*, which is the last branch of this second part.

Greater love hath no man than to lay down his life for his friend[34], yet he that said so did more than so, more than lay down his life, (for he exposed it to violences and torments,) and all that for his enemies. But doth not the necessity diminish the love? where a testament is, there must also of necessity be the death of the testator[35]; was there then a necesssity in Christ's dying? simply a necessity of coaction there was not; such as is in the death of other men, natural or violent by the hand of justice. There was nothing more arbitrary, more voluntary, more spontaneous than all that Christ did for man. And if you could consider a time, before the contract between the Father and him had passed, for the redemption of man by his death, we might say that then there was no necessity upon Christ that he must die; but because that contract was from all eternity, supposing that contract, that this peace was to be made by his death, there entered the *oportuit pati*[36], that Christ ought to suffer all these things, and to enter into his glory. And so as for his death, so for the manner of his death, *(by the cross,)* it was not of absolute necessity, and yet it was not by casualty neither, not because he was to suffer in that nation which did ordinarily punish such malefactors, (such as he was accused to

[31] Isaiah l. 6. [32] Prov. xxiv. 16. [33] Joshua vi.
[34] John xv. 13. [35] Heb. ix. 16. [36] Luke xxiv. 26.

be,) seditious persons, with that manner of death, but all this proceeded *ex pacto*, thus the contract led it, to this he was obedient, obedient unto death[37], and unto the death of the cross. By blood, and not only by coming into this world, and assuming our nature, (which humiliation was an act of infinite value,) and not by the blood of his circumcision or agony, but blood to death, and by no gentler nor nobler death than the death of the cross, was this peace to be made by him. Though then one drop of his blood had been enough to have redeemed infinite worlds, if it had been so contracted and so applied, yet he gave us a morning shower of his blood in his circumcision, and an evening shower at his passion, and a shower after sunset, in the piercing of his side. And though any death had been an incomprehensible ransom for the Lord of life to have given, for the children of death, yet he refused not the death of the cross; the cross, to which a bitter curse was nailed by Moses[38] from the beginning; he that is hanged is not only accursed of God, (as our translation hath it,) but he is the curse of God, (as it is in the original,) not accursed, but a curse; not a simple curse, but the curse of God. And by the cross, which besides the infamy, was so painful a death as that many men languished many days upon it before they died; and by his blood of this torture, and this shame, this painful and this ignominious death, was this peace made. In our great work of crucifying ourselves to the world too, it is not enough to bleed the drops of a circumcision, that is, to cut off some excessive and notorious practice of sin; nor to bleed the drops of an agony, to enter into a conflict and colluctation of the flesh and the spirit, whether we were not better trust in God's mercy for our continuance in that sin, than lose all that pleasure and profit which that sin brings us; nor enough to bleed the drops of scourging, to be lashed with viperous and venomous tongues, by contumelies and slanders; nor to bleed the drops of thorns, to have thorns and scruples enter into our consciences with spiritual afflictions; but we must be content to bleed the streams of nailings to those crosses, to continue in them all our lives, if God see that necessary for our confirmation; and if men will pierce and wound us after our deaths in our good name,

[37] Phil. ii. 8. [38] Deut. xxi. 23.

yea, if they will slander our resurrection, (as they did Christ's,) if they will say that it is impossible God should have mercy upon such a man, impossible that a man of so bad life, and so sad and comfortless a death, should have a joyful resurrection, here is our comfort, as that piercing of Christ's side was after the *consummatum est*, after his passion ended, and therefore put him to no pain, as that slander of his resurrection was after that glorious triumph; he was risen and had showed himself before, and therefore it diminished not his power; so all these posthume wounds and slanders after my death, after my God and my soul shall have passed that dialogue, *Veni Domine Jesu*, and *Euge bone serve*, that I shall have said upon my death-bed, Come Lord Jesu, come quickly, and he shall have said, Well done good and faithful servant, enter into thy Master's joy, when I shall have said to him, *In manus tuas Domine*, Into thy hands, O Lord, I commend my spirit, and he to me, *Hodie mecum eris in Paradiso*, This day, this minute, thou shalt be, now thou art with me in Paradise; when this shall be my state, God shall hear their slanders and maledictions, and write them all down, but not in my book, but in theirs, and there they shall meet them at judgment, amongst their own sins, to their everlasting confusion, and find me in possession of that peace made by blood, made by his blood, made by the blood of his cross, which were all the pieces laid out for this second part, with which we have done; and pass from the qualification of the person, (*it pleased the Father in him all fulness should dwell*,) which was our first part, and the pacification, and the way thereof, (*by the blood of his cross to make peace*,) which was our second, to the reconciliation itself, and the application thereof to all to whom that reconciliation appertains, *that all things, whether they be things in earth, or things in heaven, might be reconciled unto him.*

All this was done; he in whom *it pleased the Father that this fulness should dwell*, had made this peace by the blood of his cross, and yet, after all this, the apostle comes upon that ambassage[39], we pray ye, in Christ's stead, that ye be reconciled to God; so that this reconciliation in the text is a subsequent thing to this peace. The general peace is made by Christ's death, as a general

[39] 2 Cor. v. 20.

pardon is given at the King's coming; the application of this peace is in the church, as the suing out of the pardon is in the office. Joab made Absalom's peace with his father[40]; *Bring the young man again*, says David to Joab; but yet he was not reconciled to him, so as that he saw his face, in two years. God hath sounded a retreat to the battle, *As I live, saith the Lord, I would not the death of a sinner;* he hath said to the destroyer, It is enough, stay now thy hand; he is pacified in Christ; and he hath bound the enemy in chains. Now let us labour for our reconciliation; for all things are reconciled to him in Christ, that is, offered a way of reconciliation. All things in heaven and earth, says the apostle. And that is so large as that Origen needed not to have extended it to hell too, and conceive out of this place a possibility that the devils themselves shall come to a reconciliation with God. But to all in heaven and earth it appertains. Consider we how.

First then, there is a reconciliation of them in heaven to God, and then of them on earth to God, and then of them in heaven, and them in earth, to one another, by the blood of his cross. If we consider them in heaven to be those who are gone up to heaven from this world by death, they had the same reconciliation as we; either by reaching the hand of faith forward to lay hold upon Christ before he came, (which was the case of all under the law;) or by reaching back that hand, to lay hold upon all that he had done and suffered when he was come, (which is the case of those that are dead before us in the profession of the gospel.) All that are in heaven and were upon earth, are reconciled one way, by application of Christ in the church; so that, though they be now in heaven, yet they had their reconciliation here upon earth. But if we consider those who are in heaven, and have been so from the first minute of their creation, angels, why have they, or how have they, any reconciliation? How needed they any, and then how is this of Christ applied unto them? They needed a confirmation, for the angels were created in blessedness, but not in perfect blessedness; they might fall, they did fall. To those that fell can appertain no reconciliation, no more than to those that die in their sins; for *quod homini*

[40] 2 Sam. xiv. 21.

mors, angelis casus[41]; the fall of the angels wrought upon them as the death of a man does upon him; they are both equally incapable of change to better. But to those angels that stood, their standing being of grace, and their confirmation being not one transient act in God done at once, but a continual succession and emanation of daily grace, belongs this reconciliation by Christ, because all matter of grace, and where any deficiency is to be supplied, whether by way of reparation, as in man, or by way of confirmation, as in angels, proceeds from the cross, from the merits of Christ. They are so reconciled then, as that they are *extra lapsus periculum*, out of the danger of falling; but yet this stability, this infallibility, is not yet indelibly imprinted in their natures; yet the angels might fall if this reconciler did not sustain them; for if those words, that God found folly[42] (weakness, infirmity,) in his angels, be to be understood of the good angels that stand confirmed, (as without all doubt they[43] cannot be understood of the ill angels,) the best service of the best angels, divested of that successive grace that supports them, if God should exact a rigorous account of it, could not be acceptable in the sight of God; so the angels have a pacification and a reconciliation, lest they should fall.

Thus things in heaven are reconciled to God by Christ; and things on earth too. First, the creature, as St. Paul speaks; that is, other creatures than men. For at the general resurrection, (which is rooted in the resurrection of Christ, and so hath relation to him,) the creature shall be delivered from the bondage of corruption[44] into the glorious liberty of the children of God; for which the whole creation groans and travails in pain yet. This deliverance, then, from this bondage, the whole creature hath by Christ, and that is their reconciliation. And then are we reconciled by the blood of his cross, when, having crucified ourselves by a true repentance, we receive the seal of reconciliation in his blood in the sacrament. But the most proper and most literal sense of these words is, that all things in heaven and earth be reconciled to God, (that is, to his glory, to a fitter disposition to glorify him,) by being reconciled to another in Christ; that in him, as head of the church, they in heaven, and we upon earth,

[41] Augustine. [42] Job iv. 18. [43] Calvin. [44] Rom. viii. 21.

be united together as one body in the communion of saints. For this text hath a conformity and a harmony with that to the Ephesians, and in sense, as well as in words, is the same, *That God might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him*[45]; where the word which we translate, *to gather*, doth properly signify *recapitulare*, to bring all things to their first head, to God's first purpose; which was, that angels and men, united in Christ Jesus, might glorify him eternally in the kingdom of heaven. Then are things in heaven restored and reconciled, (says St. Augustine,) *cum quod ex angelis lapsum est, ex hominibus redditur*, when good men have repaired the ruin of the bad angels, and filled their places. And then are things on earth restored and reconciled, *when God's elect children are delivered from the corruptions of this world to which even they are subject here*[46]. *Cum humiliati homines redeunt, unde apostatæ superbiendo ceciderunt*, when men by humility are exalted to those places from which angels fell by pride, then are all things in heaven and earth reconciled in Christ.

The blood of the sacrifices was brought by the high priest, *in sanctum sanctorum*, into the place of greatest holiness; but it was brought but once, in the feast of expiation; but in the other parts of the temple, it was sprinkled every day. The blood of the cross of Christ Jesus hath had his effect *in sancto sanctorum*, even in the highest heavens, in supplying their places that fell, in confirming them that stood, and in uniting us and them in himself, as head of all. In the other parts of the temple it is to be sprinkled daily. Here, in the militant church upon earth, there is still a reconciliation to be made; not only toward one another, in the band of charity, but in ourselves. In ourselves we may find things in heaven and things on earth to reconcile. There is a heavenly zeal, but if it be not reconciled to discretion, there is a heavenly purity, but if it be not reconciled to the bearing of one another's infirmities, there is a heavenly liberty, but if it be not reconciled to a care for the prevention of scandal, all things in our heaven and our earth are not reconciled in Christ. In a word, till the flesh and the spirit be reconciled, this recon-

[45] Ephes. i. 10. [46] Gregory.

ciliation is not accomplished. For neither spirit nor flesh must be destroyed in us; a spiritual man is not all spirit, he is a man still. But then is flesh and spirit reconciled in Christ, when in all the faculties of the soul, and all the organs of the body, we glorify him in this world; for then, in the next world we shall be glorified by him and with him in soul and in body too, where we shall be thoroughly reconciled to one another, no suits, no controversies; and thoroughly to the angels; when we shall not only be as the angels[47] in some one property, but equal[48] to the angels in all; for *non erunt duæ societates angelorum et hominum*[49], men and angels shall not make two companies, *sed omnium beatitudo erit, uni adhærere Deo*, this shall be the blessedness of them both, to be united in one head, Christ Jesus.

And these reconcilings are reconcilings enough; for these are all that are in heaven and earth. If you will reconcile things in heaven and earth with things in hell, that is a reconciling out of this text. If you will mingle the service of God and the service of this world, there is no reconciling of God and mammon in this text. If you will mingle a true religion and a false religion, there is no reconciling of God and Belial in this text. For the adhering of persons born within the church of Rome to the church of Rome, our law says nothing to them if they come; but for reconciling to the church of Rome, by persons born within the allegiance of the king, or for persuading of men to be so reconciled, our law hath called by an infamous and capital name of treason, and yet every tavern and ordinary is full of such traitors. Every place from jest to earnest is filled with them; from the very stage to the death-bed; at a comedy they will persuade you as you sit, as you laugh, and in your sickness they will persuade you, as you lie, as you die. And not only in the bed of sickness, but in the bed of wantonness they persuade too; and there may be examples of women that have thought it a fit way to gain a soul by prostituting themselves, and by entertaining unlawful love, with a purpose to convert a servant, which is somewhat a strange topic to draw arguments of religion from. Let me see a Dominican and a Jesuit reconciled in doctrinal papistry, for freewill and predestination; let me see a French

[47] Matt. xxii. 30. [48] Luke xx. 36. [49] Augustine.

papist and an Italian papist reconciled in state papistry, for the pope's jurisdiction; let me see the Jesuits and the secular priests reconciled in England, and when they are reconciled to one another, let them press reconciliation to their church. To end all, those men have their bodies from the earth, and they have their souls from heaven; and so all things in earth and heaven are reconciled: but they have their doctrine from the devil; and for things in hell there is no peace made, and with things in hell there is no reconciliation to be had by the blood of his cross, except we will tread that blood under our feet, and make a mock of Christ Jesus, and crucify the Lord of Life again.

SERMON II.

PREACHED IN THE EVENING OF CHRISTMAS-DAY, 1624.

ISAIAH vii. 14.

Part of the first Lesson that Evening.

Therefore the Lord shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.

ST. BERNARD spent his consideration upon three remarkable conjunctions this day. First, a conjunction of God and man in one person, Christ Jesus; then, a conjunction of the incompatible titles, maid and mother, in one blessed woman, the blessed Virgin Mary; and thirdly, a conjunction of faith and the reason of man, that so believes and comprehends those two conjunctions. Let us accompany these three with another strange conjunction, in the first word of this text, *therefore;* for that joins the anger of God and his mercy together. God chides and rebukes the king Ahaz by the prophet, he is angry with him, and *therefore,* says the text, because he is angry he will give him a sign, a seal of mercy, *Therefore the Lord shall give you a sign, Behold, a virgin,* &c. This *therefore,* shall therefore be a first part of this exercise, that God takes any occasion to show mercy; and a second shall be, the particular way of his mercy declared here,

The Lord shall give you a sign; and then a third and last, what this sign was, *Behold, a virgin*, &c.

In these three parts we shall walk by these steps; having made our entrance into the first, with that general consideration, that God's mercy is always in season, upon that station, upon that height, we shall look into the particular occasions of God's mercy here, what this king Ahaz had done to alien God, and to avert his mercy, and in those two branches we shall determine that part. In the second, we shall also first make this general entrance, that God persists in his own ways, goes forward with his own purposes, and then what his way and his purpose here was, he would give them a sign; and further we shall not extend that second part. In the third, we have more steps to make; first, what this sign is in general; it is, that there is a Redeemer given. And then how thus; first, *a virgin shall conceive*, she shall be a virgin then; and a virgin shall bring forth, she shall be a virgin then; and *she shall bear a son*, and therefore he is of her substance, not only man, but man of her; and this virgin shall call this son Immanuel, *God with us*, that is, God and man in one person. Though the angel at the conception tell Joseph, that he shall call his name Jesus[1], and tell Mary herself, that she shall call his name Jesus[2], yet the blessed Virgin herself shall have a further reach, a clearer illustration, *She shall call his name Immanuel, God with us:* others were called Jesus; Joshua was so, divers others were so; but, in the Scriptures there was never any but Christ called Immanuel. Though Jesus signify a Saviour, Joseph was able to call this child Jesus, upon a more peculiar reason and way of salvation than others who had that name, because they had saved the people from present calamities and imminent dangers; for the angel told Joseph that he should therefore be called Jesus, because *he should save the people from their sins;* and so no Joshua, no other Jesus, was a Jesus. But the blessed Virgin saw more than this; not only that he should be such a Jesus as should save them from their sins, but she saw the manner how, that he should be Immanuel, *God with us*, God and man in one person; that so, being man, he might suffer, and being God, that should give an infinite value

[1] Matt. i. 21. [2] Luke i. 31.

to his sufferings, according to the contract passed between the Father and him; and so he should be Jesus, a saviour, a saviour from sin, and this by this way and means. And then that all this should be established and declared by an infallible sign, with this, *Ecce, Behold;* that whosoever can call upon God by that name Immanuel, that is, confess Christ to become in the flesh, that man shall have an *ecce*, a light, a sign, a token, an assurance that this Immanuel, this Jesus, this Saviour belongs unto him, and he shall be able to say, *Behold, mine eyes have seen thy salvation.*

We begin with that which is older than our beginning, and shall over-live our end, the mercy of God. *I will sing of thy mercy and judgment*[a], says David; when we fix ourselves upon the meditation and modulation of the mercy of God, even his judgments cannot put us out of tune, but we shall sing and be cheerful even in them. As God made grass for beasts before he made beasts, and beasts for man before he made man: as in that first generation, the creation, so in the regeneration, our re-creating, he begins with that which was necessary for that which follows, mercy before judgment. Nay, to say that mercy was first, is but to post-date mercy; to prefer mercy but so, is to diminish mercy; the names of first or last derogate from it, for first and last are but rags of time, and his mercy hath no relation to time, no limitation in time, it is not first nor last, but eternal, everlasting; let the devil make me so far desperate as to conceive a time when there was no mercy, and he hath made me so far an atheist as to conceive a time when there was no God; if I despoil him of his mercy any one minute, and say, Now God hath no mercy, for that minute I discontinue his very Godhead and his being. Later grammarians have wrung the name of mercy out of misery; *misericordia præsumit miseriam*, say these, there could be no subsequent mercy if there were no precedent misery; but the true root of the word mercy, through all the prophets, is *racham*, and *racham* is *diligere*, to love; as long as there hath been love, (and *God is love*,) there hath been mercy; and mercy considered externally, and in the practice and in the effect, began not at the helping of man, when man was fallen

[a] Psal. ci. 1.

and become miserable; but at the making of man, when man was nothing. So then here we consider not mercy as it is radically in God, and an essential attribute of his, but productively in us, as it is an action, a working upon us, and that more especially, as God takes all occasions to exercise that action, and to shed that mercy upon us: for particular mercies are feathers of his wings, and that prayer, *Lord let thy mercy lighten upon us, as our trust is in thee*, is our birdlime; particular mercies are that cloud of quails which hovered over the host of Israel, and that prayer, *Lord let thy mercy lighten upon us*, is our net to catch, our Gomer to fill of those quails. The air is not so full of motes, of atoms, as the church is of mercies; and as we can suck in no part of air but we take in those motes, those atoms; so here in the congregation, we cannot suck in a word from the preacher, we cannot speak, we cannot sigh a prayer to God, but that that whole breath and air is made of mercy. But we call not upon you from this text to consider God's ordinary mercy, that which he exhibits to all in the ministry of his church; nor his miraculous mercy, his extraordinary deliverances of states and churches; but we call upon particular consciences, by occasion of this text, to call to mind God's occasional mercies to them; such mercies as a regenerate man will call mercies, though a natural man would call them accidents, or occurrences, or contingencies: a man wakes at midnight full of unclean thoughts, and he hears a passing-bell; this is an occasional mercy, if he call that his own knell, and consider how unfit he was to be called out of the world then, how unready to receive that voice, *Fool, this night they shall fetch away thy soul.* The adulterer, whose eye waits for the twilight, goes forth, and casts his eyes upon forbidden houses, and would enter, and sees a *Lord have mercy upon us* upon the door; this is an occasional mercy, if this bring him to know that they who lie sick of the plague within pass through a furnace, but by God's grace, to heaven; and he without carries his own furnace to hell, his lustful loins to everlasting perdition. What an occasional mercy had Balaam when his ass catechised him! What an occasional mercy had one thief when the other catechized him so, *Art not thou afraid, being under the same condemnation?* What an occasional mercy had all they that saw

that when the devil[4] himself fought for the name of Jesus, and wounded the sons of Sceva for exorcising in the name of Jesus, with that indignation, with that increpation, *Jesus we know, and Paul we know, but who are ye?* If I should declare what God hath done (done occasionally,) for my soul, where he instructed me for fear of falling, where he raised me when I was fallen, perchance you would rather fix your thoughts upon my illness, and wonder at that, than at God's goodness, and glorify him in that; rather wonder at my sins than at his mercies, rather consider how ill a man I was, than how good a God he is. If I should inquire upon what occasion God elected me, and writ my name in the book of life, I should sooner be afraid that it were not so, than find a reason why it should be so. God made sun and moon to distinguish seasons, and day and night, and we cannot have the fruits of the earth but in their seasons; but God hath made no decree to distinguish the seasons of his mercies; in Paradise, the fruits were ripe the first minute, and in heaven it is always autumn, his mercies are ever in their maturity. We ask our daily bread, and God never says you should have come yesterday, he never says you must again to-morrow, but *to-day if you will hear his voice*, to-day he will hear you. If some king of the earth have so large an extent of dominion in north and south, as that he hath winter and summer together in his dominions, so large an extent east and west, as that he hath day and night together in his dominions, much more hath God mercy and judgment together; he brought light out of darkness, not out of a lesser light; he can bring thy summer out of winter, though thou have no spring; though in the ways of fortune, or understanding, or conscience, thou have been benighted till now, wintred and frozen, clouded and eclipsed, damped and benumbed, smothered and stupified till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the sun at noon, to illustrate all shadows, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.

If it were not thus in general, it would never have been so in this particular, in our case, in the text, in King Ahaz; if God

[4] Acts ix. 14.

did not seek occasion to do good to all he would never have found occasion to do good to King Ahaz. Subjects are to look upon the faults of princes with the spectacles of obedience and reverence to their place and persons; little and dark spectacles, and so their faults and errors are to appear little and excusable to them; God's perspective glass, his spectacle, is the whole world; he looks not upon the sun in his sphere only, but as he works upon the whole earth: and he looks upon kings, not only what harm they do at home, but what harm they occasion abroad; and through that spectacle the faults of princes, in God's eye, are multiplied far above those of private men. Ahaz had such faults, and yet God sought occasion of mercy. Jotham, his father, is called *a good king*, and yet all idolatry was not removed in his time, and he was a good king for all that. Ahaz is called *ill*, both because himself sacrificed idolatrously, (and the king was a commanding person,) and because he made the priest Uriah to do so, (and the priest was an exemplar[5] person,) and because he made his son commit the abominations of the heathen; (and the actions of the king's son pierce far in leading others.) Ahaz had these faults, and yet God sought occasion of mercy. *If the evening sky be red, you promise yourselves a fair day*[6], says Christ; you would not do so if the evening were black and cloudy; when you *see the fields white with corn, you say harvest is ready*[7]; you would not do so if they were white with frost. *If ye consent and obey, you shall eat the good things of the land*[8], says God in the prophet; shall ye do so if you refuse and rebel? Ahaz did; and yet God sought occasion of mercy. There arise diseases for which there is no *probatum est* in all the books of physicians; there is scarce any sin of which we have not had experiments of God's mercies; he concludes with no sin, excludes no occasion, precludes no person; and so we have done with our first part, God's general disposition for the rule, declared in Ahaz' case for the example.

Our second part consists of a rule and an example too; the rule, that God goes forward in his own ways, proceeds as he begun, in mercy; the example, what his proceeding, what his

[5] That is, a person set for an example.

[6] Matt. xvi. 2. [7] John iv. 35. [8] Isaiah i. 19.

subsequent mercy to Ahaz was. One of the most convenient hieroglyphics of God is a circle, and a circle is endless; whom God loves, he loves to the end; and not only to their own end, to their death, but to his end, and his end is, that he might love them still. His hailstones and his thunderbolts, and his showers of blood, (emblems and instruments of his judgments,) fall down in a direct line, and affect and strike some one person or place; his sun, and moon, and stars, (emblems and instruments of his blessings,) move circularly, and communicate themselves to all. His church is his chariot; in that he moves more gloriously than in the sun; as much more as his begotten Son exceeds his created sun, and his Son of glory and of his right hand, the sun of the firmament; and this church, his chariot, moves in that communicable motion circularly; it began in the east, it came to us, and is passing now, shining out now in the farthest west. As the sun does not set to any nation, but withdraw itself, and return again, God, in the exercise of his mercy, does not set to thy soul, though he benight it with an affliction. Remember that our Saviour Christ himself, in many actions and passions of our human nature and infirmities, smothered that divinity, and suffered it not to work, but yet it was always in him, and wrought most powerfully in the deepest danger; when he was absolutely dead it raised him again; if Christ slumbered the Godhead in himself, the mercy of God may be slumbered, it may be hidden from his servants, but it cannot be taken away, and in the greatest necessities it shall break out. The blessed Virgin was overshadowed, but it was with the Holy Ghost that overshadowed her; thine understanding, thy conscience may be so too, and yet it may be the work of the Holy Ghost, who moves in thy darkness, and will bring light even out of that, knowledge out of thine ignorance, clearness out of thy scruples, and consolation out of thy dejection of spirit. *God is thy portion*, says David; David does not speak so narrowly, so penuriously, as to say, God hath given thee thy portion, and thou must look for no more; but, *God is thy portion*, and as long as he is God, he hath more to give, and as long as thou art his, thou hast more to receive. Thou canst not have so good a title to a subsequent blessing as a former blessing; where thou art an ancient tenant,

thou wilt look to be preferred before a stranger; and that is thy title to God's future mercies, if thou have been formerly accustomed to them. The sun is not weary with six thousand years shining; God cannot be weary of doing good; and therefore never say, God hath given me these and these temporal things, and I have scattered them wastefully, surely he will give me no more; these and these spiritual graces, and I have neglected them, abused them, surely he will give me no more; for, for things created, we have instruments to measure them; we know the compass of a meridian, and the depth of a diameter of the earth, and we know this, even of the uppermost sphere in the heavens; but when we come to the throne of God himself, the orb of the saints and angels that see his face, and the virtues and powers that flow from thence, we have no balance to weigh them, no instruments to measure them, no hearts to conceive them; so for temporal things, we know the most that man can have; for we know all the world; but for God's mercy and his spiritual graces, as that language in which God spake, the Hebrew, hath no superlative, so that which he promises, in all that he hath spoken, his mercy, hath no superlative; he shows no mercy which you can call his greatest mercy, his mercy is never at the highest; whatsoever he hath done for thy soul, or for any other, in applying himself to it, he can exceed that. Only he can raise a tower whose top shall reach to heaven; the basis of the highest building is but the earth; but though thou be but a tabernacle of earth, God shall raise thee piece by piece into a spiritual building; and after one story of creation, and another of vocation, and another of sanctification, he shall bring thee up to meet thyself in the bosom of thy God, where thou wast at first, in an eternal election; God is a circle himself, and he will make thee one; go not thou about to square either circle, to bring that which is equal in itself to angles and corners, into dark and sad suspicions of God, or of thyself, that God can give, or that thou canst receive, no more mercy than thou hast had already.

This, then, is the course of God's mercy, he proceeds as he begun, which was the first branch of this second part; it is always in motion, and always moving towards *all*, always per-

pendicular, right over every one of us, and always circular, always communicable to all; and then the particular beam of this mercy shed upon Ahaz here in our text is, *Dabit signum, The Lord shall give you a sign.* It is a great degree of mercy that he affords us signs. A natural man is not made of reason alone, but of reason and sense; a regenerate man is not made of faith alone, but of faith and reason; and signs, external things, assist us all.

In the creation it was part of the office of the sun and moon to be significative; he created them for signs, as well as for seasons; he directed the Jews to Christ by signs, by sacrifices, and sacraments, and ceremonies; and he entertains us with Christ by the same means too; we know where to find Christ; in his house, in his church; and we know at what sign he dwells; where the word is rightly preached, and the sacraments duly administered. It is truly and wisely said, *Sic habenda fides verbo Dei, ut subsidia minime contemnamus*[9]; we must so far satisfy ourselves with the word of God as that we despise not those other subsidiary helps which God in his church hath afforded us; which is true (as of sacraments especially,) so of other sacramental, and ritual, and ceremonial things, which assist the working of the sacraments, though they infuse no power into the sacraments. For, therefore does the prophet say when Ahaz refused a sign, *Is it a small thing to weary* (or disobey) *men, but that you will weary* (disobey) *God himself*[10]? He disobeys God in the way of contumacy, who refuses his signs, his outward assistances, his ceremonies which are induced by his authority, derived from him, upon men, in his church, and so made a part, or a help, of his ordinary service, as sacraments and sacramental things are.

There are signs of another sort, not fixed by God's ordinance, but signs which particular men have sometimes desired at God's hand, for a farther manifestation of God's will, in which it is not otherwise already fully manifested and revealed. For to seek such signs in things which are sufficiently declared by God, or to seek them with a resolution that I will leave a duty undone except I receive a sign, this is to tempt God, and to seek a way

[9] Calvin. [10] Ver. 13.

to excuse myself for not doing that which I was bound to do by the strength of an old commandment, and ought not to look for a new sign. But the greatest fault in this kind is, that if God, of his abundant goodness, do give me a sign for my clearer directions, and I resist that sign, I dispute against that sign, I turn it another way, upon nature, upon fortune, upon mistaking, that so I may go mine own way, and not be bound, by believing that sign to be from God, to go that way to which God by that sign calls me. And this was Ahaz' case; God spoke unto him, and said, *Ask a sign*[11], (that he would deliver him from the enemy that besieged Jerusalem,) and he said, *I will not ask a sign, nor tempt God;* for though St. Augustine and some with him, ascribe this refusal of Ahaz to a religious modesty, yet St. Hierome, and with him the greatest party, justly impute this for a fault to Ahaz; both because the sign was offered him from God, and not sought by himself, (which is the case that is most subject to error,) and because the prophet, who understood God's mind and the king's mind too, takes knowledge of it as of a great fault, *In this thou hast contemned and wearied not man but God.* For though there be but a few cases in which we may put God to give a sign, (for Christ calls the Pharisees *an evil and an adulterous generation*[12], therefore because they *sought a sign*,) yet God gave Moses a sign of a rod changed into a serpent[13], and a sign of good flesh changed into leprous, and leprous into good, unasked; and after Abraham, asks a sign, Whereby shall I know that I shall inherit the land[14]? And God gave him a sign. So Gideon, in a modest timorousness, asks a sign[15], and presses God to a second sign; first, he would have all the dew upon the fleece, and then none of the dew upon the fleece. God does give signs, and when he does so, he gives also irradiations, illustrations of the understanding, that they may be discerned to be his signs; and when they are so, it is but a pretended modesty to say we will not tempt God to ask a sign, we will not trouble God to tell us whether this be a sign or no, but against all significations from God go on as though all were but natural accidents.

God gives signs to them that ask them upon due grounds, (so to Abraham, so to Gideon,) and it is too long for this time to

[11] Ver. 11. [12] Matt. xii. 39. [13] Exod. iv. [14] Gen. xv. 8. [15] Jud. vi. 36.

put cases, when a man may or may not put God to a sign; he gives signs also without being asked, to illustrate the case, and to confirm the person, and so he did to Moses. Both these are high expressions of his mercy; for what binds God to begin with man, and give him a sign before he ask; or to wait upon man, and give it him when he asks? But the highest of all is, to persevere in his mercy so far as to give a sign, though upon the offer thereof it be refused; and that is Ahaz' case; *Ask ye*, says God, and *I will not*, says Ahaz, and then it is not *quamvis*, for all that, though thou refuse, but it is *propterea*, *therefore*, because thou refusest, *the Lord himself shall give thee a sign*. His fault is carried thus high, because he had treasure to pay an army, because he had contracted with the Assyrians to assist him with men, therefore he refuses the assistance offered by the prophet from God, and would fain go his own ways, and yet would have a religious pretext, *he will not tempt God*. Nay his fault is carried thus much higher, that which we read, *Non tentabo, I will not tempt*, is in the original, *nasas*, and *nasas* is *non extollam, non glorificabo*, I will not glorify God so much, that is, I will not be beholden to God for this victory, I will not take him into the league for this action, I will do it of myself; and yet (and then who shall doubt of the largeness of God's mercy?) God proceeds in his purpose; *Ask a sign*, will ye not? *Therefore the Lord shall give you a sign*; because you will do nothing for yourself, the Lord shall do all; which is so transcendant a mercy as that howsoever God afforded it to Ahaz here, we can promise it to no man hereafter.

We are come to our third part, which is more peculiar to this day; it is first, what the sign is in general, and then some more particular circumstances, *Behold a virgin shall conceive*, &c. In general, then, the sign that God gives Ahaz and his company is, that there shall be a Messias, a Redeemer given. Now how is this future thing, (there shall be a Messias,) a sign of their present deliverance from that siege? First, in the notion of the prophet it was not a future thing; for as in God's own sight, so in their sight, to whom he opens himself, future things are present. So this prophet says, *Unto us a child is born, unto us a son*

is given[16]; he was not given, he was not born in six hundred years after that; but such is the clearness of a prophet's sight, such is the infallibility of God's declared purpose. So then, if the prophet could have made the king believe with such an assuredness as if he had seen it done, that God would give a deliverance to all mankind by a Messias, that had been sign enough, evidence enough to have argued thereupon, that God who had done so much a greater work, would also give him a deliverance from that enemy that pressed him then; if I can fix myself, with the strength of faith, upon that which God hath done for man, I cannot doubt of his mercy in any distress; if I lack a sign, I seek no other but this, that God was made man for me; which the church and church writers have well expressed by the word incarnation, for that acknowledges and denotes that God was made my flesh; it were not so strange that he who is spirit should be made my spirit, my soul, but he was made my flesh; therefore have the fathers delighted themselves in the variation of that word; so far as that Hilary calls it *corporationem*, that God assumed my body; and Damascen calls it *inhumanationem*, that God became this man, soul and body; and Irenæus calls it *adunationem*, and Nyssen *contemperationem*, a mingling, says one, an uniting, says the other, of two, of God and man in one person. Shall I ask what needs all this? what needed God to have put himself to this? I may say with St. Augustine, *Alio modo poterat Deus nos liberare, sed si aliter faceret, similiter vestræ stultitiæ displiceret;* what other way soever God hath taken for our salvation, our curiosity would no more have been satisfied in that way than in this; but God having chosen the way of redemption, which was the way of justice, God could do no otherwise; *Si homo non vicisset inimicum hominis, non juste victus esset inimicus*, says Irenæus; as if a man should get a battle by the power of the devil without fighting, this were not a just victory; so if God, in man's behalf, had conquered the devil without man, without dying, it had not been a just conquest. I must not ask why God took this way to incarnate his Son; and shall I ask how this was done? I do not

[16] Isaiah ix. 6.

ask how *rhubarb*, or how *aloes* came by this or this virtue, to purge this or this humour in my body: *In talibus rebus, tota ratio facti, est potentia facientis*[17]. Even in natural things all the reason of all that is done is the power and the will of Him who infused that virtue into that creature; and therefore much more when we come to these supernatural points, such as this birth of Christ, we embrace St. Basil's modesty and abstinence, *Nativitas ista silentio honoretur*, This mystery is not so well celebrated with our words and discourse, as with a holy silence and meditation: *Immo potius ne cogitationibus permittatur*, Nay (says that father) there may be danger in giving ourselves leave to think or study too much of it. *Ne dixeris quando* (says he) *præteri hanc interrogationem*, Ask not thyself over-curiously when this mystery was accomplished: be not over-vehement, over-peremptory (so far as to the perplexing of thine own reason and understanding, or so far as to the despising of the reasons of other men) in calculating the time, the day, or hour of this nativity. *Præteri hanc interrogationem*, pass over this question in good time, and with convenient satisfaction, *quando*, when Christ was born; but *noli inquirere quomodo* (says St. Basil still) never come to that question how it was done, *cum ad hoc nihil sit quod responderi possit*, for God has given us no faculties to comprehend it, no way to answer it. That is enough which we have in St. John: *Every spirit that confesses that Jesus is come in the flesh is of God*[18]; for since it was a coming of Jesus, Jesus was before: so he was God; and since he came in the flesh, he is now made man; and that God and man are so met, is a sign to me that God and I shall never be parted.

This is the sign in general; that God hath had such a care of all men is a sign to me that he hath a care of me; but then there are signs of this sign, divers, all these: *a virgin shall conceive*, a virgin shall *bring forth*, bring forth *a son*, and (whatsoever have been prophesied before) *she shall call his name Immanuel.*

First, a virgin shall be a mother, which is a very particular sign, and was seen but once. That which Gellius and Pliny say, that a virgin had a child almost two hundred years before Christ; that which Genebrard says, that the like fell out in

[17] Augustine. [18] John 1 iv. 2.

France in his time, are not within our faith, and they are without our reason; our faith stoops not down to them, and our reason reaches not up to them. Of this virgin in our text, if that be true, which Aquinas cites out of the Roman story, that in the times of Constantine and Irene, upon a dead body found in a sepulchre there was found this inscription, in a plate of gold, *Christus nascetur ex virgine, et ego credo in eum*, Christ shall be born of a virgin, and I believe in that Christ, with this addition in that inscription, *O Sol, sub Irene, et Constantini temporibus, iterum me videbis*, Though I be now buried from the sight of the sun, yet in Constantine's time the sun shall see me again; if this be true, yet our ground is not upon such testimony: if God had not said it, I would never have believed it. And therefore I must have leave to doubt of that which some of the Roman casuists have delivered, that a virgin may continue a virgin upon earth, and receive the particular dignity of a virgin in heaven, and yet have have a child, by the insinuation and practice of the devil, so that there shall be a father and a mother, and yet both they, virgins. That this mother in our text was a virgin, is a peculiar, a singular sign, given as such by God, never done but then; and it is a singular testimony how acceptable to God that state of virginity is. He does not dishonour physic that magnifies health, nor does he dishonour marriage that praises virginity: let them embrace that state that can, and certainly many more might do it than do, if they would try whether they could or no; and if they would follow St. Cyprian's way, *Virgo non tantum esse, sed et intelligi esse debet, et credi;* it is not enough for a virgin to be a virgin in her own knowledge, but she must govern herself so as that others may see that she is one, and see that she hath a desire and a disposition to continue so still, *Ita, ut nemo cum virginem viderit dubitet an sit virgo*, says that father, she must appear in such garments, in such language, and in such motions (for as a wife may wear other clothes, so she may speak other words than a virgin may do) as they that see her may not question nor dispute whether she be a maid or no. The word in the text is derived *à latendo*, from retiring, from privateness; and Tertullian, who makes the note, notes withal, that *Ipsa concupiscentia non latendi, non est pudica.* The very concupiscence of

conversation and visits is not chaste: *Studium placendi, publicatione sui, periclitatur*, says the same author; curious dressings are for public eyes, and the virgin that desires to publish herself, is weary of that state. It is usefully added by him, *Dum percutitur oculis alienis, frons duratur, et pudor teritur*, the eyes of others, that strike upon her (if she be willing to stand out that battery) dry up that blood that should blush, and wear out that chastity which should be preserved. So precious is virginity in God's eye, as that he looks upon that with a more jealous eye than upon other states.

The blessed mother of God in our text was a virgin: when? *virgo concipiet*, says our text, *a virgin shall conceive;* when she conceived she was a virgin. There are three heresies, all noted by St. Augustine, that impeach the virginity of this most blessed woman. The Cerinthians said she conceived by ordinary generation; Jovinian said she was delivered by ordinary means; and Helvidius said she had children after: all against all the world besides themselves, and against one another. For the first, that is enough which St. Basil says, that if the word virgin in our text signified no more but *adolescentulam*, a young woman (as they pretend) it had been an impertinent, an absurd thing for the prophet to have made that a sign and a wonder, that a young woman should have a child. This is enough, but that is abundantly enough, that St. Matthew, who spoke with the same spirit that Esay did, says in a word, which can admit no misinterpretation, that that was fulfilled which Esay had said, *a virgin shall conceive*[19]. St. Matthew's word, without question, is a virgin, and not a young woman, and St. Matthew took Esay's word to be so too; and St. Matthew (at least he that spake in St. Matthew) did not, could not mistake, and mistake himself, for it was one and the same Holy Ghost that spake both. Christ says therefore of himself, *vermis sum*, I am a worm[20]; but says St. Ambrose, *vermis de manna*, a worm out of a pure substance, a holy man from a blessed virgin, *virgo concepit*, she was a virgin then, then when she had conceived.

She was was so too, *in partu*, then when she was delivered; Jovinian denied that: a better than he (Tertullian) denied it,

[19] Matt i. 23. [20] Psalm 22

Virgo quantum à viro, non quantum à partu, says he, she was such a virgin as knew no man, not such a virgin as needed no midwife: *Virgo concepit*, says he, *in partu nupsit*, a virgin in her conception, but a wife in the deliverance of her son. Let that be wrapped up amongst Tertullian's errors; he had many: the text clears it, *A virgin shall conceive, a virgin shall bear a son.* The Apostle's creed clears it, says St. Augustine, when it says, *born of the Virgin Mary;* and St. Ambrose clears it, when he says, with such indignation, *De via iniquitatis produntur dicere, virgo concepit, sed non virgo generavit*, It is said that there are some men so impious as to deny that she remained a virgin at the birth of her son. St. Ambrose wondered there should be, scarce believed it to be any other than a rumour or a slander, that there could be any so impious as to deny that; and yet there have been some so impious[21] as to charge Calvin with that impiety, with denying her to be a virgin then. It is true he makes it not a matter of faith to defend her perpetual virginity; but that is not this case, of her virginity in her deliverance; and even of that (of her perpetual virginity) he says thus, *Nemo unquam questionem movebit, nisi curiosus, nemo pertinaciter insistet, nisi contentiosus rixator;* he is over-curious, that will make any doubt of it, but no man will persist in the denial of it, but a contentious wrangler; and in that very point St. Basil says fully as much as Calvin; but at his birth, and after his birth, there is evidence enough in this text; *A virgin shall conceive, a virgin shall bring forth, a virgin shall call him Immanuel.* In all those future and subsequent acts still it is the same person, and in the same condition.

Pariet, et pariet filium, she shall bring forth a son; if a son, then of the substance of his mother; that the Anabaptists deny; but had it not been so, Christ had not been true man, and then man were yet unredeemed. He is her son, but not her ward; his Father cannot die; her son, but yet he asked her no leave to stay at Jerusalem, nor to dispute with the doctors, nor to go about his Father's work. His settling of religion, his governing the church, his dispensing of his graces, is not by warrant from her; they that call upon the bishop of Rome, in that

[21] Cramerus.

voice, *impera regibus*, command kings and emperors admit of that voice, *impera filio*, to her, that she should command her son. The natural obedience of children to parents holds not in such civil things as are public. A woman may be a queen-dowager, and yet a subject; the blessed Virgin Mary may be in a high rank, and yet no sovereign; *Blessed art thou amongst women*[22], says the angel to her, amongst women, above women, but not above any person of the Trinity, that she should command her son. Luther was awake and risen, but he was not ready: he had seen light, and looked toward it, but yet saw not so clearly by it, then when he said, that the blessed virgin was of a middle condition, between Christ and man; that man hath his conception and his quickening (by the infusion of the soul) in original sin; that Christ had it in neither, no sin in his conception, none in his inanimation, in the infusion of his soul. But, says Luther, howsoever it were at the conception, certainly at the inanimation, at the quickening, she was preserved from original sin. Now what needs this? May I not say that I had rather be redeemed by Christ Jesus than be innocent, rather be beholden to Christ's death for my salvation, than to Adam's standing in his innocency? Epiphanius said enough, *par detrimentum afferunt religioni*, they hurt religion as much, that ascribe too little to the blessed virgin, as they who ascribe too much. Much is due to her, and this among the rest, that she had so clear notions above all others, what kind of person her son was, that as Adam gave names according to natures, so the prophet here leaves it to her to name her son according to his office, *she shall call his name Immanuel.*

We told you at first, that both Joseph and Mary were told by the angel that his name was to be Jesus, and we told you also, that others besides him had been called by that name of Jesus, but, as though others were called Jesus (for Joshua is called so, Heb. iv. 8. *If Jesus had given them rest*, that is, if Joshua had, &c., and the son of Josedech is called so throughout the prophet Aggai) yet there is observed a difference in the pointing and sounding of those names from this our Jesus; so, though other women were called Mary as well as the blessed virgin, yet the Evangelists evermore make a difference between her name and

[22] Luke i. 28.

the other Maries, for her they call Mariam, and the rest Maria. Now this Jesus, in this person, is a real, an actual Saviour, he that hath already really and actually accomplished our salvation. But the blessed Virgin had a clearer illustration than all that, for she only knew, or she knew best, the capacity in which he could be a Saviour, that is, as he is *Immanuel, God with us;* for she, and she only, knew that he was the son of God, and not of natural generation by man. How much is enwrapped in this name Immanuel, and how little time to unfold it! I am afraid none at all: a minute will serve to repeat that which St. Bernard says, and a day, a life, will not serve to comprehend it; for to comprehend is not to know a thing as far as I can know it, but to know it as far as that a thing can be known, and so only God can comprehend God. *Immanuel est verbum infans*, says the Father; he is the ancient of days, and yet in minority; he is the word itself, and yet speechless: he that is all, that all the prophets spoke of, cannot speak. He adds more: he is *puer sapiens*, but a child, and yet wiser than the elders, wiser in the cradle than they in the chair; he is more, *deus lactens*, God, at whose breasts all creatures suck, sucking at his mother's breast, and such a mother as is a maid. Immanuel is God with us, it is not we with God: God seeks us, comes to us before we to him, and it is God with us, in that notion, in that termination *El*, which is *Deus fortis, the powerful God*, not only in infirmity, as when he died in our nature, but as he is *Deus fortis*, able and ready to assist and deliver us in all encumbrances; so he is with us; and with us, *usque ad consummationem*, till the end of the world, in his word, and in the Sacraments; for though I may not say, as some have said[23], that by the word of consecration, in the administration of sacrament, Christ is so infallibly produced, as that if Christ had never been incarnate before, yet at the pronouncing of those words of consecration, he must necessarily be incarnate then, yet I may say, that God is as effectually present with every worthy receiver, as that he is not more effectually present with the saints in heaven.

And this is that, which is intimated in that word, which we seposed at first, for the last of all, *ecce, behold; behold a virgin*

[23] Cornelius.

shall conceive, &c. God does not furnish a room, and leave it dark; he sets up lights in it; his first care was, that his benefits should be seen; he made light first, and then creatures, to be seen by that light. He sheds himself from my mouth, upon the whole auditory here; he pours himself from my hand, to all the communicants at the table; I can say to you all here, *The grace of our Lord Jesus Christ be with you, and remain with you all;* I can say to them all there, *The body of our Lord Jesus Christ, which was given for you, preserve you to everlasting life;* I can bring it so near; but only the worthy hearer, and the worthy receiver, can call this Lord, this Jesus, this Christ, *Immanuel, God with us;* only that virgin soul, devirginated in the blood of Adam, but restored in the blood of the Lamb, hath this *ecce*, this testimony, this assurance, that God is with him; they that have this *ecce*, this testimony, in a rectified conscience, are godfathers to this child Jesus, and may call him *Immanuel, God with us;* for, as no man can deceive God, so God can deceive no man; God cannot live in the dark himself, neither can he leave those who are his in the dark. If he be with thee, he will make thee see that he is with thee; and never go out of thy sight, till he have brought thee, where thou canst never go out of his.

SERMON III.

PREACHED ON CHRISTMAS-DAY, 1625.

GALATIANS iv. 4 and 5.

But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

WE are met here to celebrate the generation of Christ Jesus; but says the prophet[1], *who shall declare his generation*, his age? for, for his essential generation, by which he is the Son of God,

[1] Isaiah liii. 8.

the angels, who are almost six thousand years older than we, are no nearer to that generation of his, than if they had been made but yesterday. Eternity hath no such distinctions, no limits, no periods, no seasons, no months, no years, no days; Methusalem, who was so long lived, was no elder in respect of eternity, than David's son by Bathsheba, that died the first week. The first *fiat* in the creation of Adam, and the last note of the blowing of the trumpets to judgment, (though there be between these, as it is ordinarily received, two thousand years of nature between the creation and the giving of the law by Moses, and two thousand years of the law between that and the coming of Christ, and two thousand years of grace and gospel between Christ's first and his second coming,) yet this creation and this judgment are not a minute asunder in respect of eternity, which hath no minutes. Whence then arises all our vexation and labour, all our anxieties and anguishes, all our suits and pleadings for long leases, for many lives, for many years' purchase in this world, when, if we be in our way to the eternal King of the eternal kingdom, Christ Jesus, all we are not yet, all the world shall never be, a minute old; *generationem ejus quis enarrabit*, what tongue can declare, what heart can conceive his generation, which was so long before any heart or tongue was made? But we come not now to consider that eternal generation, not Christ merely as the Son of God, but the son of Mary too; and that generation the Holy Ghost hath told us was in *the fulness of time: When the fulness of time was come, God sent forth, &c.*

In which words we have these three considerations: first, the time of Christ's coming, and that was *the fulness of time;* and then the manner of his coming, which is expressed in two degrees of humiliation: one, that he was *made of a woman;* the other, that he was *made under the law.* And then, the third part is, the purpose of his coming, which also was twofold; for first, he came *to redeem them who were under the law*,—all; and secondly, he came that we (we the elect of God in him,) might receive adoption; *when the fulness of time was come, &c.*

For the full consideration of this *fulness of time*, we shall first consider this fulness in respect of the Jews, and then in respect of all nations, and lastly in respect of ourselves. The Jews might

have seen *the fulness of time*, the Gentiles did (in some measure,) see it, and we must (if we will have any benefit by it,) see it too. It is an observation of St. Cyril, that none of the saints of God, nor such as were noted to be exemplarily religious and sanctified men, did ever celebrate with any festival solemnity their own birth-day. Pharaoh celebrated his own nativity[2], but who would make Pharaoh his example? And besides he polluted that festival with the blood of one of his servants. Herod celebrated his nativity, but who would think it an honour to be like Herod? And besides, he polluted that festival with the blood of John Baptist. But the just contemplation of the miseries and calamities of this life into which our birth-day is the door and the entrance, is so far from giving any just occasion of a festival, as it hath often transported the best disposed saints and servants of God to a distemper, to a malediction, and cursing of their birth-day[3]. *Cursed be the day wherein I was born, and let not that day wherein my mother bare me be blessed. Let the day perish wherein I was born, let that day be darkness, and let not God regard it from above*[4]. How much misery is presaged to us, when we come so generally weeping into the world, that, perchance, in the whole body of history we read but of one child, Zoroaster, that laughed at his birth. What miserable revolutions and changes, what downfalls, what break-necks, and precipitations may we justly think ourselves ordained to, if we consider that in our coming into this world out of our mother's womb, we do not make account that a child comes right, except it come with the head forward, and thereby prefigure that headlong falling into calamities which it must suffer after? Though therefore the days of the martyrs, which are for our example celebrated in the Christian church, be ordinarily called *natalitia martyrum*, the birth-day of the martyrs, yet that is not intended of their birth in this world, but of their birth in the next; when by death their souls were new delivered of their prisons here, and they newly born into the kingdom of heaven; that day, upon that reason, the day of their death, was called their birth-day, and celebrated in the church by that name. Only to Christ Jesus, *the fulness of time* was at his birth; not because he also had not a painful life to pass through,

[2] Gen. xl. 22. [3] Jer. xx. [4] Job iii.

but because the work of our redemption was an entire work, and all that Christ said, or did, or suffered, concurred to our salvation, as well his mother's swathing him in little clouts, as Joseph's shrouding him in a funeral sheet; as well his cold lying in the manger, as his cold dying upon the cross; as well the *puer natus*, as the *consummatum est;* as well his birth, as his death, is said to have been *the fulness of time.*

First, we consider it to have been so to the Jews; for this was *that fulness*, in which all the prophecies concerning the Messiah were exactly fulfilled:—That he must come whilst the monarchy of Rome flourished[5]; and before the temple of Jerusalem was destroyed[6]; that he must be born in Bethlehem[7]; that he must be born of a virgin[8]; his person, his actions, his passion so distinctly prophesied, so exactly accomplished, as no word being left unfulfilled, this must necessarily be a *fulness of time.* So fully was the time of the Messiah's coming, come, that though some of the Jews say now, that there is no certain time revealed in the Scriptures when the Messiah shall come, and others of them say that there was a time determined and revealed, and that this time was the time, but by reason of their great sins he did not come at his time; yet, when they examine their own supputations, they are so convinced with that evidence that this was that *fulness of time*, that now they express a kind of conditional acknowledgment of it, by this barbarous and inhuman custom of theirs, that they always keep in readiness the blood of some Christian, with which they anoint the body of any that dies amongst them, with these words, If Jesus Christ were the Messiah, then may the blood of this Christion avail thee to salvation; so that by their doubt, and their implied consent in this action, this was *the fulness of time*, when Christ Jesus did come, that the Messiah should come.

It was so to the Jews, and it was so to the Gentiles too. It filled those wise men which dwelt so far in the east, that thay followed the star from thence to Jerusalem. Herod was so full of it, that he filled the country with streams of innocent blood, and lest he should spare that one innocent child, killed all. The two emperors of Rome, Vespasian and Domitian, were so full of it, that in

[5] Dan. ii. [6] Hagg. ii. [7] Mich. v. [8] Isaiah vii.

jealousy of a Messiah to come then, from that race, they took special care for the destruction of all of the posterity of David. All the whole people were so full of it, that divers false Messiahs, [9] Barcocab and Moses of Crete, and others, rose up, and drew and deceived the people, as if they had been the Messiah, because that was ordinarily known and received to be the time of his coming. And the devil himself was so full of it, as that in his oracles he gave that answer, that an Hebrew child should be God over all gods; and brought the emperor to erect an altar to this Messiah, Christ Jesus, though he knew not what he did. This was the fulness that filled Jew and Gentile, kings and philosophers, strangers and inhabitants, counterfeits and devils, to the expectation of a Messiah; and when comes this *fulness of time* to us, that we feel this Messiah born in ourselves?

In this fulness, in this coming of our Saviour into us, we should find a threefold fulness in ourselves; we should find a fulness of nature, (because not only of spiritual, but of natural and temporal things, all the right which we have in this world is in, and for, and by Christ, for so we end all our prayers of all sorts with that clause, *per Dominum nostrum Jesum Christum; Grant this, O Lord, for our Lord and Saviour Christ Jesus' sake*) and we should find a fulness of grace, a daily sense of improvement, growth in grace, a filling of all former vacuities, a supplying of all emptinesses in our souls, till we came to Stephen's fulness[10], *Full of the Holy Ghost and wisdom, and full of the Holy Ghost and faith, and full of faith and power*[11]. And so we should come to find a fulness of glory, that is, an apprehension and inchoation of heaven in this life; for the glory of the next world is not in the measure of that glory, but in the measure of my capacity; it is not that I shall have as much as any soul hath, but that I shall have as much as my soul can receive; it is not in an equality with the rest, but in a fulness in myself. And so as I shall have a fulness of nature, that is, such an ability and such a use of natural faculties, and such a portion of the natural things of this world, as shall serve to fill up God's purpose in me. And as I shall have a fulness of grace, that is, such a measure of

[9] Barchochebas, a Jew, who carried on his imposture in Egypt.
[10] Acts vi. 3. [11] Ver. 5 and 8.

grace as shall make me discern a temptation, and resist a temptation, or at least repent it, if I have not effectually resisted it; so even here I shall have a fulness of glory, that is, as much of that glory as a wayfaring soul is capable of in this world. All these fulnesses I shall have, if I can find and feel in myself this birth of Christ. His eternal birth in heaven is inexpressible, where he was born without a mother; his birth on earth is inexpressible too, where he was born without a father; but thou shalt feel the joy of his third birth in thy soul most inexpressible this day, where he is born this day, if thou wilt, without father or mother; that is, without any former, or any other reason than his own mere goodness that should beget that love in him towards thee, and without any matter or merit in thee which should enable thee to conceive him. He had a heavenly birth, by which he was the eternal Son of God, and without that he had not been a person able to redeem thee; he had a human birth, by which he was the son of Mary, and without that he had not been sensible in himself of thine infirmities and necessities; but this day, if thou wilt, he hath a spiritual birth in thy soul, without which both his divine and his human birth are utterly unprofitable to thee, and thou art no better than if there had never been Son of God in heaven, nor son of Mary upon earth. Even[18] *the stork in the air knoweth her appointed time, and the turtle, and the crane, and the swallow observe the time of their coming, but my people knoweth not the judgments of the Lord.* For if you do know your time, you know that now is your *fulness of time;* this is your particular Christmas-day; when, if you be but as careful to cleanse your souls, as you are your houses: if you will but follow that counsel of St. Augustine, *Quicquid non vis inveniri in domo tua, non inveniat Deus in anima tua;* That uncleanness which you would be loth your neighbour should find in your houses, let not God nor his angels find in your souls, Christ Jesus is certainly born, and will as certainly grow up in your souls.

We pass from this to our second part, the manner of his coming; where we proposed two degrees of Christ's humiliation, that he was *made of a woman*, and *made under the law*. In the

[18] Jer. viii. 7

first alone are two degrees too, that he takes the name of the son of a woman, and wanes the glorious name of the Son of God; and then, that he takes the name of the son of a woman, and wanes the miraculous name of the son of a virgin. For the first, Christ ever refers himself to his Father; as he says, *The Father which sent me, gave me a commandment what I should say, and what I should speak*[13]: so for all that which he did or suffered, he says, *My meat is to do his will that sent me, and to finish his work*[14]: and so, though he say, *I am come out from the Father, and am come into the world*[15]: yet, be where he will, still he and his Father were all one. But divesting that glory, or slumbering it in his flesh, till the Father glorify him again with that glory which he had with him from the beginning, in his ascension, he humbles himself here to that addition, *The son of a woman, made of a woman.*

Christ waned the glorious name of Son of God, and the miraculous name of Son of a virgin too; which is not omitted to draw into doubt the perpetual virginity of the blessed Virgin, the mother of Christ; she is not called a woman, as though she were not a maid; when it is said, Joseph *knew her not, donec peperit, till she brought forth her son*, this did not imply his knowledge of her after, no more than when God says to Christ, *donec ponam*, sit at my right hand till I make thine enemies thy footstool, that imports that Christ should remove from his right hand after; for here is a perpetual *donec* in both places; for evermore, the ancient expositors have understood that place of Ezekiel to be intended of the perpetual virginity of Mary: *This gate shall be shut, and shall not be opened, and no man shall enter by it.* Solomon hath an exclamation, *Is there any thing whereof a man may say, Behold this is new?* and he answers himself immediately before, *There is no new thing under the sun.* But behold, here is a greater than Solomon, and he says, now in action, by being born of a Virgin, as he had said long before, in prophesy, *The Lord hath created a new thing upon earth, a woman shall compass a man*[16]. If this had been spoken of such a woman as were no maid, this had been no new thing; as it was, it was without example, and without natural reason; *si ratio reddi posset*, (says

[13] John xii. [14] John iv. [15] John 16. [16] Jer. xxxi. 2.

St. Bernard,) *non esset mirabile, si exempla haberemus, non esset singulare;* if there were reason for it, it were no miracle, if there were precedents for it, it were not singular; and God intended both, that it should be a miracle, and that it should be done but once; we see in nature, trees do bud out, and there is an emission and emanation of flowers and fruits without any help of man, or any act done by him to that tree; we read in Genesis, that the earth had produced all plants and herbs before either any rain fell upon it, or any man tilled it. And these are good helps and illustrations to us, after we have believed that a Virgin brought forth a son; but nothing deduced out of nature could prove this at first to any man, except he believed it before. And therefore blessed be God, that hath given us that strength which the Egyptian midwives said the women of Israel had, that they brought forth children without the help of midwives; that we can humbly believe these mysteries of our religion, by faith, without the hand and help of reason; *Si nondum mens idonea, abstrusa investigare, sine hæsitatione credantur*, says St. Augustine, in things which are not subject to any faculty of ours to be discerned by reason, there is a present exercise of our faith. As we know it to be true that the bush in which God spake to Moses was full of fire, and did burn but not consume, because God hath said so in his book, but yet we do not know how that was done; so we know (by the same evidence,) that the mother of our Saviour was a virgin; but for the manner of this mystery, we rest upon Epiphanius' rule, *Quæcunque dicit Deus, credamus quod sint; quomodo, soli Deo cognitum:* whatsoever God in his word says, was done, let us believe it to be done; how it was done, as we know that God knows, so we are content not to inquire more than it hath been his pleasure to communicate to us.

She was then, and she was always a virgin; but because this text is of his humiliation, he leaves that name that proceeds from miracle, and descends to that lower name of nature, *made of a woman*. The spirit of God foresaw that the issue between the church and the heretics would not be *Virgin or no Virgin*, but whether Christ were *made of a woman*. Some heretics did question the first; the Helvidians denied her perpetual virginity;

but that heresy, and some others that opposed her virginity, vanished in a short time. But the Manichees, that lasted long, and spread far in the old times, and the Anabaptists, which abound yet, deny that Christ was made of a woman; they say, that Christ passed through her as water through a pipe, but took nothing of her substance; and then, if he took not the nature of mankind, he hath not redeemed mankind. And therefore in that prophecy of Jeremiah, that Christ should be born, and in this gospel, in our text, that Christ was born, the Holy Ghost maintains and continues that phrase, *made of a woman;* and where he begins to express his divinity in miracles, at the marriage in Cana, there Christ himself calls her by no other name, *Woman, what have I to do with thee*[17]? And when he had drawn all his miracles to a glorious *consummatum est* upon the cross, he calls her there by that name too, *Woman, behold thy son*[18]. Here, then, was no such curious insisting upon styles and titles, and names of dignities, no unkindness, no displeasure taken, as if one should leave out a right honourable or right worshipful, or an addition of an office or dignity; the powerfulness of Christ's birth consists in this, that he is made of God; the miraculousness of Christ's birth consisted in this, that he was made of a virgin; and yet the prophet and the apostle, two principal secretaries of the Holy Ghost, present him with this addition, *made of a woman*. Christ had one privilege in his birth which never any prince had, or shall have, that is, that he chose what mother he would have, and might have been born of what woman he would have chosen. And in this large and universal choice, though he chose a woman full of grace to be his mother, yet that he might give spiritual comfort to all sorts of women, first to those who should be unjustly suspected and insimulated of sin and incontinency, when indeed they were innocent, he was content to come of a mother who should be subject to that suspicion, and whom her husband should think to be with child before he married her, and thereupon purpose to put her away[19]; and then to fill those women who had been guilty of that sin with relief in their consciences against the wrath of God, and with reparation of their reputation and good name in the world,

[17] John ii. [18] John xix. [19] Matt. i.

it was his unsearchable will and pleasure that in all that genealogy and pedigree which he and his spirit hath inspired the evangelists to record of his ancestors, there is not one woman named, of whom Christ is descended, who is not dangerously noted in the Scriptures, to have had some aspersion of incontinence upon her; as both St. Hierome, and St. Ambrose, and St. Chrysostome observes of Thamar, of Bathsheba, and of Ruth also.

So then Christ Jesus, who came only for the relief of sinners, is content to be known to have come not only of poor parents, but of a sinful race; and though he exempted his blessed mother more than any from sin, yet he is now content to be born again of sinful mothers; in that soul that accuses itself most of sin, in that soul that calls now to mind (with remorse, and not with delight,) the several times, and places, and ways wherein she hath offended God; in that soul that acknowledgeth itself to have been a sink of uncleanness, a tabernacle, a synagogue of Satan; in that soul that hath been, as it were, possessed with Mary Magdalen's seven devils, yea with him whose name was Legion, with all devils; in that sinful soul would Christ Jesus fain be born this day, and make that soul his mother, that he might be a regeneration to that soul. We cannot afford Christ such a birth in us as he had, to be born of a virgin; for every one of us well nigh hath married himself to some particular sin, some beloved sin, that he can hardly divorce himself from; nay, no man keeps his faith to that one sin that he hath married himself to, but mingles himself with other sins also. Though covetousness, whom he loves as the wife of his bosom, have made him rich, yet he will commit adultery with another sin, with ambition; and he will part even with those riches for honour; though ambition be his wife, his married sin, yet he will commit adultery with another sin, with licentiousness, and he will endanger his honour to fulfil his lust; ambition may be his wife, but lust is his concubine. We abandon all spiritual chastity, all virginity, we marry our particular sins, and then we divide our loves with other sins too; *Thou hast multiplied thy fornications, and yet art not satisfied*[10], is a complaint that reaches us all in spiritual fornications, and goes very far in carnal. And yet, for

[10] Ezek. xvi.

all this we are capable of this conception, Christ may be born in us for all this. As God said unto the prophet, *Take thee a wife of fornications and children of fornications*, so is Christ Jesus content to take our souls, though too often mothers of fornications; as long as we are united and incorporated in his beloved spouse, the church, conform ourselves to her, grow up in her, hearken to his word in her, feed upon his sacraments in her, acknowledge a seal of reconciliation by the absolution of the minister in her, so long (how unclean soever we have been, if we abhor and forsake our uncleanness now) we participate of the chastity of that spouse of his, the church, and in her are made capable of this conception of Christ Jesus, and so it is as true this hour of us, as it was when the Apostle spoke these words, *This is the fulness of time when God sent his Son, &c.*

Now you remember that in this second part (the manner of Christ's coming) we proposed two degrees of humiliation, one which we have handled in a double respect, as he is made *filius mulieris, non Dei*, the son of a woman, and not the son of God; the other as he is *filius mulieris, non Virginis*, the son of a woman, and not called the son of a virgin.

The second remains that he was *sub lege, under the law;* now this phrase, to be *under the law*, is not always so narrowly limited in the Scriptures as to signify only the law of Moses, for so only the Jews were under the law, and so Christ's coming for them who were under the law, his death and merits, should belong only to the Jews. But St. Augustine observes, that when Christ sent the message of his birth to the wise men in the east by a star, and to the shepherds about Bethlehem by an angel, *In pastoribus Judæi, in magis, Gentes vocati*, the Jews had their calling in that manifestation to the shepherds, and the Gentiles in that to the wise men in the east. But besides that Christ did submit himself to all the weight even of the ceremonial law of Moses, he was under a heavier law than that, under that *lex decreti*, the contract and covenant with God the Father; under that *oportuit pati, this he ought to suffer, before he could enter into glory;* so that his being under the law may be accounted, not a part of his humiliation, as his being made of a woman was, but rather the whole history and frame of his humiliation; all that

concerns his obedience, even to that law which the Father had laid upon him: for the life and death of Christ, from the *Ave Maria* to the *consummatum est*, from his coming into this world in his conception to his transmigration upon the cross, was all under this law, heavier than any law that any man is under: namely, the law of the contract and covenant between the Father and him.

Though therefore we may think, judging by the law of reason, that since Christ came to gather a church, and to draw the world to him, it would more have advanced that purpose of his to have been born at Rome, where the seat of the empire and the confluence of all nations was, than in Jewry, and (if he would offer the Gospel first to the Jews) better to have been born at Jerusalem, where all the outward, public, solemn worship of the Jews was, than at obscure Bethlehem, and in Bethlehem, in some better place than in an inn, in a stable, in a manger; though we may think thus in the law of reason, yet *non cogitationes meæ cogitationes vestræ*, says God in the prophet, *My thoughts are not your thoughts, nor my laws your laws*[21], for I am *sub lege decreti*, under another manner of law than falls within your reading, under an obedience to that covenant, which hath passed between my Father and me, and by those degrees, and no other way, was my humiliation for your redemption to be expressed. Though we may think in the law of reason, that his work of propagating the gospel would have gone better forward, if he had taken for his apostles, some Tullies, or Hortensii, or Senecas, great and persuading orators, instead of his Peter, and John, and Matthew, and those fishermen, and tent-makers, and toll-gatherers; though we might think in reason and in piety too, that when he would humble himself to take our salvation into his care, it had been enough to have been under the law of Moses, to live innocently and righteously without the shedding of his blood; if he would shed blood, it might have been enough to have done so in the Circumcision, and scourging, without dying; if he would die, it might have been enough to have died some less accursed and less ignominous death than the death of the Cross; though we might reasonably enough and piously enough think thus, yet, *non*

[21] Isaiah LV.

cogitationes vestræ, cogitationes meæ, says the Lord, *your way is not my way, your law is not my law;* for Christ was *sub lege decreti*, and *thus* as he did, and no other way, *it became him to fulfil all righteousness*, that is, all that decree of God which he had accepted and acknowledged as righteous. He was so much under Moses' law as he would be; so much under that law, as that he suffered that law to be wrested against him, and to be pretended to be broken by him, and to be indicted and condemned by that law. The Jews pressed that law, *non sines veneficum vivere, Thou shalt not suffer a witch to live*[12], when they attributed all his glorious miracles to the power of the devil; and the Romans were incensed against him for treason and sedition, as though he aliened and withdrew the people from Cæsar. But he was under a heavier law than Jews or Romans, the law of his Father and his own eternal decree, so far as that he came to that sense of the weight thereof: *Eli, Eli, my God, my God, why hast thou forsaken me?* and was never delivered from the burden of this law, till he pleaded the performance of all conditions between his Father and him, and delivered up all the evidence thereof in these words, *in manus tuas, Into thy hands, O Lord, I give my spirit*, and so presented both the righteousness of his soul which had fulfilled the law, and the soul itself which was under the law. He died in execution, and so discharged all; and so we have done with our second part, the manner of his coming.

We are come now in our order to our third part, the purpose of Christ's coming, and in that we consider two objects that Christ had, and two subjects to work upon, two kinds of work, and two kinds of persons; first to redeem, and then to adopt. Those are his works, his objects; and then *to redeem those that were under the law*, that is, all, but to adopt those whom he had chosen, us; and those are the persons, the subjects that he works upon by his coming.

First then (to begin with the persons) those of the first kind, *those that were under the law*, for them (as we told you before) the law must not be so narrowly restrained here as to be intended only of Moses' law, for Christ's purpose was not only upon the Jews, for else Naaman the Syrian, by whom God fought great

[12] Exod. xxii. 18.

battles before he was cured of his leprosy, and who, when he was cured[23], was so zealous of the worship of the true God, that he would needs carry holy earth to make altars of from the place where the prophet dwelt; and else Job, who, though he were of the land of Hus, hath good testimony of being an upright and just man, and one that feared God; and else the widow of Sarepta[24], whose meal and oil God preserved unwasted, and whose dead son God raised again at the prayer of Elijah; all these, and all others whom the searching spirit of God seals to his service in all the corners of the earth, because they are strangers in the land of Israel, should not be under the law, and so should have no profit by Christ's being made under the law, if the law should be understood only of the law of Moses; and therefore to be *under the law* signifies here, thus much, to be a debtor to the law of nature, to have a testimony in our hearts and consciences that there lies a law upon us, which we have no power in ourselves to perform; that to those laws, *To love God with all our powers*, and *to love our neighbour as ourselves*, and *to do as we would be done to*, we find ourselves naturally bound, and yet we find ourselves naturally unable to perform them, and so to need the assistance of another, which must be Christ Jesus, to perform them for us; and so all men, Jews and Gentiles, are under the law, because naturally they feel a law upon them which they break, and therefore wheresoever our power becomes defective in the performance of this law, if our will be not defective too, if we come not to say God hath given us an impossible law, and therefore it is lost labour to go about to perform it, or God hath given us another to perform this law for us, and therefore nothing is required at our hands; if we abstain from these quarrels to the law, and these murmurings at our own infirmity, we shall find that the fulness of time is this day come, this day Christ is come to *all that are under the law*, that is to all mankind: to all, because all are unable to perform that law, which they all see, by the light of nature, to lie upon them.

These then be the persons of the first kind, all, all the world, *God so loved the world that he gave his Son for it*, for all the world, and accordingly, *venit salvare mundum*, the obedience of

[23] 2 Kings v. [24] 1 Kings xvii.

the Son was as large as the love of the Father; he came to save all the world, and he did save all the world: God would have all men, and Christ did save all men. It is therefore fearfully (and scarce allowably said) that Christ did contrary to his Father's will, when he called those to grace of whom he knew his Father's pleasure to be that they should have no grace; it is fearfully and dangerously said, *Absurdum non esse, Deum interdum falsa loqui, et falsum loquenti credendum*, that it is not absurd to say (that is, that it may truly be said) that God does sometimes speak untruly, and that we are bound to believe God when he does so; for if we consider the sovereign balm of our souls, the blood of Christ Jesus, there is enough for all the world; if we consider the application of this physic by the ministers of Christ Jesus in the church, he hath given us that spreading commission, to go and preach to every creature, we are bid to offer, to apply, to minister this to all the world. Christ hath excommunicated no nation, no shire, no house, no man: he gives none of his ministers leave to say to any man, thou art not redeemed; he gives no wounded nor afflicted conscience leave to say to itself, I am not redeemed. There may be meat enough brought into the house for all the house, though some be so weak as they cannot (which is the case of the Gentiles) some so stubborn as they will not eat (which is the case of the carnal man, though in the Christian church.)

He came to all; there are the persons, and *to redeem all;* there is his errand, but how to redeem? St. Hierom says, *Gentes non redimuntur, sed emuntur.* The Gentiles, says he, are not properly Christ's, by way of redeeming, but by an absolute purchase; to which purpose those words are also applied which the Apostle says to the Corinthians, *Ye are bought with a price*[25]; St. Hierom's meaning therein is, that if we compare the Jews and the Gentiles, though God permitted the Jews, in punishment of their rebellions, to be captivated by the devil in idolatries, yet the Jews were but as in a mortgage, for they had been God's peculiar people before. But the Gentiles were as the devil's inheritance, for God had never claimed them, nor owned them for his, and therefore God says to Christ, *Ask of me, and I will give thee the nations for thine inheritance*[26], as though they were

[25] 1 Cor. vi. 20. [26] Psalm ii. 8.

not his yet, or not his by that title as the Jews were; so that in St. Hierom's construction, the Jews, which were God's people before, were properly redeemed, the Gentiles, to whom God made no title before, are rather bought than redeemed. But, *nullum tempus occurrit regi*, against the King of kings there runs no prescription; no man can divest his allegiance to his prince, and say he will be subject no longer, and therefore since the Gentiles were his by his first title of creation (for *it is he that hath made us, and not we ourselves*, nor the devil neither) when all we, by our general revolt and prevarication (as we were all collectively in Adam's loins) came to be under that law, *Thou shalt die the death*, when Christ came in the fulness of time, and delivered us from the sharpest and heaviest clause of that law, which is the second death, then he *redeemed* us properly, because (though not by the same title of covenant as the Jews were) yet we were his, and sold over to his enemy. These, then, were the persons; all, (none can say that he did not need him, none can say that he may not have him,) and this was his first work, *to redeem*, to vindicate them from the usurper, to deliver them from the intruder, to emancipate them from the tyrant, to cancel the covenant between hell and them, and restore them so far to their liberty, as that they might come to their first Master if they would: this was *redeeming*.

But in his other work, which is *adoption*, and where the persons were more particular, not all, but we, Christ hath taken us to him in a straiter and more peculiar title than redeeming; for *a servando servi*, men who were by another man's valour saved and redeemed from the enemy, or from present death, they became thereby servants to him that saved and redeemed them. Redemption makes us (who were but subjects before, for all are so by creation) servants, but it is but servants; but adoption makes us, who are thus made servants by redemption, sons: for *adoption* is *verbum forense;* though it be a word which the Holy Ghost takes, yet he takes it from a civil use and signification, in which it expresses in divers circumstances our adoption into the state of God's children. First, he that adopted another, must by that law be a man who had no children of his own; and this was God's case towards us: he had no children of his

own, we were all *the children of wrath*[27], not one of us could be said to be the child of God by nature, if we had not had this *adoption* in Christ. Secondly, he who by that law might adopt, must be a man who had had, or naturally might have had children; for an infant under years, or a man who by nature was disabled from having children, could not adopt another; and this was God's case towards us too, for God had had children without adoption; for by our creation in innocence, we were the sons of God, till we died all in one transgression, and lost all right, and all life, and all means of regaining it, but by this way of *adoption* in Christ Jesus. Again, no man might adopt an elder man than himself, and so our Father *by adoption* is not only *antiquus dierum*, the ancient of days, but *antiquior diebus*, ancienter than any days, before time was. He is (as Damascene forces himself to express it) *super-principale principium*, the beginning, and the first beginning, and before the first beginning: he is, says he, *æternus* and *præ-æternus*, eternal, and elder than any eternity that we can take into our imagination. So likewise no man might adopt a man of better quality than himself, and here we are so far from comparing, as that we cannot comprehend his greatness and his goodness, of whom and to whom St. Augustine says well, *Quid mihi es?* If I shall go about to declare thy goodness, not to the world in general, but *quid mihi es*, how good thou art to me, *Miserere ut loquar*, says he, I must have more of thy goodness, to be able to tell thy former goodness: be merciful unto me again, that I may be thereby able to declare how merciful thou wast to me before: except thou speak in me, I cannot declare what thou hast done for me. Lastly, no man might be adopted into any other degree of kindred, but into the name and right of a son: he could not be an adopted brother, nor cousin, nor nephew. And this is especially our dignity; we have *the spirit of adoption, whereby we cry Abba, Father*, so that as here is *a fulness of time* in the text, so there is a fulness of persons, *all*, and a fulness of the work belonging to them, *redeeming* emancipation, delivering from the chains of Satan (we were his by creation, we sold ourselves for nothing, and he redeemed us without money, that is, without any cost of ours), but because

[27] Eph. ii.

for all this general redemption, we may turn from him, and submit ourselves to other services, therefore he hath *adopted us*, drawn into his family and into his more especial care those who are chosen by him to be his. Now that redemption reached to all, there was enough for all: this dispensation of that redemption, this *adoption*, reaches, only to us: all this is done, *that we might receive the adoption of sons.*

But who are this *We?* why, they are the elect of God. But who are they, who are these elect? *Qui timidè rogat, docet negare;* if a man ask me with a diffidence, can I be the adopted son of God that have rebelled against him in all my affections, that have trodden upon his commandments in all mine actions, that have divorced myself from him, in preferring the love of his creatures before himself; that have murmured at his corrections, and thought them too much; that have undervalued his benefits, and thought them too little; that have abandoned and prostituted my body, his temple, to all uncleanness, and my spirit to indevotion and contempt of his ordinances; can I be the adopted Son of God, that have done this? *Ne timidè roges*, ask me not this with a diffidence and distrust in God's mercy, as if thou thoughtest, with Cain, thy iniquities were greater than could be forgiven; but ask me with that holy confidence which belongs to a true convert, am not I, who, though I am never without sin, yet am never without hearty remorse and repentance for my sins; though the weakness of my flesh sometimes betrays me, the strength of his spirit still recovers me; though my body be under the paw of that lion that seeks whom he may devour, yet the lion of Judah raises again and upholds my soul; though I wound my Saviour with many sins, yet all these, be they never so many, I strive against, I lament, confess, and forsake as far as I am able; am not I the child of God, and his adopted son in this state? *Roga fidenter*, ask me with a holy confidence in thine and my God, *et doces affirmare*, thy very question gives me mine answer to thee; thou teachest me to say, thou art. God himself teaches me to say so by his Apostle, *The foundation of God is sure*, and this is the seal; *God knoweth who are his*, and let them that *call upon his name depart from all iniquity.* He that departs so far, as to repent former sins, and shut up the ways which he

knows in his conscience do lead him into temptations, he is of this *quorum*, one of us, one of them who are adopted by Christ to be the sons of God. I am of this *quorum*, if I preach the Gospel sincerely, and live thereafter (for he preaches twice a day that follows his own doctrine, and does as he says), and you are of this *quorum*, if you preach over the sermons which you hear, to your own souls in your meditation, to your families in your relation, to the world in your conversation. If you come to this place to meet the Spirit of God, and not to meet one another; if you have sat in this place with a delight in the word of God, and not in the words of any speaker; if you go out of this place in such a disposition as that, if you should meet the last trumpets at the gates, and Christ Jesus in the clouds, you would not entreat him to go back, and stay another year; to enwrap all in one, if you have a religious and sober assurance that you are his, and walk according to your belief, you are his; and, as the fulness of time, so the fulness of grace is come upon you, and you are not only within the first commission, of those who were under the law, and so redeemed, but of this *quorum*, who are selected out of them, the adopted sons of that God, who never disinherits those that forsake not him.

SERMON IV.

PREACHED AT ST. PAUL'S ON CHRISTMAS-DAY, 1626.

LUKE ii. 29 & 30.

Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.

THE whole life of Christ was a continual passion; others die martyrs, but Christ was born a martyr. He found a Golgotha (where he was crucified) even in Bethlehem, where he was born; for to his tenderness then the straws were almost as sharp as the thorns after, and the manger as uneasy at first as his cross at

last. His birth and his death were but one continual act, and his Christmas-day and his Good Friday are but the evening and morning of one and the same day. And as even his birth is his death, so every action and passage that manifests Christ to us, is his birth, for *Epiphany* is *manifestation*; and therefore, though the church do now call Twelfth-day Epiphany, because upon that day Christ was manifested to the Gentiles in those wise men who came then to worship him, yet the ancient church called this day (the day of Christ's birth) the Epiphany, because this day Christ was manifested to the world, by being born this day. Every manifestation of Christ to the world, to the church, to a particular soul, is an Epiphany, a Christmas-day. Now there is nowhere a more evident manifestation of Christ than in that which induced this text, *Lord, now lettest thou thy servant, &c.*

It had been revealed to Simeon (whose words these are) that he should see Christ before he died; and actually and really, substantially, essentially, bodily, presentially, personally he does see him; so it is Simeon's Epiphany, Simeon's Christmas-day; so also this day, in which we commemorate and celebrate the general Epiphany, the manifestation of Christ to the whole world in his birth, all we, we, who besides our interest in the universal Epiphany and manifestation implied in the very day, have this day received the body and blood of Christ in his holy and blessed Sacrament, have had another Epiphany, another Christmas-day, another manifestation and application of Christ to ourselves. And as the church prepares our devotion before Christmas-day, with four Sundays in Advent, which brings Christ nearer and nearer unto us, and remembers us that he is coming, and then continues that remembrance again with the celebration of other festivals with it, and after it, as St. Stephen, St. John, and the rest that follow; so for this birth of Christ in your particular souls, for this Epiphany, this Christmas-day, this manifestation of Christ which you have had in the most blessed Sacrament this day, as you were prepared before by that which was said before, so it belongs to the thorough celebration of the day, and to the dignity of that mysterious act, and to the blessedness of worthy and the danger of unworthy receivers, to press that evidence in your behalf, and to enable you, by a farther examination of

yourselves, to *depart in peace*, because your *eyes have seen his salvation*.

To be able to conclude to yourselves, that because you have had a Christmas-day, a manifestation of Christ's birth in your souls by the Sacrament, you shall have a whole Good Friday, a crucifying and a *consummatum est*, a measure of corrections and joy in those corrections, temptations, and the issue with the temptation; and that you shall have a resurrection and an ascension, an inchoation, and an unremovable possession of heaven itself in this world. Make good your Christmas-day, that Christ by a worthy receiving of the Sacrament be born in you, and he that died for you will live with you all the year, and all the years of your lives, and inspire into you, and receive from you at the last gasp, this blessed acclamation, *Lord, now lettest thou thy servant, &c.*

The end of all digestions and concoctions is assimilation, that the meat may become our body. The end of all consideration of all the actions of such leading and exemplary men as Simeon was, is assimilation too, that we may be like that man; therefore we shall make it a first part, to take a picture, to give a character of this man, to consider how Simeon was qualified and prepared, matured and disposed to that confidence, that he could desire to depart in peace, intimated in that first word *now;* now, that all that I look for is accomplished, and farther expressed in the first word of the other clause, *For; for mine eyes have seen thy salvation; Now*, now the time is fulfilled, *For, for mine eyes have seen*. And then enters the second part; what is the greatest happiness that can be well wished in this world, by a man well prepared, is, that he may depart in peace: *Lord, now lettest thou, &c.* And all the way, in every step that we make, in his light (in Simeon's light) we shall see light; we shall consider that that preparation and disposition, and acquiescence which Simeon had in his Epiphany, in his visible seeing of Christ then, is offered to us in this Epiphany, in this manifestation and application of Christ in the Sacrament; and that therefore every penitent, and devout, and reverend, and worthy receiver hath had in that holy action his *Now*, there are all things accomplished to him and his *For, for his eyes have seen his salvation* and so may be content, nay glad, *to depart in peace.*

In the first part then, in which we collect some marks and qualities in Simeon which prepared him to a quiet death; qualities applicable to us in that capacity, as we are fitted for the Sacrament, (for in that way only we shall walk throughout this exercise,) we consider first the action itself, what was done at this time. At this time, our Saviour Christ, according to the law, by which all the first born were to be presented to God in the temple at a certain time after their birth, was presented to God in the temple, and there acknowledged to be his, and then bought of him again by his parents at a certain price prescribed in the law. A lord could not exhibit his son to his tenants, and say, this is your landlord; nor a king, his son to his subjects, and say, this is your prince; but first he was to be tendered to God; his, they were all. He that is not God's first, is not truly his king's, nor his own. And then God does not sell him back again to his parents, at a racked, at an improved price. He sells a lord or a king back again to the world as cheap as a yeoman; he takes one and the same price for all. God made all mankind of one blood; and with one blood, the blood of his son, he bought all mankind again; at one price, and upon the same conditions, he hath delivered over all into this world; *tantummodo crede*, and then, *fac hoc, et vives*, is the price of all; believe, and live well. More he asks not, less he takes not for any man, upon any pretence of any unconditioned decree.

At the time of this presentation there were to be offered a pair of turtles, or a pair of pigeons; the sacrifice was indifferent. Turtles that live solitarily, and pigeons that live sociably, were all one to God. God in Christ may be had in an active and sociable life, denoted in the pigeon, and in the solitary and contemplative life, denoted in the turtle. Let not Westminster despise the church, nor the church the exchange, nor the exchange and trade despise arms; God in Christ may be had in every lawful calling. And then, the pigeon was an emblem of fecundity, and fruitfulness in marriage; and the turtle may be an emblem of chaste widowhood, for, I think we find no bigamy in the turtle. But in these sacrifices we find no emblem of a natural, or of a vowed barrenness; nothing that countenances a vowed virginity, to the dishonour or undervaluing of marriage. Thus was our Saviour

presented to God; and in this especially was that fulfilled, *The glory of the latter house shall be greater than the glory of the former*[1]; the latter temple exceeded the former in this, that the Lord, the God of this house, was in the house bodily, as one of the congregation; and the little body of a sucking child was a chapel in that temple, infinitely more glorious than the temple itself. How was the joy of Noah, at the return of the dove into the ark, multiplied upon Simeon, at the bringing of this dove into the temple! At how cheap a price was Christ tumbled up and down in this world! It does almost take off our pious scorn of the low price at which Judas sold him, to consider that his Father sold him to the world for nothing; and then, when he had him again, by this new title of primogeniture and presentation, he sold him to the world again, if not for a turtle, or for a pigeon, yet at most for five shekels, which at most is but ten shillings.

And yet you have had him cheaper than that, to-day in the Sacrament: whom hath Christ cost five shekels there? As Christ was presented to God in the temple, so is he presented to God in the Sacrament; not sucking, but bleeding. And God gives him back again to thee; and at what price? upon this exchange; take his first born, Christ Jesus, and give him thine. Who is thine? *Cor primogenitum*, says St Augustine. The heart is the first part of the body that lives; give him that; and then, as it is in nature, it shall be in grace too, the last part that dies; for it shall never die. *If a man eat the bread that cometh down from heaven, he shall not die*[2], says Christ. If a man, in exchange of his heart, receive Christ Jesus himself, he can no more die, than Christ Jesus himself can die. That which Eschines said to Socrates admits a fair accommodation here. He saw every body give Socrates some present, and he said, Because I have nothing else to give, I will give thee myself. Do so, says Socrates, and I will give thee back again to thyself, better than when I received thee. If thou have truly given thyself to him in the Sacrament, God hath given thee thyself back, so much mended, as that thou hast received thyself and him too; thyself, in a holy liberty, to walk in the world in a calling, and himself, in giving

[1] Hag. ii. 9. [2] John vi. 50.

a blessing upon all the works of thy calling, and imprinting in thee a holy desire to do all those works to his glory. And so having thus far made this profit of these circumstances in the action itself, applicable to us as receivers of the Sacrament, that, as the child Jesus was first presented to God in the temple, so for your children, (the children of your bodies,) and the children of your minds, and the children of your hands, all your actions, and intentions,) that you direct them first upon God, and God in the temple, that is, God manifested in the church, before you assign them, or determine them upon any other worldly courses, and then, that as God returned Christ, as all other children, at a certain price, so God delivers man upon certain and upon the same conditions; he comes not into the world, nor he comes not to the Sacrament, as to a lottery, where perchance he may draw salvation, but it is ten to one he misses, but upon these few and easy conditions, believe and love, he may be sure and then also, that the sacrifice, pigeons or turtles, was indifferent, so it were offered to God, for any honest calling is acceptable to God, if God's glory be intended in it: that of marriage and of widowhood, we have some typical intimations in the law, in the pigeon, and in the turtle, but of a vow of virginity, begun in the parents for their temporal ends, and forced upon their children, for those ends, we have no shadow at all; that Christ, who was sold after by Judas for a little money, was sold in this presentation by his Father, for less, and yet for less than that to us this day in the Sacrament: having made these uses of these circumstances in the action itself, we pass on now to the consideration of some such qualities and dispositions of this person, Simeon, as may be applicable to us in our having received the Sacrament.

First then, we receive it, though not literally, and expressly in the story, yet by convenient implication there, and by general tradition from all, that Simeon was now come to a great age, a very old man; for so St. Augustine argues, that God raised up two witnesses for Christ in the temple, one of each sex, and both of much reverence for age; Anna, whose age is expressed, and Simeon, who is recommended in the same respect, says that Father, for age too. And Nicephorus, and others with him, make him very old, as it is likely he was, if he were, as Peter

Galatinus makes him, the son of Rabbi Hillel, Hillel the master of Gamaliel, the master of St. Paul. So then we accept him, a person in a reverend age. Even in nature, age was the centre of reverence; the channel, the valley, to which all reverence flowed. Temporal jurisdiction, and spiritual jurisdiction, the magistracy, and the priesthood, were appropriated to the eldest; almost in all vulgar languages, the name of a lord or magistrate hath no other derivation than so, an elder; *senior noster* is a word that passes freely, through the authors of the middle age, for our lord or our king; and the same derivation hath the name of priest, in a holy language, *presbyter*, an elder. So evermore in the course of the Scripture all counsel and all government is placed in the elders; and all the service of God is expressed so, even in heaven too, by the four-and-twenty elders[3]. Thy Creator will be remembered in the days of thy youth; but God hath had longer experience of that man, and longer conversation with that man, who is come to a holy age. That wise king, who could carry nothing to a higher pitch in any comparison than to a crown, says, *Age is a crown of glory, when it is found in the ways of the righteous*[4]; but in the ways of righteousness, no blessing is a blessing; and in the ways of righteousness, wealth may be a crown of our labours, and health may be a crown of our temperance, but age is the crown of glory, of reverence. That crown, the crown of reverence, the Lord, the righteous Judge, hath reserved to that day, the day of our age, because our age is the seal of our constancy and perseverance. In this blessed age, Simeon was thus dignified, admitted to this Epiphany, this manifestation of Christ; and, to be admitted to thy Epiphany, and manifestation of Christ in the Sacrament, thou must put off the young man and put on the old. God, to whose table thou art called, is represented as *antiquus dierum*, the Ancient of days; and his guests must be of mortified affections; he must be crucified to the world, that will receive him that was crucified for the world; the lusts of youth, the voluptuousness of youth, the revengefulness of youth, must have a holy damp, and a religious stupidity shed upon them, that come thither. Nay, it is not enough to be suddenly old, to have sad and mortified thoughts then; no, nor

[3] Rev. iv. 9. [4] Prov. xvi. 31.

to be suddenly dead, to renounce the world then, that hour, that morning, but *quatriduani sitis*, you should have been dead three days, as Lazarus; you should have passed an examination, an accusation, a condemnation of yourselves, divers days before you came to that table. God was most glorified in the raising of Lazarus, when he was long dead and putrefied. God is most glorified in giving a resurrection to him that hath been longest dead; that is, longest in the contemplation of his own sinful and spiritual putrefaction; for, he that stinks most in his own, by true contrition, is the best perfume to God's nostrils, and a conscience troubled in itself is *odor quietis*, as Noah's sacrifice was, a savour of rest to God.

This assistance we have to the exaltation of our devotion, from that circumstance, that Simeon was an old man; we have another from another, that he was a priest, and in that notion and capacity the better fitted for this Epiphany, this Christmas, this manifestation of Christ. We have not this neither in the letter of the story, no, nor so constantly in tradition, that he was a priest, as that he was an old man; but it is rooted in antiquity too, in Athanasius, in St. Cyril, in Epiphanius, in others, who argue, and infer it fairly and conveniently, out of some priestly acts which Simeon seems to have done in the temple, (as the taking of Christ in his arms, which belongs to the priest, and the blessing of God, which is the thanksgiving to God in the behalf of the congregation, and then the blessing of the people in the behalf of God, which are acts peculiar to the priest). Accepting him in that quality, a priest, we consider, that as the king takes it worse in his household servants, than in his subjects at large, if they go not his ways; so they who dwell in God's house, whose livelihood grows out of the revenue of his church, and whose service lies within the walls of his church, are most inexcusable, if they have not a continual Epiphany, a continual manifestation of Christ. All men should look towards God, but the priest should never look off from God; and at the sacrament every man is a priest. I had rather that were not said (which yet a very reverend divine says[5]), that this Simeon might be *aliquis plebeius homo*, some ordinary common man, that was in

[5] Calvin.

the temple at that time, when Christ was brought. He, who is of another subdivision[6], (though in the reformed church too,) collects piously, that God chose extraordinary men to give testimony of this Son; Nicodemus, a great magistrate, Gamaliel, a great doctor, Jairus, a ruler in the synagogue, and this Simeon, in probability pregnant enough, a priest. But was that any great addition to him, if he were so? For holiness, certainly it was; but for outward dignity and respect, it was so, too, amongst them. *In omni natione, certum aliquod nobilitatis argumentum*[7], Every nation hath some particular way of ennobling, and some particular evidence and declaration of nobility; arms for a great part is that in Spain, and merchandise in some states in Italy, and learning in France, where, besides the very many preferments by the church, in which some other nation may be equal to them, there are more preferments by other ways of learning, especially of judicature, than in any other nation. All nations, says Josephus, had some peculiar way; and amongst the Jews, says he, priesthood was that way; a priest was, even for civil privileges, a gentleman. Therefore hath the apostle, not knighted nor ennobled, but crowned every good soul with that style, *Regale sacerdotium, that they are a royal priesthood.* To be royal without priesthood seemed not to him dignity enough. Consider, then, that to come to the communion table is to take orders. Every man should come to that altar as holy as the priest, for there he is a priest; and, *Sacerdotem nemo agit, qui libenter aliud est, quam sacerdos*[8], no man is truly a priest which is any thing else besides a priest; that is, that entangles himself in any other business, so as that it hinders his function in his priesthood. No man comes to the Sacrament well, that is sorry he is there; that is, whom the penalty of the law, or observation of neighbours, or any collateral respect, brings thither. There thou art a priest, though thou beest but a layman at home; and then, no man that hath taken orders can deprive himself or divest his orders when he will: thou art bound to continue in the same holiness after in which thou presentest thyself at that table. As the sails of a ship, when they are spread and swoln, and the way that the ship makes, shows me the wind, where it is, though the wind itself

[6] Chemnicius. [7] Josephus. [8] Erasmus.

be an invisible thing, so thy actions to-morrow, and the life that thou leadest all the year, will show me with what mind thou camest to the Sacrament to-day, though only God, and not I, can see thy mind. Live in remembrance, that thou wast a priest to-day (for no man hath received Christ that hath not sacrificed himself); and live as though thou wert a priest still; and then I say, with Sidonius Apollinaris, *Malo sacerdotalem virum, quam sacerdotem*, I had rather have one man that lives as a priest should do, than a hundred priests that live not so. A worthy receiver shall rise in judgment against an unworthy giver; Christ shall be the sacrifice still, and thou the priest, that camest but to receive, because thou hast sacrificed thyself; and he the Judas, that pretended to be the priest, because he hath betrayed Christ to himself, and, as much as lay in him, evacuated the Sacrament, and made it of none effect to thee.

It is farther added for his honour, and for his competency and fitness for this Epiphany, to see his Saviour, that he was *justus, a just* and *righteous man*. This is a legal righteousness, a righteousness in which St. Paul says he was unreproachable, that is, in the sight of all the world. And this righteousness, even this outward righteousness, he must bring with him that comes to this Epiphany, to this manifestation and application of his Saviour to him in the Sacrament; it must stand well between him and all the world[s]. If thou bring thy gift to the altar, says Christ, (if thou bring thyself to the altar, says our case,) and there rememberest that thy brother hath ought against thee, (it was ill done not to remember it before, but if thou remember it then,) Go thy way, says Christ, first be reconciled to thy brother, and then come and offer thy gift, that is, offer thyself for that sacrifice. Better come a month after with a clear, than kneel it out then with a perplexed conscience. It is, If thy brother have ought against thee, how little soever; if thou have but scandalized him, though thou have not injured him, yet venture not upon this holy action till thou have satisfied him. Thou mayest be good; good, so as that thou hast intended no ill to him. He may be good too; good, so as that he wishes no ill to thee. And yet some negligence and remissness in thee may have struck upon

[s] Matt. v. 23.

a weakness and a tenderness in him, so as that he may be come to think uncharitably of thee; and though this uncharitableness be his fault, and not thine, yet the negligence that occasioned it was thine. Satisfy him, and that rectifies both; it redeems thy negligence, it recovers his weakness. Till that be done, neither of you are fit for this holy action; God neither accepts that man that is negligent of his actions, and cares not what others think, nor him that is over easy to be scandalized, and misinterpret actions otherwise indifferent; for, to them who study not this righteousness, to stand upright in the good opinions of good men, as God says, Why takest thou my word into thy mouth? so Christ shall say, to the shaking of that conscience, Why takest thou my body and blood into thy hand?

This must be done; he must be just, righteous in the eyes of men; though more seem to be implied in his other character, that he was *timoratus*, which we translate devout. In the former, his object was man, though godly men; here it is God himself. Man must be respected, but God especially. And this devotion is well placed in fear, for *Basis verbi est timor sanctus*, says St. Augustine; and it is excellently said, if this be his meaning, that whatsoever I promise myself out of the word of God, yet the basis upon which that promise stands is my fear of God: if my fear of God fall, the word of God, so far as it is a promise to me, falls too. Tertullian intends the same thing, when he says, *Fundamentum salutis timor;* though I have a holy confidence of my salvation, yet the foundation of this confidence is a modest, and a tender, and a reverential fear, that I am not diligent enough in the performance of those conditions which are required to the establishing of it; for this *eulabeia*, which St. Hierome translates *timoratum* and we translate devout, is a middle disposition between a Pharisaical superstition and a negligent irreverence, and profanation of God's ordinance. I come not with this *eulabeia*, with Simeon's disposition, to my Epiphany, to my receiving of my Saviour, if I think that bread my God, and superstitiously adore it, for that is Pharisaical and carnal; neither do I bring that disposition thither, if I think God no otherwise present there, than in his own other ordinances, and so refuse such postures and actions of reverence, as are required

to testify outwardly mine inward devotion, for these may well consist together;—'I am sure I receive him effectually, when I I look upon his mercy;' 'I am afraid I do not receive him worthily, when I look upon mine own unworthiness.'

We cannot pursue this anatomy of good old Simeon, this just and devout priest, so far as to show you all his parts, and the use of them all in particular. His example, and the characters that are upon him, are our alphabet. I shall only have time to name the rest of those characters; you must spell them, and put them into their syllables; you must form them, and put them into their words; you must compose them, and put them into their syntaxis and sentences; that is, you must pursue the imitation, that when I have told you what he was, you may present yourselves to God, such as he was. He was one that had the Holy Ghost upon him, says that story. The testimony given before, that he was *justus*, and *timoratus*, righteous, and fearing God, was evidence enough that the Holy Ghost was upon him. This addition is a testimony of a more particular presence and operation of the Holy Ghost in some certain way, and the way is agreed by all to be, *in dono prophetiæ*, the Holy Ghost was upon him in the spirit of prophecy, so as that he made him at that time a prophet. Thou art a prophet upon thyself, when thou comest to the communion; thou art able to foretell, and to pronounce upon thyself what thou shalt be for ever. Upon thy disposition, then, thou mayest conclude thine eternal state; then thou knowest which part of St. Paul's distribution falls upon thee, whether that *tribulations and anguish upon every soul of man that doeth evil*, or that, *but glory, and honour, and peace to every man that worketh good*[10]. Thou art this prophet; silence not this prophet; do not chide thy conscience for chiding thee; stone not this prophet; do not petrify and harden thy conscience against these holy suggestions. Say not with Ahab to the prophet, Hast thou found me out, O mine enemy? when an unrepented sin comes to thy memory then, be not thou sorry that thou rememberest it then, nor do not say, I would this sin had not troubled me now, I would I had not remembered it till tomorrow; for in that action, first, in *thesi*, for the rule, thou art

[10] Rom. ii. 9.

a preacher to thyself, and thou hast thy text in St. Paul, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*[11]: and then in *hypothesi*, for the application to the particular case, thou art a prophet to thyself; thou that knowest in thyself what thou doest then, canst say to thyself what thou shalt suffer after, if thou do ill.

There are more elements in the making up of this man; many more. He waited, says his story; he gave God his leisure. Simeon had informed himself, out of Daniel and the other prophets, that the time of the Messiah's coming was near; as Daniel had informed himself out of Jeremiah and the other prophets, that the time of the deliverance from Babylon was near. Both waited patiently, and yet both prayed for the accelerating of that which they waited for; Daniel for the deliverance, Simeon for the Epiphany. Those consist well enough, patiently to attend God's time, and yet earnestly to solicit the hastening of that time, for that time is God's time, to which our prayers have brought God; as that price was God's price for Sodom, to which Abraham's solicitation brought God, and not the first fifty. That prophet, who says, *Woe unto him that striveth with his Maker*[12], that is, that presses God before his time, says also, for all that, *Oh! that thou wouldest rend the heavens, and come down*[13]. When thou comest to this seal of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee in necessary and fundamental things, that is, the light of faith to see that the body and blood of Christ is applied to thee in that action; but for the manner how the body and blood of Christ is there, wait his leisure, if he have not yet manifested that to thee. Grieve not at that, wonder not at that, press not for that; for he hath not manifested that, not the way, not the manner of his presence in the Sacrament to the church. A peremptory prejudice upon other men's opinions, that no opinion but thine can be true in the doctrine of the Sacrament, and an uncharitable condemning of other men, or other churches, that may be of another persuasion than thou art in the matter of the Sacrament, may frustrate and disappoint thee of all that benefit, which thou mightest have by an humble receiving thereof, if thou wouldest

[11] 1 Cor. xi. 20. [12] Isaiah xlv. 9. [13] Isaiah lxiv. 1.

exercise thy faith only here, and leave thy passion at home, and refer thy reason and disputation to the school.

He waited, says the story, and he waited for the consolation of Israel. It is not an appropriating of hopes, or possessions of those hopes, to himself, but a charitable desire of a communication of this consolation upon all the Israel of God. Therefore is the Sacrament a communion; therefore is the church, which is built of us, *Built of lively stones*[14]; and in such buildings, as stones do, *Unusquisque portat alterum, et portatur ab altero*[15]; every stone is supported by another, and supports another. As thou wouldest be well interpreted by others, interpret others well; and, as when thou comest to heaven, the joy and the glory of every soul shall be thy glory and thy joy; so, when thou comest to the porch of the triumphant church, the door of heaven, the communion table, desire that that joy which thou feelest in thy soul then, may then be communicated to every communicant there.

To this purpose, to testify his devotion to the communion of saints, Simeon came into the temple, says the story; to do a holy work in a holy place. When we say that God is no accepter of persons, we do not mean but that they which are within his covenant, and they that have preserved the seals of his grace, are more acceptable to him than they which are not, or have not. When we say that God is not tied to places, we must not mean but that God is otherwise present, and works otherwise in places consecrated to his service, than in every profane place. When I pray in my chamber, I build a temple there that hour; and that minute, when I cast out a prayer in the street, I build a temple there; and when my soul prays without any voice, my very body is then a temple; and God, who knows what I am doing in these actions, erecting these temples, he comes to them, and prospers, and blesses my devotions; and shall not I come to his temple, where he is always resident? My chamber were no temple, my body were no temple, except God came to it; but whether I come hither or no, this will be God's temple. I may lose by my absence; he gains nothing by my coming. He that hath a cause to be heard will not go to Smithfield, nor he that

[14] 1 Peter ii. 5. [15] Gregor.

hath cattle to buy or sell, to Westminster. He that hath bargains to make or news to tell, should not come to do that at church; nor he that hath prayers to make, walk in the fields for his devotions. If I have a great friend, though in cases of necessity, as sickness or other restraints, he will vouchsafe to visit me, yet I must make my suits to him at home, at his own house. In cases of necessity, Christ in the Sacrament vouchsafes to come home to me; and the court is where the king is, his blessings are with his ordinances wheresoever; but the place to which he hath invited me, is, his house. He that made the great supper in the Gospel called in new guests; but he sent out no meat to them who had been invited, and might have come, and came not. Chamber prayers, single or with your family, chamber sermons, sermons read over there, and chamber Sacraments, administered in necessity there, are blessed assistants and supplements; they are as the alms at the gate, but the feast is within; they are as a cock of water without, but the cistern is within; *habenti dabitur;* he that hath a handful of devotion at home, shall have his devotion multiplied to a gomer here, for when he is become a part of the congregation, he is joint tenant with them, and the devotion of all the congregation, and the blessings upon all the congregation, are his blessings, and his devotions.

He came to a holy place, and he came by a holy motion, by the spirit, says his evidence; without holiness no man shall see God; not so well without holiness of the place; but not there neither, if he trust only to the holiness of the place, and bring no holiness with him. Between that fearful occasion of coming to church, which St. Augustine confesses and laments, that they came to make wanton bargains with their eyes, and met there, because they could meet no where else; and that more fearful occasion of coming, when they came only to elude the law, and proceeding in their treacherous and traitorous religion in their heart, and yet communicating with us, draw God himself into their conspiracies, and to mock us, make a mock of God, and his religion too; between these two, this licentious coming, and this treacherous coming, there are many comings to church; comings for company, for observation, for music; and all these indispositions are ill at prayers; there they are unwholesome,

but at the Sacrament deadly. He that brings any collateral respect to prayers, loses the benefit of the prayers of the congregation; and he that brings that to a sermon, loses the blessing of God's ordinance in that sermon: he hears but the logic, or the rhetoric, or the ethic, or the poetry of the sermon, but the sermon of the sermon he hears not; but he that brings this disposition to the Sacrament, ends not in the loss of a benefit, but he acquires and procures his own damnation.

All that we consider in Simeon, and apply from Simeon, to a worthy receiver of the Sacrament, is, how he was fitted to depart in peace. All those pieces which we have named, conduce to that; but all those are collected into that one which remains yet, *Viderunt oculi*, that his eyes had seen that salvation; for that was the accomplishment and fulfilling of God's word; *according to thy word*. All that God had said should be done, was done; for, as it is said, ver. 26, it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ; and now his eyes had seen that salvation. Abraham saw this before, but only with the eye of faith, and yet rejoiced to see it so; he was glad even of that. Simeon saw it before this time, then, when he was illustrated with that revelation he saw it, but only with the eye of hope; of such hope Abraham had no such ground, no particular hope, no promise, that he should see the Messiah in his time; Simeon had, and yet he waited, he attended God's leisure. But hope deferred maketh the heart sick[16], says Solomon; but when the desire comes, it is a tree of life. His desire was come, he saw his salvation. Perchance not so, as St. Cyprian seems to take it, that till this time Simeon was blind, and upon this presentation of Christ in the temple, came to his sight again, and so saw this salvation; for I think no one author but St. Cyprian says so, that Simeon was blind till now, and now restored to sight. And I may ease St. Cyprian too of that singularity, for it is enough and abundantly evident, that that book in which that is said (which is *Altercatio Jasonis et papisci de Messia*) cannot possibly be St. Cyprian's. But with his bodily eyes, open to other objects before, he saw the Lord's salvation, and his salvation; the Lord's, as it came from the

[16] Prov. xiii. 12.

Lord, and his, as it was applicable to him. He saw it, according to his word: that is, so far as God had promised he should see it. He saw not how that God, which was in this child, and which was this child, was the son of God. The manner of that eternal generation he saw not. He saw not how this Son of God became man in a virgin's womb, whom no man knew; the manner of this incarnation he saw not, for this eternal generation and this miraculous incarnation fell not within that *secundum verbum*, according to thy word. God had promised Simeon nothing concerning those mysteries; but *Christum Domini*, the Lord's salvation, and his salvation, that is, the person who was all that (which was all that was within the word and the promise) Simeon saw, and saw with bodily eyes. Beloved, in the blessed, and glorious, and mysterious Sacrament of the body and blood of Christ Jesus, thou seest *Christum Domini*, the Lord's salvation, and thy salvation; and that thus far with bodily eyes, That bread which thou seest after the consecration is not the same bread which was presented before; not that it is transubstantiated to another substance, for it is bread still, (which is the heretical riddle of the Roman church, and Satan's sophistry, to dishonour miracles by the assiduity, and frequency, and multiplicity of them,) but that it is severed, and appropriated by God in that ordinance to another use. It is other bread; so as a judge is another man upon the bench than he is at home in his own house. In the Roman church they multiply and extend miracles, till the miracle itself crack, and become none, but vanish into nothing, as boys' bubbles, (which were but bubbles before at best,) by an overblowing become nothing; nay, they constitute such miracles as do not only destroy the nature of the miracle, but destroy him that should do that miracle, even God himself; for nothing proceeds farther to the destroying of God than to make God do contrary things, for contradictions have falsehood, and so imply impotency and infirmity in God. There cannot be a deeper atheism than to impute contradictions to God, neither doth any one thing so overcharge God with contradictions as the transubstantiation of the Roman church. There must be a body there, and yet nowhere; in no place, and yet in every place, where there is a consecration. The bread and the wine must

nourish the body, nay the bread and the wine may poison a body, and yet there is no bread nor wine there. They multiply miracles, and they give not over, till they make God unable to do a miracle, till they make him a contradictory, that is, an impotent God; and therefore Luther infers well, that since miracles are so easy and cheap, and obvious to them, as they have induced a miraculous transubstantiation, they might have done well to have procured one miracle more, a trans-accidentation, that since the substance is changed, the accidents might have been changed too; and since there is no bread, there might be no dimensions, no colour, no nourishing, no other qualities of bread neither; for, these remaining, there is rather an annihilation of God, in making him no God by being a contradictory God, than an annihilation of the bread, by making that which was formerly bread, God himself, by that way of transubstantiation.

But yet though this bread be not so transubstantiated, we refuse not the words of the fathers, in which they have expressed themselves in this mystery. Not Irenæus's *est corpus*, that that bread is his body now; not Tertullian's *fecit corpus*, that that bread is made his body which was not so before; not St. Cyprian's *mutatus*, that that bread is changed; not Damascen's *supernaturaliter mutatus*, that that bread is not only changed so in the use, as when at the king's table certain portions of bread are made bread of essay, to pass over every dish, whether for safety or for majesty; not only so civilly changed, but changed supernaturally; no nor Theophylact's *transformatus est*, (which seems to be the word that goes farthest of all,) for this transforming cannot be intended of the outward form and fashion, for that is not changed; but be it of that internal form, which is the very essence and nature of the bread, so it is transformed, so the bread hath received a new form, a new essence, a new nature, because whereas the nature of bread is but to nourish the body, the nature of this bread now is nourish the soul; and therefore, *Cum non dubitavit Dominus dicere, hoc est corpus meum, cum signum daret corporis*[17], Since Christ forbore not to say, This is my body, when he gave the sign of his body, why should we forbear to say of that bread, This is Christ's body, which is the Sacrament of his

[17] Augustine.

body. You would have said, at noon, this light is the sun, and you will say now this light is the candle; that light was not the sun, this light is not the candle, but it is that portion of air which the sun did then, and which the candle doth now, enlighten. We say the Sacramental bread is the body of Christ, because God hath shed his ordinance upon it, and made it of another nature in the use, though not the substance. About six hundred years ago the Roman church made Berengarius swear, *Sensualiter tangitur, frangitur, teritur corpus Christi*, That the body of Christ was sensibly handled, and broken, and chewed. They are ashamed of that now, and have mollified it with many modifications; and God knows whether, one hundred years hence, they will not be as much ashamed of their transubstantiation, and see as much unnatural absurdity in their Trent canon or Lateran canon, as they do in Berengarius' oath. As they that deny the body of Christ to be in the Sacrament lose their footing in departing from their ground, the express Scriptures, so they that will assign a particular manner how that body is there, have no footing, no ground at all, no Scripture to anchor upon; and so, diving in a bottomless sea, they pop sometimes above water to take breath, to appear to say something, and then snatch at a loose preposition that swims upon the face of the waters; and so the Roman church had catched a *trans*, and others a *con*, and [redacted] *sub*, and an *in*, and varied their poetry into a transubstantiati[redacted] and a consubstantiation, and the rest, and rhymed themselv[redacted] beyond reason into absurdities and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into be not of a like nature nor danger. We offer to go no farther than according to his word; in the Sacrament our eyes see his salvation, according to that, so far as that hath manifested unto us, and in that light, we depart in peace, without scruple in our own, without offence to other men's consciences.

Having thus seen Simeon in these his dimensions, with these holy impressions, these blessed characters upon him, first, (1,) a man in a reverend age, and then, (2,) in a holy function and calling, and with that, (3,) righteous in the eyes of men, and withal, (4,) devout in the eyes of God, (5,) and made a prophet

upon himself by the Holy Ghost, (6,) still waiting God's time and his leisure, (7,) and in that desiring that his joy might be spread upon the whole Israel of God, (8,) frequenting holy places, the temple, (9,) and that upon holy motions, and there, (10,) seeing the salvation of the Lord, that is, discerning the application of salvation in the ordinances of the church, (11,) and lastly, contenting himself with so much therein as was according to his word, and not inquiring farther than God had been pleased to reveal, and having reflected all these several beams upon every worthy receiver of the Sacrament, the whole choir of such worthy receivers may join with Simeon in this antiphon, *Nunc dimittis*, *Lord now lettest thou thy servant depart in peace*, &c. St. Ambrose reads not this place as we do, *Nunc dimittis*, but *Nunc dimitte;* not, Lord, thou doest so, but, Lord, do so; and so he gives it the form of a prayer, and implies not only a patience and a contentedness, but a desire and an ambition that he might die, at least such an indifferency and equanimity as Israel had when he had seen Joseph: Now let me die since I have seen thy face[18]; after he had seen his face, the next face that he desired to see was the face of God. For howsoever there may be some disorder, some irregularity in St. Paul's *Anathema pro fratribus*, that he desired to be separated from Christ rather than his brethren should, (that may scarce be drawn into consequence, made a wish for us to imitate,) yet to St. Paul's *Cupio dissolvi*, to an express and to a deliberate desire to be dissolved here, and to be united to Christ in heaven, (still with a primary relation to the glory of God, and a reservation of the will of God,) a godly, a rectified, and a well-disposed man may safely come. And so, (I know not upon what grounds,) Nicephorus says Simeon did wish, and had his wish; he prayed that he might die, and actually he did die then. Neither can a man at any time be fitter to make and obtain this wish, than when his eyes have seen his salvation in the Sacrament. At least make this an argument of your having been worthy receivers thereof, that you are in *æquilibrio*, in an evenness, in an indifferency, in an equanimity, whether ye die this night or no. For howsoever St. Ambrose seems to make it a direct prayer that he might die, he intends but such an

[18] Gen. xlvi. 30.

equanimity, such an indifferency: *Quasi servus non refugit vitæ obsequium, et quasi sapiens lucrum mortis amplectitur*, says that father, Simeon is so good a servant, as that he is content to serve his old master still, in his old place, in this world, but yet he is so good a husband, too, as that he sees what a gainer he might be, if he might be made free by death. If thou desire not death, (that is the case of very few, to do so in a rectified conscience, and without distemper,) if thou beest not equally disposed towards death, (that should be the case of all, and yet we are far from condemning all that are not come to that equanimity,) yet if thou now fear death inordinately, I should fear that thine eyes have not seen thy salvation to-day. Who can fear the darkness of death, that hath had the light of this world, and of the next, too? who can fear death this night, that hath had the Lord of life in his hand to-day? It is a question of consternation, a question that should strike him that should answer it dumb, (as Christ's question, *Amice, quomodo intrasti, Friend, how camest in hither?* did him to whom that was said,) which Origen asks in this case, When wilt thou dare to go out of this world, if thou darest not go now, when Christ Jesus hath taken thee by the hand to lead thee out?

This, then, is truly to depart in peace; by the gospel of peace, to the God of peace. My body is my prison, and I would be so obedient to the law, as not to break prison; I would not hasten my death by starving or macerating this body; but if this prison be burnt down by continual fevers, or blown down with continual vapours, would any man be so in love with that ground upon which that prison stood, as to desire rather to stay there than to go home? Our prisons are fallen, our bodies are dead to many former uses; our palate dead in tastelessness; our stomach dead in an indigestibleness; our feet dead in a lameness, and our invention in a dulness, and our memory in a forgetfulness; and yet, as a man that should love the ground where his prison stood, we love this clay, that was a body in the days of our youth, and but our prison then, when it was at best; we abhor the graves of our bodies; and the body, which, in the best vigour thereof, was but the grave of the soul, we over-love. Pharaoh's butler[19] and

[19] Gen. XL.

his baker went both out of prison in a day, and in both cases Joseph, in the interpretation of their dreams, calls that (their very discharge out of prison,) a lifting up of their heads, a kind of preferment. Death raises every man alike, so far as that it delivers every man from his prison, from the incumbrances of this body; both baker and butler were delivered of their prison, but they passed into divers states after, one to the restitution of his place, the other to an ignominious execution. Of thy prison thou shalt be delivered whether thou wilt or no; thou must die: Fool, this night thy soul may be taken from thee, and then, what thou shalt be to-morrow, prophesy upon thyself, by that which thou hast done to-day. If thou didst depart from that table in peace, thou canst depart from this world in peace. And the peace of that table is, to come to it *in pace desiderii*, with a contented mind, and with an enjoying of those temporal blessings which thou hast, without macerating thyself, without usurping upon others, without murmuring at God; and to be at that table, *in pace cogitationis*, in the peace of the church, without the spirit of contradiction or inquisition, without uncharitableness towards others, without curiosity in thyself. And then to come from that table *in pace domestica*, with a bosom peace in thine own conscience in that seal of thy reconciliation, in that Sacrament; that so, riding at that anchor, and in that calm, whether God enlarge thy voyage by enlarging thy life, or put thee into the harbour, by the breath, by the breathlessness of death, either way, east or west, thou mayest depart in peace according to his word, that is, as he shall be pleased to manifest his pleasure upon thee.

SERMON V.

PREACHED AT ST. PAUL'S ON CHRISTMAS-DAY, 1627.

Exod. iv. 13.

O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

It hath been suspiciously doubted, and more than that, freely disputed, and more than that too, absolutely denied, that Christ was born the five-and-twentieth of December; that this is Christmas-day: yet for all these doubts and disputations, and denials, we forbear not, with the whole church of God, constantly and confidently to celebrate this for his day. It hath been doubted, and disputed, and denied, too, that this text, *O my Lord, send, I pray thee, by the hand of him whom thou wilt send*, hath any relation to the sending of the Messiah, to the coming of Christ, to Christmas-day; yet we forbear not to wait upon the ancient fathers, and, as they said, to say, that Moses having received a commandment from God to undertake that great employment of delivering the children of Israel from the oppressions of Pharaoh in Egypt, and having excused himself by some other modest and pious pretensions, at last, when God pressed the employment still upon him, he determines all in this, *O my Lord, send, I pray thee, by the hand of him whom thou wilt send*, or, (as it is in our margin,) *whom thou shouldest send.* It is a work next to the great work of the redemption of the whole world, to redeem Israel out of Egypt; and therefore do both works at once, put both into one hand, and *mitte quem missurus es: send him whom* I know *thou wilt send*, him whom, pursuing thine own decree, *thou shouldest send;* send Christ, send him now, to redeem Israel from Egypt.

These words then (though some have made that interpretation of them, and truly not without a fair appearance and probability and verisimilitude,) do not necessarily imply a slackness in Moses' zeal, that he desired not affectionately and earnestly the deliverance of his nation from the pressures of Egypt; nor do they imply any diffidence or distrust that God could not, or

would not, endow him with faculties fit for that employment. But as a thoughtful man, a pensive, a considerative man, that stands still for a while, with his eyes fixed upon the ground before his feet, when he casts up his head, hath presently, instantly, the sun, or the heavens, for his object, he sees not a tree, nor a house, nor a steeple by the way, but as soon as his eye is departed from the earth where it was long fixed, the next thing he sees is the sun or the heavens; so when Moses had fixed himself long upon the consideration of his own insufficiency for this service, when he took his eye from that low piece of ground, himself, considered as he was then, he fell upon no tree, no house, no steeple, no such consideration as this,—God may endow me, improve me, exalt me, enable me, qualify me with faculties fit for this service,—but his first object was that which presented an infallibility with it, Christ Jesus himself, the Messiah himself, and the first petition that he offers to God is this, *O my Lord, send, I pray thee, by the hand of him whom thou wilt send.* For me, as I am, I am altogether unfit; when thou shalt be pleased to work upon me, thou wilt find me but stone, hard to receive thy holy impressions, and then but snow, easy to melt, and lose those holy forms again. There must be labour laid, and perchance labour lost upon me; but put the business into a safe hand, and under an infallible instrument, and *mitte quem missurus es, send him whom* I know *thou wilt send,* him *whom,* pursuing their own decree, *thou shouldest send,* send him, send Christ now.

As much as paradise exceeded all the places of the earth, do the Scriptures of God exceed paradise. In the midst of paradise grew the *tree of knowledge* and *the tree of life:* in this paradise, the Scripture, every word is both those trees, there is life and knowledge in every word of the word of God. That *germen Jehovæ*, as the prophet Esay calls Christ, that offspring of Jehovah, that bud, that blossom, that fruit of God himself, the Son of God, the Messiah, the Redeemer, Christ Jesus, grows upon every tree in this paradise, the Scripture; for Christ was the occasion before, and is the consummation after, of all Scripture. *This I have written*[1] (says St. John), and so say all the

[1] 1 John v. 13.

penmen of the Holy Ghost, in all tl they have written, *This have we written, that ye may know it ye have eternal life:* knowledge and life grows upon every e in this paradise, upon every word in this book, because up every tree here, upon every word, grows Christ himself, in se relation.

From this branch, this text, *O my ld send, I pray thee by the hand of him, whom thou wilt send,* whall not so much stand, to gather here and there an apple, that, to consider some particular words of the text itself, as endeour to shake the whole tree, that is, the context, and coherenand dependence of the words: for, since all that passed betweeGod and Moses in this affair and negotiation, God's employing oMoses, and Moses presenting his excuses to God, and God's tang of all those excuses, determines in our text, in our text is tl whole story, virtually and radically implied; and therefore, l just occasion thereof, we shall consider first, that though for th ordinary duties of our callings, arising out of the evidence of ex:ess Scriptures, we are allowed no hesitation, no disputation, w:ther we will do them or no; but they require a present, and an cact execution thereof: yet in extraordinary cases, and in such actions as are not laid upon us, by any former and permanent notification thereof in Scripture, such as was Moses' case here, t undertake the deliverance of Israel from Egypt; in such cases not only some hesitation, some deliberation, some consultation in ourselves, but some expostulation with God himself, may be excusable in us. We shall therefore see, that Moses did excuse himself four ways; and how God was pleased to join issue with him in all four, and to cast him, and overcome him in them all: and when we come to consider his fifth, which is rather a diversion upon another, than an excuse in himself, and yet is that which is most literally in our text, *O my Lord send, I pray thee, by the hand of him, whom thou wilt send,* because this was a thing which God had reserved wholly to himself, the sending of Christ: we shall see that God would not have been pressed for that, but, (as it follows immediately, and is also a bough of this tree, that is, grows out of this text) *God was angry;* but yet (as we shall see in the due place) it was but such an anger, as ended in an instruction, rather than in an increpation; and in an encouragement, rather

than in a desertion, for established Moses in a resolution to undertake the work, by joing his brother Aaron in commission with him. So then we e shaken the tree, that is, resolved and analyzed the contex of all which the text itself is the root, and the seal. And we have presented to your sight, we shall farther offer to yo taste, and digestion, and rumination, these particular fruits; , that ordinary duties require a present execution; second that in extraordinary, God allows a deliberation, and requi not an implicit, a blind obedience: and in a third place, we all give you those four circumstances, that accompanied, or stituted Moses' deliberation, and God's removing of those four pediments: and in a fourth room, that consultation or diversio *the sending of Christ:* and in that, how God was affected with *he was angry:* angry that Moses would offer to look into those hings which he had locked up in his secret counsels, such as at sending of Christ, which he intended: but yet not angry, so that he left Moses unsatisfied, or unaccommodated for the m in business, but settled him in a holy and cheerful readiness to ob his commandment. And through all these particulars, we all pass with as much clearness as the weight, and as much shortness as the number will permit.

First then, our first onsideration constitutes that proposition, *ordinary duties*, arisingout of the evidence of God's word, require a present executi n. There are duties that bind us *semper*, and *ad semper*, as our casuists speak; we are always bound to do them, and bound to do them always; that is, always to produce *actus elicitos*, determinate acts, successive and consecutive acts, conformable to those duties; whereas in some other duties, we are only bound to an habitual disposition, to do them in such and such necessary cases; and those actions of the latter sort, fall in *genere deliberativo*, we may consider circumstances, before we fall under a necessity of doing them; that is, of doing them then, or doing them thus: of which kind, even those great duties of praying, and fasting are; for we are always bound to pray, and always bound to fast; but not bound to fast always, nor always to pray. But for actions of the first kind, such as are the worshipping of God, and the not worshipping of images; such as are the sanctifying of God's Sabbaths, and the not blaspheming

of his name, which arise out of clear and evident commands of God; they admit no deliberation, but require a present execution. Therefore as St. Stephen saw Christ, standing at the right hand of his Father, (a posture that denotes first a readiness to survey, and take knowledge of our distresses, and then a readiness to proceed, and come forth to our assistance) so in our Liturgy, in our service, in the congregation, we stand up at the profession of the Creed, at the rehearsing the Articles of our faith, thereby to declare to God, and his church, our readiness to stand to, and our readiness to proceed in that profession. The commendation which is given of Andrew[2], and Peter for obeying Christ's call, lies not so much in that *they left their nets*, as in that *forthwith*, immediately, without farther deliberation, *they left their nets*, the means of their livelihood, and followed Christ. *The Lord and his Spirit hath anointed us to preach*[3], says the prophet Isaiah: to preach what? *the acceptable year of the Lord.* All the year long the Lord stands with his arms open to embrace you, and all the year long *we pray you in Christ's stead, that you would be reconciled to God*[4]. But yet God would fain reduce it to a narrower compass of time, that you would *hear his voice to-day*, and not *harden your hearts to-day*[5]: and to a narrower compass than that, *Dabitur in illa hora*, says Christ, *The Holy Ghost shall teach you in that hour*[6]: in this hour the Holy Ghost offers himself unto you: and to a narrower compass than an hour, *Blessed are ye that hunger now, and that mourn now*[7], that put not off years, nor days, nor hours, but come to a sense of your sins, and of the means of reconciliation to God, now, this minute. And therefore, when ye read, just weights, and just balances[8], and just measures, *a just Hin and a just Ephah shall ye have, I am the Lord your God*, do not you say, so I will hereafter, I will come to just weights and measures, and to deal uprightly in the world as soon as I have made a fortune, established a state, raised a competency for wife and children, but yet I must do as other men do; when you read *Remember that you keep holy the Sabbath day*[9], (and by the way, remember that God hath called his other holy days, and holy convocations, *Sabbaths*

[2] Mark i. 18. [3] Isaiah LXI. 1. [4] 2 Cor. v. 20. [5] Psal. XLV. viii.
[6] Luke xii. 12. [7] Luke vi. 21. [8] Levit. xix. 36. [9] Levit. xxiii.

too,) remember that you celebrate his Sabbaths by your presence here, do not you say, so I will if I can rise time enough, if I can dine soon enough; when you read, *swear not at all*[10], do not you say, no more I would but that I live amongst men that will not believe me without swearing, and laugh at me if I did not swear; for duties of this kind, permanent and constant duties arising out of the evidence of God's word, such as just and true dealing with men, such as keeping God's Sabbaths, such as not blaspheming his name, have no latitude about them, no conditions in them; they have no circumstance, but are all substance, no apparel, but are all body, no body, but are all soul, no matter, but are all form; they are not in *genere deliberativo*, they admit no deliberation, but require an immediate, and an exact execution.

But then, for extraordinary things, things that have not their evidence in the word of God formally revealed unto us, whether we consider matters of doctrine, and new opinions, or matter of practice, and new commands, from what depth of learning soever that new opinion seem to us to rise, or from height of power soever that new command seem to fall, it is still *in genere deliberativo*, still we are allowed, nay still we are commanded to deliberate, to doubt, to consider, before we execute. As a good author in the Roman Church says, *Perniciosius est ecclesiæ*[11], It is more dangerous to the church, to accept an apocryphal book for canonical, than to reject a canonical book for apocryphal: so may it be more dangerous to do some things, which to a distempered man may seem to be commanded by God, than to forbear some things, which are truly commanded by him. God had rather that himself should be suspected, than that a false god should be admitted. The easiness of admitting revelations, and visions, and apparitions of spirits, and purgatory souls in the Roman church; and then the overbending and super-exaltation of zeal, and the captivity to the private spirit, which some have fallen into, that have not been content to consist in moderate, and middle ways in the reformed church; this easiness of admitting imaginary apparitions of spirits in the papist, and this easiness of submitting to the private spirit, in the schismatic, hath produced effects equally mischievous: melancholy being made the seat of religion on the

[10] Matt. v. 34. [11] Melchior Canus.

one side, by the papist, and phrensy on the other side, by the schismatic. *Multi, præ studio immoderato intendi in contrarium, aberrarunt à medio*[12], was the observation and the complaint of that father in his time, and his prophecy of ours; that many times, an over-vehement bending into some way of our own choosing, does not only withdraw us from the left-hand way, the way of superstition, and idolatry, from which we should all draw, but from the middle way too, in which we should stand and walk. And then the danger is thus great, *facile in omnia flagitia impulit, quos religione decepit diabolus*[13]; as God doth, the devil also doth make zeal and religion his instrument. And in other tentations, the devil is but a serpent; but in this, when he makes zeal and religion his instrument, he is a lion. As long as the devil doth but say, do this, or thou wilt live a fool, and die a beggar; do this, or thou canst not live in this world, the devil is but a devil, he plays but a devil's part, a liar, a seducer; but when the devil comes to say, do this, or thou canst not live in the next world, thou canst not be saved, here the devil pretends to be God, here he acts God's part, and so prevails the more powerfully upon us. And then, when men are so mis-transported, either in opinions, or in actions, with this private spirit, and inordinate zeal, *Quibus non potest auferre fidem, aufert charitatem*, says the same father, though the devil hath not quenched faith in that man himself, yet he hath quenched that man's charity towards other men; though that man might be saved, in that opinion which he holds, because (perchance) that opinion destroys no fundamental point, yet his salvation is shrewdly shaken, and endangered, in his uncharitable thinking that nobody can be saved that thinks otherwise. And as it works thus to an uncharitableness in private, so doth it to turbulency, and sedition in the public. Of which, we have a pregnant, and an appliable example in the life of Constantine the emperor[14]; in his time there arose some new questions, and new opinions in some points of religion; the emperor writ alike to both parties, thus: *De rebus ejusmodi, nec omnino rogetis, nec rogati respondeatis:* do you move no questions, in such things, yourselves; and if any other do, yet be not you too forward, to write so much as against

[12] Basil. [13] Leo. [14] Eusebius.

them. What questions doth he mean? That is expressed, *quas nulla lex, canones ecclesiasticus necessario præscribit;* such questions, as are not evidently declared, and more than evidently declared, necessarily enjoined by some law, some rule, some canon of the church: disturb not the peace of the church upon inferences and consequences, but deal only upon those things, which are evidently declared in the articles, and necessarily enjoined by the church. And yet, though that emperor declared himself on neither side, nor did any act in favour of either side, yet because he did not declare himself on their side, those promoters of these new opinions, *Eo pervenere* (says that author) *ut imagines imperatoris violarint*, They came as far as they could, to violate the person of the emperor, for they violated and defaced his statues, his images, his pictures, the ensigns of his power and honour; and in this insolency they continued (says that author) even after the emperor had silenced both parties; when he, by his express edict, had forbidden both sides to write, the promoters of the new opinions would write. Still such men think, that whatsoever they think, is not only true in itself, but necessary for salvation to every man; whereas new opinions, that may vary from the Scriptures; new commands, that may vary from the church, are still in *genere deliberativo*, they admit, they require deliberation. Blind and implicit faith shall not save us in matter of doctrine, nor blind and implicit obedience in matter of practice; neither is there any faith so blind, and implicit, as to believe those imaginary apparitions of spirits, nor any obedience so blind, and implicit, as to obey our own private spirit, and distempered zeal. Truly I should hope better of their salvation, who in the first darker times, doubted of the revelations of St. John, than of theirs, who in these clear and evident times, accept, and enjoin, and magnify, so much as they do in the Roman church, the revelations of St. Brigid; and I should rather accompany them, who out of their charitable moderation, do believe that some Christians, though possessed with some errors, may be saved, than them, who out of their passionate severity, first call every difference from themselves, an error; and then every error, damnable; and do not only pronounce, that none that holds any such error, can be saved, but that no man, though

he hold none of those errors himself, can be saved, if he think any man can be saved, that holds them. And so we have done with those two propositions, which are the walls upon which our whole frame is to be laid; that ordinary duties require a present execution, that was our first: but extraordinary admit deliberation, that was our second consideration; and now our third is, to consider Moses' case in particular, as it was an example of both.

As Moses was an example of the present performance of an evident duty, we carry you back, to the former chapter, where this root, this text is first laid, that is, this employment first begun to be notified. There (ver. 4,) God calls Moses, and he calls him by name, and by name twice, Moses, Moses. Of this, Moses could not be ignorant; and therefore he comes to a present discharge of this duty to a present answer, *ecce adsum*, Lord, here I am. This is the advantage of innocence above guiltiness; God called Adam in Paradise, and he called him by name, and with a particular inquisition, *Adam, ubi es? Adam, where art thou?* And Adam hid himself; God calls Moses, and Moses answers. He that is used to hear God, at home, in his conscience, and in his ears, at church; and used to answer God, in both places, at home in his private meditations, and in public devotions at Church; he that is used to hear, and used to answer God thus, shall be glad to hear him, in his last voice, in his angels' trumpets, and to that voice, *Surgite qui dormitis*, arise thou that sleepest in the dust, and stand up to judgment, as he shall have invested the righteousness of Christ Jesus, he shall answer in the very words of Christ Jesus; *I am he that liveth, and was dead, and behold I am alive, for evermore, Amen*[15]. In this evident duty then, Moses permitted himself no liberty; God called, and he answered instantly; he answered in action, as well as in words; and, indeed, that is our loudest, and most musical answer, to answer God, in deed, in action. So Moses did; he came, he hastened to the place[16], where God spake. It is one good argument of piety, to love the place where God speaks, the house of his presence. But yet Moses received an inhibition from God there, a *ne appropinques*, come not too near, too close to this place. God loves

[15] Rev. i. 18. [16] Ver. v.

that we should come to him here in his house; but God would not have us press too close upon him here; we must not be too familiar, too fellowly, too homely with God, here at home, in his house, nor loath to uncover our head, or bow our knee at his name. When God proceeded farther with Moses, and comes to say, *I am come down to deliver Israel from Egypt*[17], (which was the first intimation that God gave of that purpose) Moses likes that well enough, opposes nothing to that, that God would be pleased to think of some course for delivering of Israel, and enable some instrument for that work; for that is, for the most part, God's descending, and his coming down, to put his power instrumentally, ministerially, into the hand of another; general things, and remote things do not much affect us; Moses says nothing to God's general proposition, that he was come down to deliver Israel, but when God comes to that particular, *Come therefore that I may send thee*[18], him into Egypt, Moses to Pharaoh, this was a rock in his sea, and a remora upon his ship, a hill in his way, and a snake in his path. Some light, that this was about the time, when Israel should be delivered, there was before. Moses takes knowledge, that God had promised Abraham[19], that after four generations, they should come back; and the four generations were come about. Some light, that Moses should be the man, by whom they should be delivered, it seems there was before; for upon that history which is in the second chapter of this book, that Moses slew an Egyptian[20] who oppressed one of his countrymen, St. Stephen, in his own funeral sermon, says, that *Moses in that act, supposed his brethren would have understood how that God by his hand would deliver them, but they understood it not*[21]. So that it seems some such thing had gone out in voice, some revelation, some intimation, some emanation of some kind of light there had been, by which they might have understood it, though they did not. But when Moses remembers now, that that succeeded not, that they apprehended not the offer of his service then, and that he was now grown to be eighty years old, and that forty of that eighty had been spent in an obscure, in a shepherd's life, and that he must now be sent,

[17] Rev. i. 8. [18] Ver. 10. [19] Gen. xv. 16.
[20] Exod. ii. 13. [21] Acts vii. 25.

not only to work upon that people, who showed no forwardness towards him then, and might absolutely have forgotten him now, but upon Pharaoh himself, this created in Moses this hesitation, this deliberation; perchance not without some tincture of infirmity, but far from any degree of impiety; perchance not without some expostulation with God, but far from any reluctation against God. Consider Abraham; *Abraham the father of the faithful;* of whom, as the apostle says, that he *hoped beyond hope*, we may say, that he believed beyond faith, for, (as he says) *he followed God, not knowing whither he led him;* Abraham came to another manner of expostulation with God, in the behalf of Sodom; he says to God, *wilt thou destroy the righteous with the wicked? Be that far from thee*[22]; and he repeats it, *Be that far from thee;* and he pleads it with God, *Shall not the Judge of all the earth do right?* Now as St. Paul says of Esay, Esay was bold when he said thus and thus; so we may say of Abraham, Abraham was bold, when he could conceive such an imagination, that God would destroy the righteous with the wicked, or that the Judge of all the earth should not do right; yet Abraham is not blamed for this. Consider St. Peter's proceeding with Christ; he comes to a rebuking of Christ, and to a more vehement *absit, Lord be this far from thee, this shall not be unto thee*[23], speaking of his going up to Jerusalem, upon which journey depended the whole work of our redemption. And though St. Peter incurred an increpation from Christ, yet that which he did, was rooted in love, and piety, though it were mixed with inconsideration. St. Peter went farther than Abraham, but Abraham farther than Moses; as therefore that first revelation, which Moses may seem to have received, when he was forty years before this in Egypt, did not so bind him to a present prosecution of that work of their deliverance, but that upon occasion he did withdraw himself from Egypt, and continue from thence, in a forty years' absence; so neither did this intimation, which he received from God now, so bind him up, but that he might piously present his own unfitness for that employment; for it does not so much imply a denial to undertake the service, as a petition, that God would super-endow him, with parts, and faculties, fit for that service; it is far from

[22] Gen. xviii. 22. [23] Matt. xvi. 23.

that stubborn son's *non ibo*, I will not go to work in that vineyard; but it is only this, except God do somewhat for me before I go, I shall be very unfit to go: and that any ambassador may say to his prince, any minister of state to his master, any messenger of God to God himself. And therefore good occasion of doctrines of edification offering itself from that consideration, we shall insist a little upon each of his excuses, though they be four.

His first prospect that he looks upon in himself, his first object, that by way of objection he makes to God, is himself, and his own unworthiness. To consider others, is but to travel: to be at home, is to consider ourselves: upon others we can look but in oblique lines; only upon ourselves, in direct. Man is but earth; 'tis true; but earth is the centre. That man who dwells upon himself, who is always conversant in himself, rests in his true centre. Man is a celestial creature too, a heavenly creature; and that man that dwells upon himself, that hath his conversation in himself, hath his conversation in heaven. If you weigh anything in a scale, the greater it is, the lower it sinks; as you grow greater and greater in the eyes of the world, sink lower and lower in your own. If thou ask thyself *Quis ego*, What am I? and beest able to answer thyself, Why now I am a man of title, of honour, of place, of power, of possessions, a man fit for a chronicle, a man considerable in the herald's office; go to the herald's office, the sphere and element of honour, and thou shalt find those men as busy there about the consideration of funerals, as about the consideration of creations; thou shalt find that office to be as well the grave, as the cradle of honour; and thou shalt find in that office as many records of attainted families, and escheated families, and impoverished and forgotten, and obliterate families, as of families newly erected and presently celebrated. In what height soever, any of you that sit here, stand at home, there is some other in some higher station than yours, that weighs you down: and he that stands in the highest of subordinate heights, nay in the highest supreme height in this world, is weighed down by that which is nothing; for what is any monarch to the whole world? and the whole world is but that; but what? but nothing. What man amongst us looks Moses' way, first upon himself? perchance enow do so; but who looks Moses' way, and by Moses' light?

first upon himself, and in himself, first upon his own insufficiencies; what man amongst us, that is named to any place, by the good opinion of others, or that calls upon others, and begs, and buys their good opinion for that place, begins at Moses' *What am I?* where have I studied and practised sufficiently before, that I should fill such or such a place of judicature? *What am I?* where have I served, and laboured, and preached in inferior places of the church, that I should fill such or such a place of dignity or prelacy there? *What am I?* where have I seen and encountered, and discomfited the enemy, that I should fill such or such a place of command in an army? There is not an Abraham left to say, O my Lord, I am but dust and ashes; not a Jacob left to say, O my Lord, I am not worthy of the least of these preferments; not a David left to say, O my Lord, I am but a dead dog, and a flea; but every man is vapoured up into air; and, as the air can, he thinks he can fill any place: every man is under that complicated disease, and that riddling distemper, not to be content with the most, and yet to be proud of the least thing he hath; that when he looks upon men, he despises them, because he is some kind of officer, and when he looks upon God, he murmurs at him, because he made him not a king. But if man will not come to his *Quis ego?* Who am I? to a due consideration of himself, God will come to his *Quis tu?* Who art thou? and to his *Amice quomodo intrasti?* Friend how came you in? To every man that comes in by undue means, God shall say, as first to us, in our profession, What hadst thou to do, to take my word into thy mouth? so to others in theirs, What hadst thou to do, to take my sword into thy hand? Only to those who are little in their own eyes, shall God say, as Christ said to his church, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom[24]. It is not called *a kingdom*, but *the kingdom;* that kingdom, which alone, is worth all the kingdoms that the devil showed Christ, the kingdom of heaven. Be but a worm and no man[25], as David speaks even in the person of Christ; Find thyself trodden under foot, and under thine own foot, that is, depressed in thine own estimation, and God shall raise thee with that supportation, Fear not thou worm of Jacob[26], ye men of

[24] Luke xii. 32. [25] Ps. xxii. 7. [26] Isaiah xli. 14.

Israel. Be but worms and no more, in your own eyes, and God shall make you men, be but men and no more in your own eyes, and God shall make you the men of his Israel. This was Moses' way; not a running away from God, but a turning into himself; not a reluctation against God; but a consideration of himself. For, though the lazy man's *Quis ego*, shall not profit him, when he shall say, What am I? I am but one man, I can do nothing alone, and so leave all reformation unattempted in his place, because others will reform nothing in theirs, (for, that which David says, If thou sawest a thief, thou didst rise and run with him, is not much worse, than when thou seest a lazy man, to lie down and sleep with him[27]) though this man's *Quis ego*, What am I? shall not profit him, for it is but the voice of prevarication, in the ordinary duties of his calling, yet in Moses' case, in every undertaking of a new action, this examination, this exinanition of ourselves is acceptable in the sight of God. And therefore Calvin says justly of this particular, in Moses' case, *Non modo culpa vacare, sed laude dignum puto*, that Moses in this his proceeding with God, was so far from deserving blame, that he deserved much praise. And so it seems God himself interpreted it, and accepted it; for first, for his way, he gives him that assurance, *Certainly I will be with thee*[28]; and then for the end, and the effect too, he directs him thus, *when thou hast brought forth the people out of Egypt* (as, certainly this people thou shalt bring from thence) *then shall they serve God upon this mountain.* And further we may not carry the consideration of Moses' first excuse, arising out of the contemplation of his own insufficiency, in general.

The second doubt and difficulty that Moses makes to himself, and presents to God, is this, that he was not able to tell them to whom he was sent, his name, that sent him. *When I am come to them*, says Moses to God, *and shall say, thou hast sent me, and they shall say, what is his name, what shall I say unto them*[29]? In Eusebius's history, a tyrant[30], a persecutor, asks a martyr, Artalus, in the midst of his torments, in scorn and contempt, *What is your God's name?* you pretend a necessity of worshipping a new God, your God, but what shall we call your God,

[27] Ps. L. 18. [28] Ver. 12. [29] Ver. 13. [30] Euseb. b. vii c. 3.

what is your God's name? And the martyr answered, *Qui plures sunt, nominibus decernuntur, qui unus est, nomine non indiget:* You who worship many gods, need many names to distinguish your gods by; we, who know but one God, need no other name of God, but God; we who worship the only true God, need not the semi-gods, nor the sesqui-gods of the Roman church; not their semi-gods, their half-gods, men beatified, but not sanctified; made private gods, but not public gods; chamber gods, but not church gods; nor any sesqui-god, any that must be more than God, and receive appeals from God, and reverse the decrees of God, which they make the office of the Virgin Mary, whom no man can honour too much, that makes her not God, and they dishonour most, that make her so much more. But yet, some names, some notifications of God, no doubt the Jews had: Moses says here, that he would tell them, that the God of their fathers had sent him; which was a name of specification, and distinction of this God, from all the gods of the Gentiles. But in this place, Moses desires such a name of God, as might not only intimate to them to whom he was sent, a great power in that Prince that sent him, but might also intimate a great privacy, and confidence in him that was sent; a name by which he might be known to know more of that God, than other men knew; for, nothing advances a business more, than when he that is employed, is believed to know the mind, and to have the heart, of him that sends him. Therefore God gives Moses a cypher; God declares to Moses, his bosom name, his visceral name, his radical, his fundamental name, the name of his essence, *I am; go, and tell them, that he whose name is I am, hath sent thee.* It is true, that literally in the original, this name is conceived in the future; it is there, *I that shall be.* But this present acceptation, *I am*, hath passed through all translators, and all commentators, and fathers, and councils, and schools, and the whole church of God rests in it. And I know but one[81], (who is of the Reformation, and of the most rigid subdivision in the Reformation, and who hath many other singularities besides this) that will needs translate this name, *I was.* Howsoever, all intend, that this is a name that denotes essence, being: Being is the name of God, and of

[81] Piscator.

God only: for, of every other creature, Plato says well, *Ejus nomen est potius non esse;* The name of the Creator is, *I am*, but of every creature rather, I am not, I am nothing. He considers it, and concludes it, in the best, and noblest of creatures, man; for, he, as well as the rest, *plus habet non entis, quam entis;* man hath more privatives, than positives in him; man hath but his own being; man hath not the being of an angel, nor the being of a lion; God hath all in a kind of eminence more excellently than the kinds themselves, only his name is *I am.* Plato pursues this consideration usefully; *habuit ante, æternum non esse;* man had an eternal not-being before; that is, before the creation; for those infinite millions of millions of generations before the creation, there was a God, whose name was *I am;* but till within these six thousand years, man was not, there was no man. And so says Plato, *Haberet æternum non esse,* As man had an eternal not-being before the creation; so he would have another eternal not-being after his dissolution by death, in soul, as well as in body, if God did not preserve that being in both which he hath imprinted in both. And says he, As man had one eternal not-being before, and would have another after, so for that being which he seems to have here now, it is a continual declination into a not-being, because he is in continual change, and mutation, *quæ desinit in non esse,* as he says well; every change and mutation bends to a not-being, because in every change, it comes to a not being that which it was before; only the name of God is *I am.*

In which name, God gave Moses, and does give us who are also his ambassadors, so much knowledge of himself, as that we may tell you, though not what God is, yet, that God is; God, in the notification of this name, sends us sufficiently instructed to establish you in the assurance of an everlasting, and an ever-ready God, but not to scatter you with unnecessary speculations, and impertinencies concerning this God. He is no fit messenger between God and his church, that knows not God's name; that is, how God hath notified, and manifested himself to man. God hath manifested himself to man in Christ; and manifested Christ in the Scriptures; and manifested the Scriptures in the church; the name of God is the notification of God: how God will be

called by man, and that is, the Father of our Lord Jesus Christ; and how God will be called upon by man, that is, that all our prayers to God be directed in, and through, and by, and for Christ Jesus. If we know the name of God, *I am*, that is, believe Christ Jesus, whom we worship to have been from all eternity, to be God; and then for more particular points, believe those doctrines, which *are*, that is, which have been always believed, and always believed to have been necessary to be believed as articles of faith, through the whole Catholic church, if we know the name of God thus, we have our commission, and our qualification in that gospel, *Go, and teach all nations, and baptize in the name of the Father, and of the Son, and of the Holy Ghost*[28]; that is, the name of God to a christian, the Trinity. And lest that commission so delivered in the general and fundamental manner, professing the Trinity, should not seem enough, it is repeated and paraphrased in the verse following, *Teach them to observe all things whatsoever I have commanded you.* First there is a *teaching;* good life itself is but a commentary, an exposition upon our preaching; that which is first laid upon us is preaching; and then teach them to observe, that is, to practise; breed them not in an opinion that such a faith as is without works is enough; and teach them to observe all; for, for matter of practice, *He that breaks one law is guilty of all*, and he that thinks to serve God by way of compensation, that is, to recompense God by doing one duty, for the omission of another, sins even in that, in which he thinks he serves God; and for matter of belief, he that believes not all, *solvit Jesum*, as St. John speaks, he takes Jesus in pieces, and after the Jews have crucified him, he dissects him, and makes him an anatomy. We must therefore teach all; but then it is but all, which Christ hath commanded us; additional and traditional doctrines of the papist, speculative and dazzling, riddling and entangling perplexities of the school, passionate, and uncharitable wranglings of controverters, these fall not in Moses' commission, nor ours, who participate of his; we are to deliver to you by the ordinance of God, preaching, the name of God, that is, how God hath manifested himself to man, and how God will be called upon by man, that God is your God in Christ, if you

[28] Matt. xxviii. 19.

receive Christ in the Scriptures, applied in the church. And farther we carry not our consideration upon this second excuse of Moses, in which (as in the former, he considered his insufficiency in the general) he considers it in this, that he had not studied, he had not acquired, he had not sought the knowledge of those mysteries which appertained to that calling, implied in that, that he did not know God's name.

His third excuse, which induces a great discouragement, arises out of a defect in nature, whereas the former is rather of art, and study, and consideration; and to be naturally defective in those faculties, which are essential and necessary to that work, which is under our hand, is a great discouragement. Lameness is not always an insupportable calamity; but for Mephibosheth to have been hindered by lameness, when he should have received favour from the king, and settled his inheritance, this was a heavy affliction. Lowness of stature is no insupportable thing; but when Zaccheus came with such a desire to see Christ, then to be disappointed by reason of his lowness, this might affect him. It is not always insupportable to lack the assistance of a servant, or a friend; but when the angel hath troubled the water, and made it medicinal for him that is first put in and no more, then to have lien many years in expectation, and still to lack a servant, or a friend to do that office, this is a misery. And this was Moses' case; God will send him upon a service, that consisted much in persuasion, and good speech, and he says, *O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant*[33]. Where we see there is some degree of eloquence required in the delivery of God's messages. There are not so eloquent books in the world, as the Scriptures; neither should a man come to any kind of handling of them with uncircumcised lips, as Moses speaks, or with an extemporal and irreverent, or over-homely and vulgar language. *The preparation of the heart is of the Lord*[34], says Solomon; but it is not only that; *The preparation of the heart, and the answer of the tongue is of the Lord.* To conceive good things for the glory of God, and to express them to the edification of God's people, is a double blessing of God. Therefore does Esther form and institute her prayer to God so,

[33] Ver. x. [34] Prov. xvi. 1.

Give me boldness, O Lord of all power[35]; but she extends her prayer farther, *And give me eloquent speech in my mouth.* And the want of this in a natural defect, and unreadiness of speech discouraged Moses. And when God recompenses, and supplies this defect in Moses, he does it but thus, *I will be with thy mouth, and I will teach thee what thou shalt say.* Still it is Moses that must say it; still Moses' mouth that must utter it. Beloved, it is the general ordinance of God, of whom, *as we have received mercy, we have received the ministry*, and it is the particular grace of God that inanimates our labours, and makes them effectual upon you; all that is not of our *planting*, nor *watering*, but of *God that gives the increase;* but yet we must labour to get, and labour to improve such learning, and such language, and such other abilities as may best become that service; for the natural want of one of these, retarded Moses from a present acceptation of God's employment. And so truly, should put any man, that puts himself, or puts his son upon this profession, upon that consideration, whether he have such natural parts as will admit acquisitions, and superedifications fit for that calling. And farther we carry not Moses' third excuse, raised out of a natural defect, I am not eloquent enough.

The fourth is a shrewd discouragement: in the first verse of this chapter, *He answered and said, but behold, they will not believe me;* when I have told them thy name, how thou hast manifested thyself to them, and in what name they must call upon thee, *Behold, they will not believe me;* and this is the saddest discouragement that can fall upon the minister and messenger of God, *not to be believed.* God found this, and complained of it at first, *Quousque non credent*[36]? How long will it be ere this people believe? they will never believe. The prophet Esay foresaw this; *Quis credidit*[37]? *Lord who hath believed our report?* No man doth, no man will believe us. St. John found this prophecy of Esay fulfilled[38], even when Christ in person was preaching, and working of miracles; then, says that evangelist, was that of Esay fulfilled, *They believed not his report.* And St. Paul[39] saw it performed amongst the Gentiles, as well as St. John amongst the

[35] Esther xiv. 12. [36] Num. xiv. 11. [37] Isaiah liii. 1.
[38] John xii. 38. [39] Rom. x. 6.

Jews, *Lord who hath believed our report?* Christ hath said himself, and Christ hath bidden us say, *He that believes not, shall be damned:* and yet, *Lord who hath believed our report?* There cannot fall a sadder discouragement upon the messenger of God, than not to be believed.

How loath we find the blessed fathers of the primitive church, to lack company at their sermons? How earnestly Leo, in one of his anniversary sermons, complains of multitudes and thrusts at plays, and masks, and of a thinness, and scarcity, and solitude at church? How glad they were to draw men thither? And then how much they endeavoured to hold them in a disposition of hearkening unto them, when they had them? Sometimes with observing them with phrases of humiliation; so Damascene professes himself *minimum servum ecclesiæ*, the meanest and unworthiest servant to that congregation. So Leo presents himself, *ad vestra paratus obsequia*, ready to do all obsequious service to that congregation: and so St. Augustine, *in hoc vobis servimus*, we shall do this congregation the best service, in handling this point thus. Sometimes they did it so, by submitting themselves to the congregation, in phrases of humiliation; and sometimes, by taking knowledge of the pious, and devout behaviour of the congregation, even in their sermons, and thanking them for it; as Leo does too, *quod non tacito honorastis affectu*, that they did countenance that which was said, with a holy murmur, with a religious whispering, and with an ocular applause, with fixing their eyes upon the preacher, and with turning their eyes upon one another; for those outward declarations were much, very much in use in those times. And though in the excess of such outward declarations, St. Chrysostom complain of them, *non theatrum ecclesia*, my masters what mean you, the church is not a theatre, *quæ mihi istorum plausuum utilitas?* what get I by these plaudits, and acclamations? I had rather have one soul, than all these hands and eyes: yet it is easy to observe, in the general proceeding of those blessed fathers, that they had a holy delight to be heard, and to be heard with delight. For, *nemo flectitur, qui moleste audit*[40]; no man profits by a sermon, that hears with pain, or weariness. Therefore St. Chrysostom awakes his drowsy

[40] Augustine.

auditory with that alarm, Hearken, I pray you now, says he; for it is no ordinary matter that I shall tell you: and having so awakened them, he keeps them awake with such doctrines as he thought fittest for their edification. And to the same purpose, St. Augustine does not only profess of himself, that he studied at home, to make his language sweet, and harmonious, and acceptable to God's people, but he believes also, that St. Paul himself, and all the apostles, had a delight, and a complacency, and a holy melting of the bowels, when the congregation liked their preaching: the fathers were glad to be heard, glad to be liked, and glad to be understood too; for, therefore doth Damascene repeat, almost verbatim, that great sermon of his *De Imaginibus*, a second time, because (as he assigns the reason) he was not thoroughly understood in the first preaching thereof; and therefore doth Ezra[41] extend himself so far, as to preach from morning (as it is in the original, from the light) till noon, that by giving himself that compass, he might carry every point in a clearness, as he went. Now if these blessed fathers, these angels of the church, these archangels of the primitive church, were thus affected, if they were not frequented, but neglected for other entertainments; or if they were not hearkened to, when they were heard, but heard perfunctorily, fragmentarily, here and there a rag, a piece of a sentence; or if they were not understood, because they that heard were scattered, and distracted with other thoughts, and so withdrawn from their observation; or if they were not liked, because the auditory had some pre-contracts upon other preachers, that they liked better; how may we think, that those holy and blessed spirits were troubled, if they were not believed? This destroys and demolishes the whole body of our building; this evacuates the whole function of our ministry, if we lose our credibility; if we may not be believed; if the church conceive a jealousy, that we preach to serve turns; and therefore woe unto that man (if any such man there should ever be) that gives just occasion of such a jealousy, that he preaches to serve turns; and woe to them (who abound every where) who entertain such jealousies, where no just occasion is offered, but misinterpret the faithful labours of God's true servants, and think every thing done to

[41] Nehem. viii.

serve turns, that doth not agree with their distemper, in the likeness of zeal. The fathers were sorry if they were not heard, if they were not understood, if they were not liked; but the saddest discouragement of all, is if we be not believed. And farther we carry not our consideration upon Moses' four excuses; of which the first was, in contemplation of his own insufficiency in general; the second, in that particular, of not having furnished himself with additions necessary for that service; the third, because he had a defect in natural faculties; and the last, for the indisposition of them, to whom he was to go.

But then the fifth, which is not so much an excuse, as a petition (*O my Lord, send I pray thee, by the hand of him whom thou wilt send*) tastes of most vehemence, and, as it may seem, of some passion in Moses. He says first, I am not worthy of this employment; that's true; but thou art able to qualify me for it; and that objection is taken away. I know not thy name, how thou wilt be called, and how thou wilt be called upon by men; I have not studied that: but thou hast revealed unto me the knowledge of fundamental doctrines, necessary for salvation, and that objection is removed. I am not eloquent, not of ready speech, defective in those natural faculties; but the spirit of eloquence, and the irresistibleness of persuasion is in that mouth, in which thou speakest: and that excuse is taken away too. I know their stubbornness, to whom I go, they will not believe me; but thou hast put the power of miracles into my hands, as well as knowledge into my heart; God makes sometimes a plain and simple man's good life, as powerful, as the most eloquent sermon. All this I acknowledge, says Moses; but yet, O Lord, when thou shalt have done all this, in me, and in them, made me worthy by thy power, taught me thy name by thy grace, infused a persuasibility into them, and a persuasiveness into me, by thy Spirit, yet there is one who is to be sent, one whom I know thou wilt send, one, whom, pursuing thine own decree, thou shouldst send, one, whose shoelatchet I shall not be worthy to untie then, when thou shalt have multiplied all these qualifications upon me, and therefore, *O my Lord, send, I pray thee, by his hand*, send him, send Christ now. So then, with the ancient fathers, with Justin Martyr, with St. Basil, with Tertullian, with more, many, very many more, we

may safely take this to be a supplication, that God would be pleased to hasten the coming of the Messias.

Of our later writers, Calvin departs from the ancients herein, so far, as to say, *nimis coacta*, it seems somewhat a forced, somewhat an unnatural sense, to interpret these words of the coming of Christ; but he proceeds no farther. But another, of the same subdivision[42], is, (as he uses to be) more assured, more confident; and he says, *est omnimoda et præcisa recusatio;* it is an absolute refusal in Moses, to obey the commandment of God: and that truly, needed not to have been said. Now, when we consider the exposition in the Roman church, when their great bishop[43], (I mean their great writing bishop) departs from the ancients, and does not understand these words of the coming of Christ, a Jesuit[44] is so bold with that bishop, (their order forbids them to be bishops, but not to be controllers over bishops) as to tell him that he departs from a good foundation, the fathers, and that upon a light reason. And when another author[45] in that church proceeds farther, to so much vehemence, so much violence, as to say, that it is not only an incommodious, but a superstitious sense, to interpret these words of the coming of Christ, two Jesuits[46] correct him, almost in the same words, (for in the ways of contumely and defamation, they agree well) and say he does but saucily bark, and kick against the ancient fathers, to whom himself is not to be compared, neither for learning in himself, nor for place and dignity in the church, nor for sanctity and holiness of life in the world. They may be as bold with one another, as they please; indeed they are so used to uncharitable phrases towards all others, as sometimes they cannot spare one another. For our part, we lay no such imputations upon any of our later men, that accept not that sense of these words, but yet we cannot doubt of leave to accompany the fathers in that exposition, that these words, *O my Lord, send I pray thee, by the hand of him, whom thou wilt send*, are a petition, and not a reluctation against God. And that, not as Lyra takes them; Lyra takes them to be a petition, and not a reluctation; but a petition of Moses, that he would send Aaron; that, if he would send any, he should send a

[42] Piscator. [43] Tostat. [44] Pererius. [45] Eugubinus.
[46] Pererius and Cornelius.

man of better parts, and abilities, than himself; and this is a rare modesty, when a man is named for any place, to become suitor for another to that place; *Moses was the meekest man upon earth;* but this was not his meaning here. Nor as Rabbi Solomon takes it; he takes it for a petition, and no reluctation; but, a petition, that God would send Joshua; for, (says that rabbi) Moses had had a revelation, that Joshua, and not he, should be the man, that should bring that people into the Land of Promise; and therefore, since Joshua was to have the honour of the action, Moses would have laid the burden upon him too; but this makes Moses a more fashional, a more particular, a more self-considering man, for his own estimation, than he was. But, with the ancients, and later devout men, we piously believe Moses in these words to have extended his devotion towards his nation, and the whole world together, as far as one of them[47] hath extended the exposition; what shall they be the better, says he, for coming out of the pressures of Egypt, if they must remain still under the oppression of a sinful conscience? And that must be their case if thou send but a Moses, and not a Christ to their succour. What shall they get, in being delivered from Pharaoh, if they be not delivered from the devil? What preferment is it, to dwell in a good land, and to be banished out of heaven? And this will be their case, if thou send but a Moses, and not a Christ, for their deliverance. He carries it from them, to God himself: What glory will it be to thee, O God, who studiest thine own glory, to deliver one nation from a temporal bondage, and leave all mankind under everlasting condemnation? And that must be the case of all, if thou send but a Moses, and not a Christ; Moses, may, by thine abundant goodness, do some good; but there is one, one appointed to be sent, that will do all which Moses should do, better than Moses, and infinitely more than Moses can do, or, of himself, so much as wish to be done; and therefore send him, send him now, to do all together: and so these words are a petition, and no reluctation, though some men have taken them so; and a petition for the sending of Christ, and no Aaron, no Joshua, no other man; though some have taken so too.

Yet we do not deliver Moses from all infirmity herein; no nor

[47] Ferus.

from all error, and mistaking; no more than we do in that other prayer of his, pardon this people[48], or blot my name out of thy book, where Moses capitulated too narrowly, and upon too strict conditions with God. Therefore, in this place, it follows presently upon this prayer, that *God was angry with him.* Unseasonable prayers, though because they may be rooted in piety, they may be, in some sort, excusable in him that makes them, yet may be unacceptable to God. St. Augustine prayed for a dead mother, Monica; and St. Ambrose prayed for a dead master, Theodosius; God forbid we should condemn Augustine or Ambrose of impiety in doing so; but God forbid we should make Augustine or Ambrose's example our rule to do so still. This *sending of Christ*, which Moses solicits here, was *de Arcanis Dei;* it was one of the secrets of his state, and of his government; it was one of his bosom counsels, and cabinet decrees: one of those reserved cases, which he had communicated to no man; as the day of Christ's second coming, his coming to judgment, is now; which God hath communicated to no man; as the clear understanding of the state of the dead, who are departed this life, God hath imparted to no man; nor some circumstances of time, and place, and person in antichrist; God hath revealed these to no man, nor to his whole church; these are acts of his regality, and of his prerogative; and as princes say of their prerogative, we will not have it disputed, nor called into question, so for these reserved cases, and unrevealed counsels of God, such as was the first coming of Christ in Moses' time, and such as is the second coming of Christ, now in our time, God would not be importuned. God meant to give the children of Israel a king, from the beginning; we presume he meant it, because it is the best blessing of all forms of government: and we see he meant it, because long before, he established laws[49], by which they should govern themselves in their choosing their king, and by which their king should govern them when he was chosen; yet God was angry when they importuned him for a king, at such a time, and upon such terms, as he intended not to do it. But now, because in Moses' case, though there were not a present obedience, yet there was no disobedience, the fault being no greater, the anger was not great

[48] Exod. xxxii. 32. [49] Deut. xvii. [illegible]

neither; and therefore we may safely say with Rupertus, that the *iratus fuit*, was but *non propitius fuit;* God was so angry, as that he did not grant, nor accept Moses' petition, nor entertain any farther discourse with him, concerning the sending of Christ; in Abraham's solicitation, in the behalf of Sodom, it is said, that God went not away, as long as Abraham had any thing to say; but here, God was so far angry, as to break off Moses' discourse: but his anger was not so much an increpation, that he had said any thing, as an instruction that he should say no more of God's unrevealed purposes.

Therefore God does not continue his anger, so as to discontinue his work. It was but a catechistical anger, such an anger as St. Bernard begs at God's hands, O Lord, be angry with me, and leave me not to myself; thou hast an anger, that instructs in the way; but thou hast a heavy indignation, that confounds, and exterminates in the end. Therefore our prayer in the Litany, is not, O Lord be never angry with us, but, *O Lord, be not angry with us for ever.* David was a man according to God's heart; yet, no doubt, but God was angry with David, for the matter of Uriah, as himself calls it. God was not angry with Moses, so as that he gave over his purpose of delivering Israel, or of delivering Israel by him, and him established in a cheerful assurance to undertake it; for in the same breath, in the same words[50], in the same verse, wherein his anger is expressed, his benignity, and his benevolence is expressed also; for there he says, *Is not Aaron thy brother; I know he can speak well; and also, behold, he cometh forth to meet thee:* God had laid it so, that Moses should be settled this way, by having so able a man, and then, a man in whom he might be so confident as a brother joined in commission with him. Slide we in this note by the way; God loves not singularity: God binds us to nothing, that was never said but by one: as God loves sympathy, God loves symphony; God loves a compassion and fellow-feeling of others' miseries, that is sympathy, and God loves harmony, and fellow-believing of others' doctrines, that is symphony: no one man alone makes a church; no one church alone makes a Catholic church. Christ sent his own disciples by couples, two and two: and Aquinas says out of his

[50] Ver. xiv.

observation, *Monachus solus est dæmon solitarius:* Though naturally a monk must love retiredness, yet a single monk, a monk always alone, says he, is plotting some singular mischief. *Deus qui habitat in nobis, etiam nos custodiet ex nobis*[51], is excellently said by that excellent father: God that dwells in us, will sustain the building, and repair the building out of ourselves; that is, he will make us tutelar angels to one another; and a holy, and reverential respect to one another, in good conversation, shall keep us from many sinful actions, which we would commit if we were alone. So then, God was not so angry, nor angry so with Moses, as that he did not pursue his first purpose upon him, of sending him, and sending him so, as might best speed, and advance his negotiation. And therefore, as Moses' praying for Christ's first coming, which was one of God's reserved cases, and an act of his regality, and prerogative, though he had not that prayer granted, yet was not left unsatisfied, nor unaccommodated by God, so, (which is the end, that we drive all to) when the calamities, and distresses of this life oppress us, and we pray for the second coming of Christ, in the consummation of all, in glory, though, because this second coming of Christ, is one of God's reserved cases, and an act of his regality, and prerogative, he do not grant that, that Christ do come so; yet, in his blessed Spirit, he will come to us, in an assurance, that when he shall come so, in judgment, we in his right, shall stand upright even in that judgment; and, if in extraordinary distresses, we pray for extraordinary reliefs, though extraordinary helps, and miracles be reserved cases, and acts of his regality, and prerogative; yet, as he remembers his mercies of old, he will remember his miracles of old too, (and as his mercies are new every morning, his miracles shall be new every morning too; and all that he did in eighty-eight, in the last century[52], he shall do (if we need it) in twenty-eight, in this century; and though he may be angry with our prayers, as they are but verbal prayers, and not accompanied with actions of obedience, yet he will not be angry with us for ever, but re-establish at home zeal to our present religion, and good correspondence, and affections of all parts to one another, and our power, and our honour, in foreign nations. Amen.

[51] Augustine. [52] The year of the defeat of the Spanish Armada.

SERMON VI.

PREACHED AT ST. PAUL'S ON CHRISTMAS-DAY, 1628.

Lord, who hath believed our report?

I HAVE named to you no book, no chapter, no verse, where these words are written: but I forbore not out of forgetfulness, nor out of singularity, but out of perplexity rather, because these words are written in more than one, in more than two places of the Bible. In your ordinary conversation, and communication with other men, I am sure you have all observed, that many men have certain forms of speech, certain interjections, certain suppletory phrases, which fall often upon their tongue, and which they repeat almost in every sentence; and, for the most part, impertinently; and then, when that phrase conduces nothing to that which they would say, but rather disorders and discomposes the sentence, and confounds, or troubles the hearer. And this, which some do out of slackness, and in observance, and infirmity, many men, God knows, do out of impiety; many men have certain suppletory oaths, with which they fill up their discourse, when they are not only not the better believed, but the worse understood for those blasphemous interjections. Now this, which you may thus observe in men, sometimes out of infirmity, sometimes out of impiety, out of an accommodation and communicableness of himself to man, out of desire, and a study, to shed himself the more familiarly, and to infuse himself the more powerfully into man, you may observe even in the Holy Ghost himself, in the Scriptures, which are the discourse and communication of God with man; there are certain idioms, certain forms of speech, certain propositions, which the Holy Ghost repeats several times, upon several occasions in the Scriptures. It is so in the instrumental authors of the particular books of the Bible; there are certain forms of speech, certain characters, upon which I would pronounce, that is Moses, and not David, that is Job, and not Solomon, that is Esay and not Jeremiah. How often does Moses repeat his *vivit Dominus*, and *ego vivo*, *As the Lord liveth*, and *as*

I live, saith the Lord? How often does Solomon repeat his *vanitas vanitatum, all is vanity?* How often does our blessed Saviour repeat his *amen, amen?* and, in another sense, than others had used that word before him; so often, as that you may reckon it thirty times in one evangelist; so often, as that that may not inconveniently be thought some reason, why St. John called Christ by that name, *Amen, thus saith Amen, he whose name is Amen*[1]. How often does St. Paul, (especially in his epistles to Timothy, and to Titus) repeat that phrase, *This is a true and faithful saying?* And how often, his juratory caution, *before the Lord; as God is my witness?* And as it is thus for particular persons, and particular phrases, that they are often repeated, so are there certain whole sentences, certain entire propositions, which the Holy Ghost does often repeat in the Scripture. And, except we except that proposition, of which St. Peter makes his use, *That God is no accepter of persons*[2], (for that is repeated in very many places, that every where, upon every occasion, every man might be remembered of that, that God is no accepter of persons; take heed how you presume upon your own knowledge, or your actions, for God is no accepter of persons; take heed how you condemn another man for an heretic, because he believes not just as you believe; or for a reprobate, because he lives not just as you live; for God is no accepter of persons; take heed how you rely wholly upon the outward means, that you are wrapped in the covenant, that you are bred in a reformed church, for God is no accepter of persons) except you will except this proposition, I scarce remember any other that is so often repeated in the Scriptures, as this which is our text, *Lord, who hath believed our report?* For, it is first in the prophet Esay. There the prophet is in holy throes, and pangs, and agonies, till he be delivered of that prophecy, the coming of the Messiah, the incarnation of Christ Jesus, and yet is put to this exclamation, *Lord who hath believed our report?* And then you have these words in the Gospel of St. John[3]; where we are not put upon the consideration of a future Christ in prophecy, but the evangelist exhibits Christ in person, actually, really, visibly, evidently, doing great works, executing great judgments, multi-

[1] Rev. iii. 14. [2] Acts x. 34. [3] John xii. 38.

plying great miracles; and yet put to the application of this exclamation, *Lord, who hath believed this report?* And then you have these words also in St. Paul[4], where we do not consider a prophecy of a future Christ, nor a history of a present Christ, but an application of that whole Christ to every soul, in the settling of a church, in that concatenation of means for the infusion of faith expressed in that chapter, *sending*, and *preaching*, and *hearing;* and yet for all these powerful and familiar assistances, *Lord, who hath believed that report?* So that now beloved, you cannot say that you have a text without a place; for you have three places for this text: you have it in the great prophet, in Esay, in the great evangelist, in St. John; and in the great apostle, in St. Paul. And because in all three places, the words minister useful doctrine of edification, we shall, by yours and the time's leave, consider the words in all three places.

In all three, the words are a sad and a serious expostulation of the minister of God, with God himself, that his means and his ordinances powerfully committed to him, being faithfully transmitted by him to the people, were nevertheless fruitless, and ineffectual. I do, Lord, as thou biddest me, says the prophet Esay; I prophesy, I foretell the coming of the Messiah, the incarnation of thy Son for the salvation of the world, and I know that none of them that hear me, can imagine or conceive any other way for the redemption of the world, by satisfaction to thy justice, but this, and yet, *Lord, who hath believed my report?* I do, Lord, as thou biddest me, says Christ himself in St. John; I come in person, I glorify thy name, I do thy will, I preach thy gospel, I confirm my doctrine with evident miracles, and I seal those seals, I confirm those miracles with my blood; and yet, *Lord who hath believed my report?* I do Lord as thou biddest me, says every one of us, who, as we have received mercy, have received the ministry; I obey the inward calling of the Spirit, I accept the outward calling of the church; furnished, and established with both these, I come into the world, I preach absolution of sins to every repentant soul, I offer the seals of reconciliation to every contrite spirit; and yet, *Lord who hath believed my report?* Indeed it is a sad contemplation, and must necessarily produce a

[4] Rom. x. 16.

serious and a vehement expostulation, when the predictions of God's future judgments (so we shall find the case to have been in the words in Esay) when the execution of God's present judgments, (so we shall find the case to have been in the words in St. John) when the ordinances of God, for the relief of any soul, in any judgment, in his church, are not believed. To say I believe you not, amounts to a lie; not to believe God's warning before, not to believe God's present judgments, not to believe that God hath established a way to come to him in all distresses, this is to give God the lie; and with this is the world charged in this text, *Lord who hath believed our report?*

First then, where we find these words first, the prophet reproaches their unbelief and hardness of heart in this, that they do not believe future things, future calamities, future judgments[5]; for that is intended in that place. For, though this 53rd of Isaiah be the continuation, and the consummation of that doctrine which the prophet began to propose in the chapter immediately preceding, which is, the coming of the Messiah (in general, the comfortablest doctrine that could be proposed) though this chapter be especially that place, upon which St. Hierome grounds that eulogy of Isaiah, that Isaiah was rather an evangelist than a prophet, because of his particular declaration of Christ in this chapter; though upon this chapter our expositors sometimes say, that as we cite the Gospel according to St. Matthew, and the Gospel according to St. John, so here we may say, the Gospel according to the prophet Isaiah; yet though this be a prophecy of the coming of Christ, and so, the comfortablest doctrine that can be proposed in the general, and in the end, and fruit of that coming, yet it is a prophecy of the exinanition of Christ, of the evacuation of Christ, of the inglorious and ignominious estate, the calamitous, and contumelious estate of Christ: their Messias they should have; but that Messias should be reputed a malefactor, and as a malefactor crucified; which miseries, and calamities being to fall upon him, for them, they ought to have been as sensible, and as much affected with those miseries to be endured for them, as if they had been to have fallen upon themselves. The later Jews

[5] Isaiah liii. 1.

and their rabbins since the dispersion, do not, will not believe this prophecy of miseries, and calamities to belong to their Messias. They do not, they will not believe, that which is said, *There is no form, no beauty, no comeliness in him*,[6] so that men should long for him before, or desire to look upon him after, should have any reference to their Messiah, whom they expect in all outward splendour and glory; nor that which is added there, *That he shall be despised, and rejected of men, a man of sorrows, and acquainted with griefs*, should belong to him, in whose proceedings in this world, they look for continual victories and triumphs. But they will needs understand these miseries, and calamities prophesied here, to be those calamities, and those miseries, which have fallen, and dwelt upon their nation, ever since their dispersion after Christ's death. Now let it be but such a prophecy as that; take it either way; the Christian way, a prophecy of calamities upon the Messiah for them; or the Jews' way, of calamities upon them for the Messiah; still it is a prophecy of future calamities, future judgments, of which they ought to have been sensible, and with which they ought to have been affected, and were not: and so that is their charge, they did not believe the prophet's report, they were not moved with God's judgments denounced upon them, by those prophets. Now, was this so heinous, not to believe a prophet?

The office and function of a prophet, in the time of the law, was not so evident, nor so ordinary an office, as the office of the priest and minister of the gospel now is; there was not a constant, an ordinary, a visible calling in the church, to the office of a prophet. Neither the high-priest, nor the ecclesiastical consistory, the *synedrium*, did by any imposition of hands, or other collation, or declaration, give orders to any man, so that thereby that man was made a prophet. I know some men, of much industry, and perspicacy too, in searching into those Scriptures, the sense whereof is not obvious to every man, have thought that the prophets had an outward and a constant declaration of their calling. And they think it proved, by that which is said to Elijah[7], when God commands him to anoint Hazael, king of Syria, and to anoint Jehu king of Israel, and to anoint Elisha

[6] Ver. 2. [7] 1 Kings xviv. 15.

prophet in his own room: therefore, say they, the prophet had as much evidence of his calling, as the minister hath, for that unction was as evident a thing, as our imposition of hands is. And it is true, it was so, where it was actually, and really executed. But then, nothing is more evident, than that this word, *Meshiach*, which signifies *anointing*, is not restrained to that very action, a real unction, but frequently transferred, and communicated in a Scripture use, to every kind of declaration of any election, any institution, any inauguration, any investiture of any person to any place; and less than that, of any appropriation, any application of anything to any particular use. Any appointing was an anointing; as in particular (for many other places) where St. Hierome reads, *Arripite clypeos*[8], *buckle your shields to you*, which was an alarm to them, to arm, the original hath it, and so hath our translation, *anoint your shields*; to apply them to their right use, was called an anointing. And when God calls Cyrus, the king of Persia, *unctum suum, his anointed;* it were weakly, and improperly argued from that word, that Cyrus was king of *Persia*, was literally, actually anointed; for that unction was peculiar to the kings of Israel; but Cyrus was the anointed of the Lord, that is, declared and avowed by the Lord, to be his chosen instrument. Neither could Elijah literally execute this commandment, for anointing Hasael king of *Syria*; for Hasael the king of *Syria* could not be anointed by the prophet of the Lord, for such unction was peculiar to the kings of Israel. And for the kings of Israel themselves, their own rabbins tell us, that they were not ordinarily anointed, but only in those cases, where there arose some question, and difference, about the succession; as in Solomon's case, because Adonijah pretended to the succession[9]; to make all the more sure, David proceeded with a solemnity, and appointed an anointing of Solomon, which, otherwise, say their rabbins, had not been done. But howsoever it may have been for their kings, there seems to be a plain distinction between them, and the prophets in the Psalm[10], for this evidence of unction; *Touch not mine anointed*, says God there: they, they that were anointed, constitute one rank, one class; and then follows, *And do my prophets no harm:*

[8] Isaiah xxi. 5. [9] 1 Kings i. [10] Psalm cv. 15.

they, they who were not anointed, the prophets, constitute another class, another rank. So that then an internal, a spiritual, unction the prophets had, that is, an application, an appropriation to that office from God, but a constant, an evident calling to that function, by any external act of the church, they had not, but it was an extraordinary office, and imposed immediately by God; and therefore the people might seem the more excusable, if they did not believe a prophet presently, because the office of the prophet did not carry with it such a manifestation by anything evidently done upon him, and visible to them, that by that, that man must be a prophet. But, as God clothes himself with light, as with a garment; so God clothes, and apparels his works with light too: for, says St. Ambrose, God hath made creatures to no purpose, if he had not made light to see them by. Therefore when God does any extraordinary work, he accompanies that work with an extraordinary light, by which he for whose instruction God does that work, may know that work to be his. So when he sent his prophets to his people, he accompanied their mission with an effectual light and evidence, by which that people did acknowledge in their own hearts, that that man was sent by God to them. Therefore they called that man at first a seer, one whom they acknowledged to have been admitted to the sight of God, in the declaration of his will to them: for so we have it in Samuel, *He that is now called a prophet, was beforetime called a seer*[11]. And then that addition of the name of a prophet, gave them a further qualification; for, *nabi*, which is a prophet, is from *niba*; and *niba*, is *venire facio*, to cause to make a thing to come to pass. So that a prophet was not only *præfator*, but *prefactor*; He did not only presage, but preordain; that is, there was such an infallibility, inevitableness in that which he had said, as that his very saying of it, seemed to them some kind of cause to the accomplishing thereof. For, hence it is, that we have that phrase so often in the New Testament, this and this was thus and thus done, that such and such a prophecy might be fulfilled; they never went to that height, that such or such a sacred purpose, or unrevealed decree of God might be fulfilled; but they rested in the declaration which God had made in his church, and

[11] 1 Sam. ix. 9.

were satisfied in the execution of his decrees, in his visible ordinances. Therefore the increpation which the prophet lays upon the people here, (*Lord, who hath believed our report*) is not, that they did not believe those prophets to be prophets, (for though that were an extraordinary office, yet it was accompanied with an extraordinary light) neither was it, that they did not believe that those things which were prophesied by them, should come to pass, (for they believed that man to be *roeh*, a seer, one that had seen the counsels of God concerning them; and they believed him to be *nabi*, *venire facientem*, one upon whose word they might as infallibly rely, as upon a cause, for an effect;) but this was the sin of this people, this was the sorrow of this prophet, that they did not believe these predictions to belong to them, they did not believe that these judgments would fall out in their time. In one word, present security was their sin. And was that so heinous?

So heinous, as that that is it, with which God was so highly incensed[12], and with which he meant so deeply to affect his people, in that considerable passage, in that remarkable, and vehement place, where he expostulates thus with them; *Hear, ye scornful men*, (ye that make a jest, a scorn of future judgments) *Hear ye scornful men, that rule this people*, (says God there) (you that have a power over the affections of the people in the pulpit, and can persuade what you will, or a power over the wills of the people in your place, and can command what you will) *you that tell them* (says the prophet there) *we have made a covenant with death, and are at an agreement with hell*, (fear you nothing, let us alone; ambitious princes shall turn their forces another way, antichristian plots shall be practised in other nations) *you that tell them* (says he) *when the overflowing scourge shall pass through, it shall not come to you*, (howsoever superstition be established in other places, howsoever prevailing armies be multiplied elsewhere, yet you shall have your religion, and your peace still; for we have made a covenant with death, and with hell, we are at an agreement) *Hear ye scornful men* (says God) *you that put this scorn upon my predictions, your covenant with death shall be disannulled, and your agreement with death shall not stand*[13], (the fair promises of others to you, your own promises to yourselves

[12] Isaiah xxviii. 14.

[13] Isaiah xxviii. 18.

shall deceive you) *and the overflowing scourge shall pass through*[14], *through you all, for you,* (you scornful men) *shall be trodden down by it; and,* (as it follows there, in an elegant, and a vehement expression) *it shall be a vexation, only to understand the report:* you that would not believe the report of the prophet, that for these and these sins, such and such judgment should fall upon you, shall be confounded even with the report, the noise, the news, how this overflowing scourge hath passed through your neighbours round about you; how much more with the sense, when you yourselves shall be trodden down by it? There is scarce any of the prophets, in which God does not drive home this increpation of their security, and insensibleness of future calamities. As in Isaiah, so in Ezekiel God says[15], *What is that proverb which ye have in the land of Israel?* (it was, it seems, in every man's mouth, proverbially spoken by all) what was it? This, *The days are prolonged, and every vision fails*[16]; *the vision which he says, is for many days to come, and he prophesieth of the times afar off.* But, (says God there) *In your days, O rebellious house, will I say the word, and perform it:* not say it in our days, and perform it upon our children; but God will speak, and strike together, we shall hear him, and feel him at once, if we be not seriously affected with his predictions.

The same way God goes in Jeremy, as in Isaiah, and in Ezekiel. *I have sent unto you all my servants, the prophets*[17], (says God there) God hath no other servants, to this purpose, but his prophets: if your dangers have been, by God's appointment, preached to you, God hath done. You must not, as Dives did in the behalf of his brethren, look for messengers from the state of the dead; you must not stay for instruction, nor for amendment, till you be *pro mortuis*[18] (as the apostle speaks) as good as dead, ready to die; you must not stay till a judgment fall, and then presume of understanding by that vexation, or of repentance by that affliction; for, this is to hearken after messengers, from the state of the dead, to think of nothing till we be ready to join with them; but as Abraham says there to Dives, *Thy brethren have the law, and the prophets,* and that is enough, that is all; so

[14] Isaiah xxviii. 19. [15] Ezek. xii. 22. [16] Ver. 27.
[17] Jer. vii. 23. [18] 1 Cor. xv.

God says here, *I have sent them all my servants, the prophets;* that is enough, that is all: especially, when, (as God adds there) *He hath risen early, and sent his prophets*, that is, given us warning time enough, before the calamity come near our own gates. But when they rejected, and despised all his prophecies, and denunciations of future judgments, then follows the sentence, the final, and fearful sentence, *The Lord hath forsaken, and rejected them*[19]; them; whom? As it follows in the sentence, *The Lord hath forsaken, and rejected the generation of his wrath;* the generation of his wrath? there is more horror, more consternation in that manner of expressing that rejection, than in the rejection itself; there is an insupportable weight in that word, *His wrath;* but even that is infinitely aggravated in the other, *The generation of his wrath.* God hath forgot that *Israel is his son, and his first-born*[20]; so he avowed him to be in Moses' commission to Pharaoh. God hath forgot that *He rebuked kings for his sake*[21]; that he testifies to have done in his behalf, in David; God hath forgot that *they were heirs according to the promise*[22]; that is their dignification in the apostle; forgot that they were *the apple of his own eye*[23], that they were *as the signet upon his own hand*[24]; forgot that Ephraim *is his dear son*, that he is *a pleasing child, a child for whom his bowels were troubled*[25]; God hath forgot all these paternities, all these filiations, all these incorporatings, all these inviscerations of Israel into his own bosom, and Israel is become the *generation of his wrath.* Not the subject of his wrath; a people upon whom God would exercise some one act of indignation, in a temporal calamity, as captivity, or so; or multiply acts of indignation, in one kind, as adding of penury or sickness to their captivity; nor is it only a multiplying of the kinds of calamity, as the aggravating of temporal calamities with spiritual, oppression of body and state, with sadness of heart, and dejection of spirit; for all these, as many as they are, are determined in this life; but that which God threatens, is, that he will for their grievous sins, multiply lives upon them, and make them immortal for immortal torments; they shall be *a generation of his wrath;* they shall

[19] Ver. 29. [20] Exod. iv. 22. [21] Psalm cv. 15. [22] Gal. iii. 29.
[23] Deut. xxxii. 10. [24] Hagg. ii. 23. [25] Jer. xxxi. 20.

die in this world, in his displeasure, and receive a new birth, a new generation in the world to come, in a new capacity of new miseries; they shall die in the next world, every minute, in the privation of the sight of God, and every minute receive a new generation, a new birth, a new capacity of real and sensible torments. When God hath sent all his servants, the prophets, and so done all that is necessary for premonition, and risen early to send those prophets, warned them time enough, to avoid the danger, and they are not affected with the sense of these predictions, God shall make them, us, any state, any church, the generation of his wrath; God shall forget his former paternities, and our former filiations; forget his mercies exhibited to us in the reformation of religion, in the preservation of our state, in the augmenting and adorning of our church, and after all this, make us the *generation of his wrath*. And this may well be conceived to be the lamentable state deplored in this text, as the words are considered in their first place, the prophet Isaiah, *Lord, who hath believed our report?* But this is brought nearer to us, in the second place, as we have the words in St. John; where we do not consider things in a remote distance, but Christ was in a personal and actual exercise of his works of power, and sovereignty, and yet the evangelist comes to this, *Lord, who hath believed this report?*

That is true in a great part, which Irenæus says, *Prophetiæ, antequam effectum habent, ænigmata sunt, et ambiguitates hominibus*, that prophecies till they come to be fulfilled, are but clouds in the eyes, and riddles in the understanding of men. So, many particulars, concerning the calling of the Jews, concerning the time, and place, and person, and duration, and actions of Antichrist, concerning the general judgment, and other things, that lie yet, as an embryon, as a child in the mother's womb, embowelled in the womb of prophecy, are yet but as clouds in the eyes, as riddles in the understandings of the learnedest men. Daniel himself found that which he found in the prophet Jeremy concerning the deliverance of Israel from Babylon, to be wrapped up in such a cloud, as that it is fairly collected by some, that Daniel himself at that time, did not clearly understand the prophet Jeremy. But these clouds, for the most part, arise in

us, out of our curiosity, that we will needs know the time, when these prophecies shall be fulfilled; when the Jews shall be called, when Antichrist shall be fully manifested, when the day of judgment shall be: and so, for such questions as these, Christ enwrapped not only his apostles, but himself in a cloud; for that cloud which he casts upon them, *It belongs not to you to know times and seasons*, he spreads upon himself also, It belongs not to me, not to me, as the Son of man, to know when the day of judgment shall be. But for that use of a prophecy, that the prediction of a future judgment should induce a present repentance, that was never an enigmatical, a cloudy doctrine, but manifest to all, in all prophecies of that kind. But this, this commination of future judgments, for present repentance, wrought not upon these men; but[26], because they have no changes, therefore they fear not God: and[27], because sentence against an evil work is not executed speedily, therefore their hearts are fully set in them to do evil. But now, in the manifestation of Christ, they saw evident changes; changes, and revolutions in the highest sphere; they saw a new king, and they heard strangers proclaim him; foreign kings do not send ambassadors to congratulate, but come in person, to do their homage, and ask their audience in that style, *Where is he that is born king of the Jews?* not an elective, not an arbitrary, not a conditional, a provisional king, but an hereditary, a natural king[28], *born king of the Jews.* They hear strangers proclaim him, and they proclaim him themselves, in that act of recognition, in that acclamatory Hosannah, in this chapter, *Blessed is* the King of Israel, *that cometh in the name of the Lord*[29]. They saw changes; changes with which Herod was troubled, and all Jerusalem with him[30], and they saw sentence executed; for as soon as Christ manifested himself John Baptist says, *Now*, now that Christ declares himself[31], *the axe is laid unto the root of the tree*, and now, says he[32], *His fan is in his hand, and he will purge his floor.* And this sentence he executed, this regal power he exercised, not only after that recognition of his subjects, in their Hosannas in this chapter, (for, upon that, he did go into the temple, and cast

[26] Ps. LV. 19. [27] Eccles. viii. 11. [28] Matt. ii. 2 [29] Ver. 13.
[30] Matt. ii. 3. [31] Matt. iii. 10. [32] Matt. iii. 12.

out the buyers, and sellers) but some years before that, at his first manifestation of himself[33], and soon after John Baptist's *Now, now is the axe laid to the root of the tree*, did Christ execute this sentence, not only to drive, but to scourge them out, that prophaned the temple; which was the second miracle, that we ascribe to Christ. Indeed all his miracles were so many acts, not only of his regal power over some men, but of his absolute prerogative over the whole frame, and body of nature. Nor can we conceive how the beholders of those miracles, could argue to themselves, otherwise than thus; the winds and seas obey this man, for when he suffers them, the winds roar, and when he whispers a silence to them, they are silenced; the devils and unclean spirits obey him; for when he suffers it, they preach his glory, and when he refuses honour from so dishonourable mouths, they are silent. Death itself obeys him; for, when he will, death withholds his hand from closing that man's eye, that lies upon his last gasp, and the last stroke of his bell, and he does not die; and, when he will, death withdraws his hand from him, who had been four days in his possession, and redelivers Lazarus to a new life. This they saw; and could they choose but say, the wind, and the sea, the devil, and unclean spirits, and death itself obeys this man, how shall we stand before this man, this King, this God? yet for all this voice, this loud voice of miracles, (for when St. Chrysostom says, *Omni tuba clarior per opera demonstratio*, Every good work hath the voice of a trumpet, every miracle hath the voice of thunder,) for all this loud voice, (as it is said in the verse before the text, *Though he had done so many miracles before them, yet they believed not on him*) it is fain to come to that, *Lord, who hath believed this report?* The first of those great names which were given to Christ, in the prophet Isaiah, was *The wonderful*, the supernatural man, the man that works miracles; for, of the apostles it is said, by them great miracles were wrought, but God wrought those miracles by them. Christ wrought his miracles himself; and his birth, and his life, and death, and resurrection, and ascension, were all complicated, and elemented of miracles. If he fasted himself, he did that miraculously; and it was with a miracle, when he

[33] John ii. 13.

feasted others. *He healed many that were sick of divers diseases, and cast out many devils*[34], says St. Mark; and St. Matthew carries it a great deal farther, *He went about all the cities, and villages, healing every sickness, and every disease among the people*[35]. Therefore Christ makes that, (the evidence of his miracles) the issue between them, If these mighty works had been done in Tyre and Sidon, Tyre and Sidon would have repented; and therefore he places their inexcusableness in that, *If I had not come, and spoken to them, they had had no sin*[36]; nay, if I had not spoken to them, in this loud voice, the voice of miracles, they might have had some cloak for their sin, but now they have none, says Christ in that place; and, beloved, are not we inexcusable in that degree? Have not we seen changes, and seen judgments executed, and seen miraculous deliverances, and yet, *Lord, who hath believed these reports?*

I would we could but take aright a mistaken translation, and make that use that is offered us in others' error. The vulgar edition, the translation of the Roman Church, reads that place, in the 77th Psalm and 11th verse thus, *Nunc cœpi*, says David, Now I have taken out my lesson the right way, now I have laid hold upon God by the right handle, *Nunc capi*, now I have all that I need to have; what is it? This; *Hæc mutatio dextræ Dei*, this is to take out my lesson aright, to understand God truly, and to know, and acknowledge, that this change which I see, is an act of the right hand of God, and that it is a judgment, and not an accident. O, beloved, that we would not be afraid of giving God too much glory; not afraid of putting God into too much heart; or of making God too imperious over us, by acknowledging, that all our changes are acts of the right hand of God, and come from him. But we are not only subject to the prophet's increpation, that we do not believe God's warnings of future judgments, but to the evangelist's increpation, in the person of Christ, we do not believe present judgments to be judgments. An invincible navy hath been sent against us, and defeated, and we sacrifice to a casual storm for that; we say the winds delivered us. A powder treason hath been plotted, and discovered, and we sacrifice to a casual letter for that; we

[34] Mark i. 34. [35] Matt. ix. 35. [36] John xv. 22.

say, the letter delivered us. A devouring plague hath reigned, and gone out again, and we sacrifice to an early frost for that; we say, the cold weather delivered us. Domestic incumbrances, personal infirmities, sadness of heart, dejection of spirit, oppresses us, and then wears out, and passes over, and we sacrifice for that, to wine, and strong drink, to music, to comedies, to conversation, and to all Job's miserable comforters; we say, it was but a melancholic fit, and good company hath delivered us of it. But when God himself says, *There is no evil done in the city, but I do it*, we may be bold to say, there is no good done in the world but he does it. The very calamities are from him; the deliverance from those calamities much more. All comes from God's hand; and from his hand, by way of hand-writing, by way of letter, and instruction to us. And therefore to ascribe things wholly to nature, to fortune, to power, to second causes, this is to mistake the hand, not to know God's hand; but to acknowledge it to be God's hand, and not to read it, to say that it is God's doing, and not to consider, what God intends in it, is as much a slighting of God, as the other. Now, in every such letter, in every judgment, God writes to the king; but it becomes not me to open the king's letter, nor to prescribe the king his interpretation of that judgment. In every such letter, in every judgment God writes to the state; but I will not open their letter, nor prescribe them their interpretation of that judgment; God, who of his goodness hath vouchsafed to write unto them in these letters, of his abundant goodness interprets himself to their religious hearts. But then, in every such letter, in every judgment, God writes to me too; and that letter I will open, and read that letter; I will take knowledge that it is God's hand to me, and I will study the will of God to me in that letter; and I will write back again to my God and return him an answer, in the amendment of my life, and give him my reformation for his information. Else I am fallen lower than under the prophet's increpation, I have not believed comminations of future judgments, under Christ's increpation too, I do not believe judgments to be judgments, or (which is as dangerous an ignorance) not to be instructive judgments, medicinal and cathechistical judgments to me. And this may well be the

explication, at least, the application and accommodation of these words, *Lord, who hath believed our report*, in those places, the prophet Isaiah, and the evangelist St. John. There remains only the third place, where we have these words in the apostle St. Paul[37], and in them there we do not consider a prophecy of a future Christ, as in Isaiah, nor a history of a present Christ as in St. John, but we consider an application of all prophecy and history, all that was foretold of Christ, all that was done and suffered by Christ, in this, that there is a church instituted by Christ, endowed with means of reconciling us to God, what judgments soever our sins have drawn God to threaten against us, or to inflict upon us; and yet for all these offers of all these helps, the minister is put to this sad expostulation, *Domine, quis credidit? Lord, who hath believed our report?*

Here then the apostle's expostulation with God, and increpation upon the people, may usefully be conceived to be thus carried; from the light and notification of God, which we have in nature, to a clearer light, which we have in the law and prophets, and then a clearer than that in the Gospel, and a clearer, at least a nearer than that, in the church. First then, even the natural man is inexcusable (says this apostle) if he do not see the invisible God in the visible creature; inexcusable, if he do not read the law written in his own heart. But then who hath believed his own report? who does read the law written in his own heart? who does come home to church to himself, or hearken to the motions of his own spirit, what he should do, or what will become of him, if he do still as he hath done? or who reads the history of his own conscience, what he hath done, and the judgments that belong to those former actions? Therefore we have a clearer light than this, says St. Peter, *we have a more sure word of the prophets*[38]; that is, as St. Augustine reads that place, a more manifest, a more evident declaration in the prophets, than in nature, of the will of God towards man, and his rewarding the obedient, and rejecting the disobedient to that will. But then, who hath believed the report of the prophet, so far, as to be so moved and affected with a prophecy, as to suspect himself, and apply that prophecy to himself, and to say, this judgment of his

[37] Rom. x. 16. [38] 2 Pet. i. 19.

belongs to this sin of mine? Therefore we have a clearer light than this; *God, who at sundry times, and in divers manners, spake to the fathers by the prophets, hath in these last days spoken to us by his son*[39], says the apostle; he spake personally, and he spake aloud, in the declaration of miracles; but who believed even his report? did they not call his preaching sedition, and call his miracles conjuring? Therefore we have a clearer, that is, a nearer light than the written gospel, that is, the church. For, the principal intention in Christ's miracles, even in the purpose of God, was but thereby to create and constitute, and establish an assurance, that he that did those miracles, was the right man, the true Messiah, that Son of God, who was made man for the redemption and ransom of the whole world. But then, that which was to give them their best assistance, that which was to supply all, by that way, to apply this general redemption to every particular soul, that was, the establishing of a church, of a visible and constant, and permanent means of salvation, by his ordinances there, till the end of the world. And this is done, says this apostle here; Christ is come, and gone, and come again; born, and dead, and risen again; ascended, and sate at the right hand of his Father in our nature, and descended again in his Spirit, the Holy Ghost; that Holy Ghost hath sent us, us the apostles; we have made Bishops; they have made priests and deacons; and so that body, that family, that household of the faithful, by their ministry is made up. 'Tis true, says the apostle here, Men cannot be saved without calling upon God; nor call upon him acceptably without faith; nor believe truly without hearing; nor hear profitably without preaching; nor preach avowably, and with a blessing, without sending[40]; all this is true, says our apostle in this place; but all this is done; such a sending, such a preaching, such a hearing is established; for, I ask but this, says he, *Have they not heard? Yes verily, their sound went into all the earth, and their words unto the end of the world*[41]; and, for myself, says he, *I have strived to preach the gospel, where Christ was not named*[42]; that is, to carry the church farther than the rest had carried it, and now all is done, says the apostle. So that here is the case, if the natural man say, alas

[39] Heb. i. 1. [40] Ver. 14. [41] Ver. 19. [42] Rom. xv. 20.

they are but dark notions of God which I have in nature; if the Jew say, alas they are but remote and ambiguous things which I have of Christ in the prophets; if the slack and historical Christian say, alas they are but general things, done for the whole world indifferently, and not applied to me, which I read in the Gospel; to this natural man, to this Jew, to this slack Christian, we present an established church, a church endowed with a power to open the wounds of Christ Jesus, to receive every wounded soul, to spread the balm of his blood upon every bleeding heart; a church that makes this general Christ particular to every Christian, that makes the Saviour of the world, thy Saviour, and my Saviour; that offers the original sinner baptism for that; and the actual sinner, the body and blood of Christ Jesus for that; a church that mollifies, and entenders, and shivers the presumptuous sinner with denouncing the judgments of God, and then, consolidates and establishes the diffident soul with the promises of his Gospel; a church, in contemplation whereof, God may say, what could I do more for my people than I have done? first to send mine only Son to die for the whole world, and then to spread a church over the whole world, by which that death of his might be life to every soul. This we preach, this we propose, according to that commission put into our hands, *Ite, prædicate, Go, and preach the gospel to every creature*, and yet, *Domine, quis credidit? Lord, who hath believed our report?*

In this then the apostle places the inflexible, the incorrigible stiffness of man's disobedience, in this he seals up his inexcusableness, his irrecoverableness, first, that he is not afraid of future judgments, because they are remote; then, that he does not believe present judgments to be judgments, because he can make shift to call them by a milder name, accidents, and not judgments, and can assign some natural, or moral, or casual reason for them. But especially in this, that he does not believe a perpetual presence of Christ in his church, he does not believe an ordinance of means, by which all burdens of bodily infirmities, of crosses in fortune, of dejection of spirit, and of the primary cause of all these, that is sin itself, may be taken off, or made easy unto him; he does not believe a church.

Now, as in our former part we were bound to know God's

hand, and then bound to read it, to acknowledge a judgment to be a judgment, and then to consider what God intended in that judgment, so here we are bound to know the true church, and then to know what the true church proposes to us. The true church is that, where the word is truly preached, and the sacraments duly administered. But it is the word, the word inspired by the Holy Ghost; not apocryphal, not decretal, not traditional, not additional supplements; and it is the sacraments, sacraments instituted by Christ himself, and not those supernumerary sacraments, those posthume, *post-nati* sacraments, that have been multiplied after: and then, that which the true church proposes, is, all that is truly necessary to salvation, and nothing but that, in that quality, as necessary. So that problematical points, of which either side may be true, and in which neither side is fundamentally necessary to salvation, those marginal and interlineary notes, that are not of the body of the text; opinions raised out of singularity in some one man, and then maintained out of partiality and affection to that man, these problematical things should not be called the doctrine of the church, nor lay obligations upon men's consciences; they should not disturb the general peace, they should not extinguish particular charity towards one another.

The act then that God requires of us, is to believe: so the words carry it in all the three places: the object, the next, the nearest object of this belief, is made the church; that is, to believe that God hath established means for the application of Christ's death, to all, in all Christian congregations. *All things are possible to him that believeth*[43], saith our Saviour; in the word, and sacraments, there is salvation to every soul, that believes there is so: as on the other side, we have from the same mouth, and the same pen, *He that believeth not, is damned*[44]. Faith then being the root of all, and God having vouchsafed to plant this root, this faith, here in his terrestrial paradise, and not in heaven; in the manifest ministry of the gospel, and not in a secret and unrevealed purpose, (for faith comes by hearing, and hearing by preaching, which are things executed and transacted here in the church) be thou content with those means which God hath

[43] Mark ix. 23. [44] Mark xvi. 16.

ordained, and take thy faith in those means, and believe it to be *influxus suasorius*, that it is an influence from God, but an influence that works in thee by way of persuasion, and not of compulsion; it convinces thee, but it doth not constrain thee: it is, as St. Augustine says excellently, *Vocatio congrua*, It is the voice of God to thee: but, his voice then, when thou art fit to hear, and answer that voice; not fitted by any exaltation of thine own natural faculties, before the coming of grace; nor fitted by a good husbanding of God's former grace, so as in rigour of justice to merit an increase of grace, but fitted by his preventing, his auxiliant, his concomitant grace, grace exhibited to thee, at that time when he calls thee: for, so says that father, *Sic eum vocat, quo modo scit ei congruere, ut vocantem non respuat:* God calls him then, when he knows he will not resist his calling; but he doth not say, then, when he cannot resist; that needs not be said. But, as there is *pondus gloriæ*, as the apostle speaks, *an eternal weight of glory*, which man's understanding cannot comprehend; so there is *pondus gratiæ*, a certain weight of grace, that God lays upon that soul which shall be his, under which that soul shall not easily bend itself any way from God.

This then is the sum of this whole catechism, which these words in these three places do constitute: first, that we be truly affected with God's forewarnings, and say there, Lord I believe that report, I believe that judgment to be denounced against my sin: and then, that we be duly affected with present changes, and say there, Lord I believe that report, I believe this judgment to come from thee, and to be a letter of thy hand; Lord enlighten others to interpret it aright, for thy more public glory, and me, for my particular reformation. And then, lastly, to be sincerely, and seriously affected with the ordinances of his church, and to rest in them, for the means of our salvation; and to say there, *Domine credo*, Lord I believe this report, I believe that I cannot be saved without believing, nor believe without hearing; and therefore, whatsoever thou hast decreed to thyself above in heaven, give me a holy assiduity of endeavour, and peace of conscience in the execution of thy decrees here; and let thy spirit bear witness with my spirit, that I am of the number of thine elect, because I love the beauty of thy house, because I captivate mine

understanding to thine ordinances, because I subdue my will to obey thine, because I find thy Son Christ Jesus made mine, in the preaching of thy word, and myself made his, in the administration of his sacraments. And keep me ever in the arms, and bosom of that church, which without any tincture, any mixture, any leaven of superstition or idolatry, affords me all that is necessary to salvation, and obtrudes nothing, enforces nothing to be believed, by any determination, or article of hers, that is not so. And be this enough for the explication, and application, and complication of these words, in all these three places.

SERMON VII.

PREACHED ON CHRISTMAS DAY.

JOHN X, 10.

I am come that they might have life, and that they might have it more abundantly.

THE church celebrates this day, the birth of our Lord and Saviour Christ Jesus, blessed for ever; and though it fall amongst the shortest days in the year, yet of all the festivals in the year, it is the longest: it is a day that consists of twelve days; a day not measured by the natural and ordinary motion of the sun, but by a supernatural and extraordinary star, which appeared to the wise men of the East, this day, and brought them to Christ, at Bethlehem, upon Twelfth Day. That day, Twelfth Day, the church now calls the Epiphany; the ancient church called this day (Christmas day) the Epiphany. Both days together, and all the days between, this day, when Christ was manifested to the Jews, in the shepherds by the angels, and Twelfth Day, when Christ was manifested to the Gentiles in those wise men of the East, make up the Epiphany, that is, the manifestation of God to man. And as this day is in such a respect a longer day than others, so, if we make longer hours in this day, than in other days; if I

extend this sermon, if you extend your devotion, or your patience, beyond the ordinary time, it is but a due, and a just celebration of the day, and some accommodation to the text, for, I am come, as he, in whose name and power I came, came; and he tells you, that *He came that you might have life, and might have it more abundantly.*

God, who vouchsafed to be made man for man, for man vouchsafes also to do all the offices of man towards man. He is our Father, for he made us[1]: Of what? of clay; so God is *figulus*, so in the prophet[2]; so in the apostle[3], God is our potter. God stamped his image upon us[4], and so God is *statuarius*, our minter, our statuary. God clothed us[5], and so is *vestiarius;* he hath opened his wardrobe unto us. God gave us all the fruits of the earth to eat[6], and so is *œconomus*, our steward. God pours his oil, and his wine into our wounds[7], and so is *medicus*, and *vicinus*, that physician, that neighbour, that Samaritan intended in the parable. God plants us, and waters[8], and weeds us, and gives the increase; and so God is *hortulanus*, our gardener. God builds us up into a church[9], and so God is *architectus*, our architect, our builder; God watches the city[10] when it is built; and so God is *speculator*, our sentinel. God fishes for men[11], (for all his Johns, and his Andrews, and his Peters, are but the nets that he fishes withal) God is the fisher of men; and here, in this chapter, God in Christ is our shepherd. The book of Job is a representation of God, in a tragic-comedy, lamentable beginnings comfortably ended: the book of the Canticles is a representation of God in Christ, as a bridegroom in a marriage-song, in an epithalamion: God in Christ is represented to us, in divers forms, in divers places, and this chapter is his pastoral. The Lord is our shepherd, and so called, in more places, than by any other name; and in this chapter, exhibits some of the offices of a good shepherd. Be pleased to taste a few of them. First, he says, *The good shepherd comes in at the door*[12], the right way. If he come in at the window, that is, always clamber after preferment; if he come in at vaults, and cellars, that is, by clandestine and

[1] Mal. ii. 10. [2] Isaiah xlv. 9. [3] Rom. ix. 21. [4] Gen. i. 27.
[5] Gen. iii. 21. [6] Gen. i. 29. [7] Luke x. [8] 1 Cor. iii. 6.
[9] Acts xx. 32. [10] Ps. cxxvii. 1. [11] Matt. iv. 19. [12] John x. 1.

secret contracts with his patron, he comes not the right way: when he is in the right way, *His sheep hear his voice*[13]: first there is a voice, he is heard; ignorance doth not silence him, nor laziness, nor abundance of preferment; nor indiscreet, and distempered zeal does not silence him; (for to induce, or occasion a silencing upon ourselves, is as ill as the ignorant, or the lazy silence) there is a voice, and (says that text) it is his voice, not always another in his room; for (as it is added in the next verse) *The sheep know his voice*[14], which they could not do, if they heard it not often, if they were not used to it. And then, for the best testimony, and consummation of all, he says, *The good shepherd gives his life for his sheep*[15]. Every good shepherd gives his life, that is, spends his life, wears out his life for his sheep: of which this may be one good argument, that there are not so many crazy, so many sickly men, men that so soon grow old in any profession, as in ours. But in this, Christ is our shepherd in a more peculiar, and more incommunicable way, that he is *pastor humani generis et esca;* first, that he feeds not one parish, nor one diocese, but *humanum genus*, all mankind, the whole world, and then feeds us so, as that he is both our *pastor*, and our *pasture*, he feeds us, and feeds us with himself, for, *His flesh is meat indeed, and his blood is drink indeed*[16]. And therefore, *honor celebratur totius gregis, per annua festa pastoris*[17]: as often as we come to celebrate the coming of this shepherd, in giving that honour, we receive an honour, because that is a declaration, that we are the sheep of that pasture, and the body of that head. And so much being not impertinently said, for the connexion of the words, and their complication with the day, pass we now to the more particular distribution and explication thereof, *I am come that they might have life, and that they might have it more abundantly.*

In these words, our parts will be three; for first we must consider the persons, the shepherd and the sheep, God and man, him and them, them indefinitely, all them, all men, *I came*, says Christ, I alone, *that they*, all they *might have life:* and secondly we consider the action itself, as it is wrapped up in this word, *I came;* for that is first, that he who was always omnipresent, every where before, did yet study a new way of coming, and com-

[13] John x. 3. [14] Ver. 4. [15] Ver. 11. [16] John vi. [17] Leo.

municating himself with man, *I came*, that is, I came by a new way; and then, that he, who fed his former flock but with prophecies, and promises, that he would come, feeds us now with actual performances, with his real presence, and the exhibition of himself. And lastly we shall consider the end, the purpose, the benefit of his coming, which is *life:* and first, that he might give life, bring life, offer life to the world, (which is one mercy) and then, that we might have it, embrace it, possess it, (which is another) and, after both, a greater than both, that we might have this life more abundantly; which is, first, *abundantius illis*, more abundantly than other men of this world, and then *abundantius ipsis*, more abundantly than we ourselves had it in this world, in the world to come; for, therefore *he came, that we might have life, and might have it more abundantly.*

First then, in our first part, we consider the persons, the shepherd and the sheep, him and them, God and man; of which persons, the one for his greatness, God, the other for his littleness, man, can scarce fall under any consideration. What eye can fix itself upon east and west at once? And he must see more than east and west, that sees God, for God spreads infinitely beyond both: God alone is all; not only all that is, but all that is not, all that might be, if he would have it be. God is too large, too immense, and then man is too narrow, too little to be considered; for, who can fix his eye upon an atom? And he must see a less thing than an atom, that sees man, for man is nothing. First, for the incomprehensibleness of God, the understanding of man hath a limited, a determined latitude; it is an intelligence able to move that sphere which it is fixed to, but could not move a greater: I can comprehend *naturam naturatam*, created nature, but that *natura naturans*, God himself, the understanding of man cannot comprehend. I can see the sun in a looking-glass, but the nature, and the whole working of the sun I cannot see in that glass. I can see God in the creature, but the nature, the essence, the secret purposes of God, I cannot see there. There is *defatigatio in intellectualibus*, says the saddest and soundest of the Hebrew rabbins[18], the soul may be tired, as well as the body, and the understanding dazzled, as well as the eye. It is not

[18] R. Moses.

needful for thee, to see the things that are in secret, says the wise man[19]; thou needest not that knowledge: thou mayest do well enough in this world, and be God's good servant, and do well enough in the next world, and be a glorious saint, and yet never search into God's secrets. *Te decet hymnus*[20], (so the vulgar reads that place) to thee, O Lord, belong our hymns, our psalms, our praises, our cheerful acclamations; and conformably to that, we translate it, *Praise waiteth for thee, O God, in Sion:* but if we will take it according to the original, it must be, *tibi silentium laus est*, Thy praise, O Lord, consists in silence: that that man praises God best, that says least of him; of him, that is of his nature, of his essence, of his unrevealed will, and secret purposes. *O that men would praise the Lord*, is David's provocation to us all, but how? *O that men would praise the Lord, and declare his wondrous works to the sons of men!* but not to go about to declare his unrevealed decrees, or secret purposes, is as good a way of praising him, as the other. And therefore, O that men would praise the Lord so as to forbear his Majesty, when he is retired into himself, in his decrees, and magnify his Majesty, as he manifests himself to us in the execution of those decrees; of which this in our text is a great one, that he that is infinitely more than all, descended to him, that is infinitely less than nothing; which is the other person whom we are to consider in this part, I to them, God to us.

The Hebrew doctors almost every where repeat that adage of theirs, *lex loquitur linguam filiorum hominum*, God speaks men's language, that is, the Holy Ghost in the Scriptures descends to the capacity and understanding of man, and so presents God in the faculties of the mind of man, and in the lineaments of the body of man. But yet, say they, there is never brain, nor liver, nor spleen, nor any other inward part ascribed to God, but only the heart. God is all heart, and that whole heart, that inexhaustible fountain of love, is directed wholly upon man.

He comes to us, God to man; all to nothing: for upon that we insist first, as the first disproportion between us, and so the first exaltation of his mercy towards us. *Man is*, says the prophet Isaiah, *As a drop upon the bucket*[21]. Man is not all that,

[19] Ecclus. iii. 23. [20] Ps. LXV. 1. [21] Isaiah XL. XV.

not so much as that, as a drop upon the bucket, but something, some little thing, towards it; and what is a drop upon the bucket, to a river, to a sea, to the waters above the firmament? Man to God? *Man is*, says the same prophet in the same place, *Quasi momentum staterœ;* we translate it, *As small dust upon the balance:* man is not all that, not that small grain of dust; but *quasi*, some little thing towards it: and what can a grain of dust work in governing the balance? What is man that God should be mindful of him? Vanity seems to be the lightest thing, that the Holy Ghost could name; and when he had named that, he says, and says, and says, often, very, very often, *All is vanity.* But when he comes to weigh man with vanity itself, he finds man lighter than vanity: *Take*, says he, *great men, and mean men altogether, and altogether they are lighter than vanity*[22]. When that great apostle says of himself, that he was in *nothing behind the very chiefest of the apostles*[23], and yet, for all that, says he was nothing; who can think himself any thing, for being a giant in proportion, a magistrate in power, a rabbi in learning, an oracle in counsel? Let man be something; how poor, and inconsiderable a rag of this world, is man? Man, whom Paracelsus[24] would have undertaken to have made, in a limbeck, in a furnace: man, who, if they were all together, all the men, that ever were, and are, and shall be, would not have the power of one angel in them all, whereas all the angels, (who in the school are conceived to be more in number, than not only all the species, but all the individuals of this lower world) have not in them all, the power of one finger of God's hand: man, of whom when David had said, (as the lowest diminution that he could put upon him) *I am a worm and no man*[25], he might have gone lower, and said, I am a man and no worm; for man is so much less than a worm, as that worms of his own production, shall feed upon his dead body in the grave, and an immortal worm gnaw his conscience in the torments of hell. And then, if that which God, and God in the council and concurrence, and co-operation of the whole Trinity hath made thee, man, be nothing, canst thou be proud of that, or think that any thing, which the king hath made

[22] Ps. lxii. 9. [23] 2 Cor. xii. 11. [24] L. i. *De rerum generatione.* [25] Ps. xxii. 6.

thee, a lord, or which thy wife hath made thee, rich, or which thy riches have made thee, an officer? As Job says of impertinent comforters, miserable comforters, so I say of these creations, miserable creations are they all. Only as thou mayest be a new creature in Christ Jesus, thou mayest be something; for that is a nobler, and a harder creation than the first; when God had a clod of red earth in his hand, to make me in Adam, he had more towards his end, than when he hath me, an unregenerate, and rebellious soul, to make a new creature in Christ Jesus. And yet to this man comes this God, God that is infinitely more than all, to man that is infinitely less than nothing, which was our first disproportion, and the first exaltation of his mercy; and the next is, that this God came to this man, then when this man was a professed enemy to this God.

Si contrarium Deo quæras nihil est, says St. Augustine. If thou ask me what is contrary to God, I cannot say, that any thing is so; for, whatsoever is any thing, hath a being, and whatsoever hath so, hath in that very being some affinity with God, some assimilation to God; so that nothing is contrary to God. If thou ask me, *Quis hostis*, Who is an enemy to God, I cannot say that of any thing in this world, but man. That viper that flew at St. Paul[86], was not therein an enemy to God; that viper did not direct itself upon St. Paul, as St. Paul was a useful and a necessary instrument of Christ; but St. Paul himself was a direct enemy to Christ himself, *thou persecutest me*, says Christ himself unto him. And if we be not all enemies to God in such a direct opposition, as that we sin therefore, because that sin violates the majesty of God, (and yet truly every habitual, and deliberated sin amounts to almost as much, because in every such sin, we seem to try conclusions, whether God can see a sin, or be affected with a sin, or can, or cares to punish a sin, as though we doubted whether God were a present God, or a pure God, or a powerful God, and so consequently whether there be any God or no) if we be not all enemies to God, in this kind, yet in adhering to the enemy we are enemies; in our prevarications, and easy betrayings, and surrendering of ourselves to the enemy of his kingdom, Satan, we are his enemies. For small

[86] Acts xxviii.

wages, and ill-paid pensions we serve him; and lest any man should flatter and delude himself, in saying, I have my wages, and my reward beforehand, my pleasures in this life, the punishment, (if ever) not till the next, the apostle destroys that dream, with that question of confusion, *What fruit had you then in those things, of which you are now ashamed*[27]? Certainly sin is not a gainful way; without doubt more men are impoverished, and beggared by sinful courses, than enriched; What fruit had they? says the apostle, and sin cannot be the way of honour, for we dare not avow our sins, but are ashamed of them, when they are done; fruitlessness, unprofitableness before, shame and dishonour after, and yet for these we are enemies to God; and yet for all this God comes to us; the Lord of Hosts, to naked and disarmed man, the God of peace to this enemy of God. Some men will continue kind, where they find a thankful receiver, but *God is kind to the unthankful*[28], says Christ himself. There may be found a man that will die for his friend, says he; but God died for his enemies: then when ye were enemies, you were reconciled to God by the death of his Son. To come so in-gloriously, he that is infinitely more than all, to him that is infinitely less than nothing, (that was our first disproportion, and the first exaltation of his mercy) to come, (shall we venture to say so) so self-proditoriously, as to betray himself and deliver himself to his enemies, (that was our second) is equalled, at least, in a third, *he to them*, that is, he alone for the salvation of all men, as it is expressly said, for this word in our text, *they*, hath no limitation, I came, I alone, that they, all they, might be the better.

Some of the ancient fathers, delivering the mercies of God, so, as the Articles of our church enjoin them to be delivered, that is, generally, as they are delivered in the Scriptures, have delivered them so over-generally, that they have seemed loath to think the devil himself excluded from all benefit of Christ's coming. Some of the later authors in the Roman church, (who, as pious as they pretend to be towards the fathers, are apter to discover the nakedness of the fathers, than we are) have noted in Justin Martyr, and in Epiphanius, and in Clement of Alexandria, and in Oecumenius, (and Oecumenius is no single father, but *pater patratus*,

[27] Rom. vi. 21. [28] Luke vi. 35.

a manifold father, a complicated father, a father that collected fathers) and even in St. Jerome himself, and St. Ambrose too, some inclinations towards that opinion, that the devil retaining still his faculty of free will, is therefore capable of repentance, and so of benefit by this coming of Christ; and those authors of the Roman church, that modify the matter, and excuse the fathers herein, excuse them no other way but this, that though that opinion and doctrine of those fathers, be not true in itself, yet it was never condemned by any council, nor by any ancient father. So very far did very many go, in enlarging the mercies of God in Christ to all. But waiving this over-large extension and profusion thereof, and directing it upon a more possible, and a more credible object, that is, man; St. Cyril of Alexandria, speaking of the possibility of the salvation of all men, says, by way of objection to himself, How can all be saved since all do not believe? But, says he, because actually they do not believe, is it therefore impossible they should believe? And for actual belief, says he, though all do not, yet so many do, that, by God's goodness, more are saved, than lost, says that father of tender and large bowels, St. Cyril. And howsoever he may seem too tender, and too large herein, yet it is a good piece of counsel, which that rabbi whom I named before, gives, be not apt to call any opinion false, or heretical, or damnable, the contrary whereof cannot be evidently proved. And for this particular, the general possibility of salvation, all agree that the merit of Christ Jesus is sufficient for all. Whether this all-sufficiency grow out of the very nature of the merit, the dignity of the person being considered, or grow out of the acceptation of the Father, and the contract between him and the Son, for that, let the Thomists and the Scotists in the Roman church wrangle. All agree, that there is enough done for all. And would God receive enough for all, and then exclude some, of himself, without any relation, any consideration of sin? God forbid. Man is called by divers names, names of lowness enough, in the Scriptures; but, by the name of Enosh, Enosh that signifies *mere misery*, man is never called in the Scriptures, till after the fall of Adam. Only sin after, and not any ill purpose in God before, made man miserable. The manner of expressing the mercy of God, in the frame and

course of Scriptures, expresses evermore the largeness of that mercy. Very often, in the Scriptures, you shall find the person suddenly changed; and when God shall have said in the beginning of a sentence, I will show mercy unto them, them, as though he spoke of others, presently, in the same sentence, he will say, my loving kindness will I not draw from thee; not from thee, not from them, not from any; that so whensoever thou hearest of God's mercy proposed to them, to others, thou mightest believe that mercy to be meant to thee, and whensoever they, others, hear that mercy proposed to thee, they might believe it to be meant to them. And so much may, to good purpose, be observed out of some other parts of this chapter, in another translation. In the third verse it is said, *His sheep hear his voice*, in the Arab translation it is *oves audit, his sheep* in the plural, *does hear*, in the singular. God is a plural God, and offers himself to all, collectively; God is a singular God, and offers himself to every man, distributively. So also it is said there, *nominibus suo, he calls his sheep by their names;* it is *names* in the plural, and *theirs*, in the singular: whatsoever God proposes to any, he intends to all. In which contemplation, St. Augustine breaks out into that holy exclamation, *O bone omnipotens qui sic curas unumquemque nostrum, tanquam solum cures, et sic omnes tamquam singulos*, O good and mighty God, who art as loving to every man, as to all mankind, and meanest as well to all mankind, as to any man. Be pleased to make your use of this note, for the better imprinting of this largeness of God's mercy. Moses desires of God, that he would show him, *His ways*[29], his proceedings, his dealings with men; that which he calls after, *His glory*[30], how he glorifies himself upon man, God promises him in the next verse, that he will show him *All his goodness*[31], God hath no way towards man but goodness, God glorifies himself in nothing upon man, but in his own goodness. And therefore when God comes to the performance of this promise, in the next chapter[32], he shows him his way, and his glory, and his goodness, in showing him that he is a merciful God, a gracious God, a long-suffering God, a God that forgives sins and iniquities, and (as the Hebrew doctors note) there are thirteen

[29] Exod. xxxiii. 13. [30] Ver. 18. [31] Ver. 19. [32] Exod. xxxiv. 6.

attributes, thirteen denotations of God specified in that place, and of all those thirteen, there is but one that tastes of judgment, (that he will punish the sins of fathers upon children.) All the other twelve are merely, wholly mercy; such a proportion hath his mercy above his justice, such a proportion, as that there is no cause in him, if all men be not partakers of it. Shall we say, (says St. Cyril) it were better there were no tillage, than that weeds should grow, better that God had made no men, than that so many should be damned? God made none to be damned; and therefore though some would expunge out of our Litany, that rogation, that petition, That thou wouldst have mercy upon all men; as though it were contrary to God's purpose to have mercy upon all men; yet St. Augustine enlarges his charity too far, *Libera nos Domine, qui jam invocamus te*, deliver us, O Lord, who do now call upon thee, *Et libera eos qui nondum invocant, ut invocent te, et liberes eos*, And deliver them who do not yet call upon thee, that they may call upon thee, and be farther delivered by thee. But it is time to pass from this first part, the consideration of the persons, that God who is infinitely more than all, would come to man who is infinitely less than nothing; that God who is the God of peace, would come to man his professed enemy; that God, the only Son of God, would come to the relief of man, of all men, to our second general part, the action itself, so far as it is enwrapped in this word, *I came; I came that they might have life.*

Through this second part, *I came*, we must pass apace; because, upon the third, the end of his coming, (*that they might have life*) we must necessarily insist sometime. In this therefore, we make but two steps; and this the first, that that God who is omnipresent, always every where, in love to man, studied a new way of coming, of communicating himself to man; *I came*, so as I was never with man before. The rule is worth the repeating, God speaks man's language, that is, so as that he would be understood by man. Therefore to God, who always fills all places, are there divers positions, and motions, and transitions ascribed in Scriptures. In divers places is God said to sit; *The Lord sitteth king for ever*[33]. Howsoever the kings of

[33] Psal. xxix. 10.

the earth be troubled, and raised, and thrown down again, and troubled, and raised, and thrown down by him, yet the Lord sitteth king for ever. *The Lord dwelleth in the heavens*[34], and yet he *sits upon the compass of this earth*[35]. Where no earthquake shakes his seat; for *sedet in confusione* (as one translation reads that place, Psalm xxix. 10.) *The Lord sitteth upon the flood*, (so we read it) what confusions soever disorder the world, what floods soever surround and overflow the world, the Lord sits safe. Other phrases there are of like denotation. *Behold the Lord cometh out of his place*[36]; that is, he produces, and brings to light, things which he kept secret before. And so, *I will go, and return to my place*[37]; that is, I will withdraw the light of my countenance, my presence, my providence from them. So that heaven is his place, and then is he said to come to us, when he manifests himself unto us in any new manner of working. In such a sense was God come to us, when he said, *I lift up my hands to heaven, and say, I live for ever*[38]. Where was God when he lifted up his hands to heaven? Here, here upon earth, with us, in his church, for our assurance, and our establishment, making that protestation (denoted in the lifting up of his hands to heaven) that he lived for ever, that he was the everliving God, and that therefore we need fear nothing. God is so omnipresent, as that the Ubiquitary will needs have the body of God everywhere: so omnipresent, as that the Stancarist will needs have God not only to be in everything, but to be everything, that God is an angel in an angel, and a stone in a stone, and a straw in a straw. But God is truly so omnipresent, as that he is with us before he comes to us: *Quid peto ut venias in me, qui non essem, si non esses in me*[39]? Why do I pray that thou wouldst come into me, who could not only not pray, but could not be, if thou wert not in me before? But his coming in this text, is a new act of particular mercy, and therefore a new way of coming. What way? by assuming our nature in the blessed Virgin. That that *paradoxa virgo*, (as Amelberga the wife of one of the earls of Flanders, who lived continently even in marriage, and is therefore called *paradoxa virgo*, a virgin beyond opinion) that

[34] Psal. cii. 13. [35] Isa. xl. 22. [36] Isa. xxvi. 21.
[37] Hose. v. 15. [38] Deut. xxxii. 40. [39] Augustine.

this most blessed Virgin Mary should not only have a son, (for Manes, the patriarch of that great sect of heretics, the Manichees, boasted himself to be the son of a virgin, and some casuists in the Roman church have ventured to say, that by the practice and intervention of the devil there may be a child, and yet both parents, father and mother remain virgins) but that this Son of this blessed Virgin, should also be the Son of the eternal God, this is such a coming of him who was here before, as that if it had not arisen 'in his own goodness, no man would ever have thought of it, no man might ever have wished, or prayed for such a coming, that the only Son of God should come to die for all the sons of men. For *aliud est hic esse, aliud hic tibi esse*[40]; it is one thing for God to be here in the world, another thing to be come hither for thy sake, born of a woman for thy salvation. And this is the first act of his mercy wrapped up in this word, *I came*, I who was always present, studied a new way of coming, I who never went from thee, came again to thee.

The other act of his mercy enwrapped in this word, *I came*, is this, that he that came to the old world but in promises, and prophecies, and figures, is actually, really, personally, and presentially come to us; of which difference, that man will have the best sense, who languishes under the heavy expectation of a reversion, in office, or inheritance, or hath felt the joy of coming to the actual possession of such a reversion. Christ was the lamb slain from the beginning of the world; appointed for a sacrifice from that first promise of a Messiah in Paradise: long before that; from all eternity. For, whensoever the election of the elect was, (date it when you will) Christ was at that election; and not only as the second person in the Trinity, as God, but Christ considered as man, and as the propitiation and sacrifice for man; for whosoever was elected, was elected in Christ. Christ was always come in God's purpose; and early come in God's promise; and continually coming in the succession of the prophets; with such a confidence, as that one of them says, *A child is given unto us, a son is born unto us;* born and given already; because the purpose of God, in which he was born, cannot be disappointed; the promise of God, by which he was

[40] Augustine.

given, cannot be frustrated; the prophets of God, by whom he was presented, cannot be mistaken. But yet, still it was a future thing. Christ is often called *the expectation of the world*; but it was all that while but an expectation, but a reversion of a future thing. So God fed that old world with expectation of future things, as that that very name by which God notified himself most to that people, in his commission by Moses to Pharaoh[41], was a future name; howsoever our translations and expositions run upon the present, as though God had said, my name is *I AM*, yet in truth it is, *my name is, I SHALL BE.* They had evidences enough that God was; but God was pleased to establish in them an assurance that he would be so still; and not only be so still as he was then; but that he would be so with them hereafter as he was never yet, he would be *Immanuel, God with us*, so that God and man should be one person. It was then a fair assurance, and a blessed comfort which the children of Israel had in that of Zachary, *Rejoice ye daughters of Sion, and shout ye daughters of Jerusalem, Behold thy king cometh riding unto thee, upon an ass*[42]. But yet this assurance, though delivered as in the present, produced not those acclamations, and recognitions, and Hosannas, and Hosanna in the highest, to the Son of David[43], as his personal, and actual, and visible riding into Jerusalem upon Palm-Sunday did. Amongst the Jews there was light enough to discern this future blessing, this coming of Christ; but they durst not open it, nor publish it to others. We see the Jews would die in defence of any part of their law, were it but the ceremonial; were it but for the not eating of swine's flesh; what unsufferable torments suffered the seven brothers in the Maccabees, for that! But yet we never find that any of them died, or exposed themselves to the danger or to the dignity of martyrdom, for this doctrine of the Messiah, this future coming of Christ. Nay, we find that the Septuagint, who first translated the Hebrew Scriptures into Greek, for King Ptolemy, disguised divers places thereof, and departed from the original, rather than propose this future coming of the Son of God to the interpretation of the world. A little candle they had for themselves, but they durst not light anothers' candle at it. So also

[41] Exod. iii. 14. [42] Zech. ix. 9. [43] Matt. xxi. 9.

some of the more speculative philosophers had got some beams of this light, but because they saw it would not be believed, they let it alone, they said little of it. Hence is it that St. Augustine says[44], if Plato and his disciples should rise from the dead, and come now into our streets, and see those great congregations, which thrust and throng every Sabbath, and every day of holy convocation, to the worship of our Lord and Saviour Christ Jesus, this it is likely they would say, says he, *Hæc sunt, quæ populis persuadere non ausi, consuetudini cessimus*, This is that religion, which because it consisted so much in future things, we durst not propose to the people, but were fain to leave them to those present, and sensible, and visible things, to which they had been accustomed before, lest when we had shaken them in their old religion, we should not be able to settle, and establish them in the new; and, as in civil government, a tyranny is better than an anarchy, a hard king better than none, so when we consider religions, idolatry is better than atheism, and superstition better than profaneness. Not that the idolater shall any more be saved than the atheist; but that the idolater having been accustomed to some sense and worship of God (of God in his estimation) is therefore apter to receive religious impressions, than the atheist is. In this then consists this second act of Christ's mercy to us in this word, *I came*, I am actually, really, personally, presentially come, so that those types and figures and sacrifices, which represented Christ to the old world, were not more visible to the eye, more palpable to the hand, more obvious to the very bodily senses, that Christ himself hath been since to us. Therefore St. John does not only rest in that, *That which was from the beginning*[45], (Christ was always in purpose, in prophecy, in promise) nor in that, *That which we have heard*, (the world heard of Christ long before they saw him) but he proceeds to that, *That which we have seen, and looked upon with our eyes, and handled with our hands, that declare we unto you.* So that we are now delivered from that jealousy that possessed those Septuagint, those translators, that they durst not speak plain, and delivered from that suspicion that possessed Plato, and his disciples, that the people were incapable of that doctrine. We know that

[44] *De vera relig.* cap. 4. [45] 1 John i. 1.

Christ is come, and we avow it, and we preach it, and we affirm, that it is not only as impious, and irreligious a thing, but as senseless, and as absurd a thing to deny that the Son of God hath redeemed the world, as to deny that God hath created the world; and that he is as formally, and as gloriously a martyr that dies for this article, the Son of God is come, as he that dies for this, there is a God. And these two acts of his mercy, enwrapped in this one word, *I came*, (first, that he who is always present, out of an abundant love to man, studied a new way of coming, and then, that he who was but betrothed to the old world by way of promise, is married to us by an actual coming) will be farther explicated to us, in that, which only remains and constitutes our third, and last part, the end and purpose of his coming, *That they might have life, and might have it more abundantly.* And though this last part put forth many handles, we can but take them by the hand, and shake them by the hand, that is, open them, and so leave them.

First then in this last part, we consider the gift itself, the treasure, life, *That they might have life.* Now life is the character by which Christ specificates and denominates himself; life is his very name, and that name by which he consummates all his other names, *I am the way, the truth, and the life*[46]; and therefore does Peter justly and bitterly upbraid the Jews with that, *Ye desired a murderer*, (an enemy to life) *to be granted unto you, and killed the Prince of Life*[47]. It is an honour to anything that it may be sworn by; by vulgar and trivial things men might not swear, *How shall I pardon them this?* says God, *they have sworn by things that are not gods.*[48] And therefore God, who in so many places professes to swear by himself, and of whom the apostle says, *That because he could swear by no greater, he swore by himself*[49], because he could propose no greater thing in himself, no clearer notion of himself than life, (for his life is his eternity, and his eternity is himself,) does therefore through all the law and the prophets still swear in that form, *As I live, saith the Lord, and as the Lord liveth;* still he swears by his own life; as that solemn oath which is mentioned in Daniel, is

[46] John xiv. 6. [47] Acts iii. 14. [48] Jer. v. 7. [49] Heb. vi. 13.

conceived in that form too, *He lift up his right hand and his left hand to heaven, and swore by him that liveth for ever*[50]; that is, by God, and God in that notion as he is life. All that the queen and council could wish and appreeate to the king, was but that, life, *O king, live for ever*[51]. God is life, and would not the death of any. We are not sure that stones have not life; stones may have life; neither (to speak humanly) is it unreasonably thought by them, that thought the whole world to be inanimated by one soul, and to be one entire living creature; and in that respect does St. Augustine prefer a fly before the sun, because a fly hath life, and the sun hath not. This is the worst that the apostle says of the young wanton widow, That *if she live in pleasure, she is dead whilst she lives*[52]. So is that magistrate that studies nothing but his own honour, and dignity in his place, dead in his place; and that priest that studies nothing but his own ease, and profit, dead in his living; and that judge that dares not condemn a guilty person, and (which is the bolder transgression) dares condemn the innocent, deader upon the bench, then the prisoner at the bar; God hath included all that is good, in the name of life, and all that is ill in the name of death, when he says, *See, I have set before thee life and good, death and evil*[53]. This is the reward proposed to our faith[54], to live by our faith; and this is the reward proposed to our works, to live by our works; all is life. And this fulness, this consummation of happiness, life, and the life of life, spiritual life, and the exaltation of spiritual life, eternal life, is the end of Christ's coming, *I came that they might have life.*

And first, that he might give life, bring life into the world, that there might be life to be had, that the world might be redeemed from that loss, which St. Augustine says it was fallen into, that we had all lost all possibility of life. For the heaven and the earth, and all that the poet would call chaos, was not a deader lump before the Spirit of God moved upon the face of the waters, than mankind was, before the influence of Christ's coming wrought upon it. But now that God so loved the word, as that he gave his Son, now that the Son so loved the

[50] Dan. xii. 7. [51] Dan. v. [52] 1 Tim. v. 6.
[53] Deut. xxx. 15. [54] Heb. ii. 4.

world, as that he gave himself, as David says of the sun of the firmament[35], the father of nature, there is nothing hid from the heat thereof; so we say of this Son of God, the Father of the faithful in a far higher sense than Abraham was called so, there is nothing hid from him, no place, no person excluded from the benefit of his coming. The Son hath paid, the Father hath received enough for all; not in single money, for the discharge of thy lesser debts, thy idle words, thy wanton thoughts, thy unchaste looks, but in massy talents, to discharge thy crying debts, the clamours of those poor whom thou hast oppressed, and thy thundering debts, those blasphemies by which thou hast torn that Father that made thee, that Son that redeemed thee, that holy Ghost that would comfort thee. There is enough given; but then, as[36] Hiram sent materials sufficient for the building of the temple, but there was something else to be done, for the fitting and placing thereof; so there is life enough brought into the world, for all the world, by the death of Christ, but then there is something else to be done for the application of this life to particular persons, intended in this word in our text, *came* THAT THEY MIGHT HAVE LIFE.

There is air enough in the world to give breath to everything, though everything do not breathe. If a tree, or a stone do not breathe, it is not because it wants air, but because it wants means to receive it, or to return it. All eggs are not hatched that the hens sits upon; neither could Christ himself get all the chickens that were hatched, to come, and to stay under his wings. That man that is blind, or that will wink, shall see no more sun upon St. Barnabie's day, than upon St. Lucie's; no more in the summer, than in the winter solstice. And therefore as there is a plentiful redemption brought into the world by the death of Christ, so (as St. Paul found it in his particular conversion) there is a great and a powerful light exhibited to us, that we might see, and lay hold of this life, in the ordinances of the church, in the confessions, and absolutions, and services, and sermons, and sacraments of the church: Christ came that he might bring life into the world, by his death, and then he instituted his church, that by the means thereof this life might

[35] Psalm xix. 6. [36] 1 Kings i. 5.

be infused into us, and infused so, as the last word of our text delivers it, *I came, that they might have life* MORE ABUNDANTLY.

Dignaris Domine, ut eis, quibus debita dimittis, te, promissionibus tuis, debitorem facias[57], This, O Lord, is thine abundant proceeding; first, thou forgivest me my debt to thee, and then thou makest thyself a debtor to me by thy large promises; and, after all, performest those promises more largely than thou madest them. Indeed, God can do nothing scantily, penuriously, singly. Even his maledictions, (to which God is ever loath to come) his first commination was plural, it was death, and death upon death; *Morte morieris.* Death may be plural; but this benediction of life cannot admit a singular; *Chajim*, which is the word for *life*, hath no singular number. This is the difference between God's mercy, and his judgments, that sometimes his judgments may be plural, complicated, enwrapped in one another, but his mercies are always so, and cannot be otherwise; he gives them *more abundantly.*

More abundantly than to whom? The natural man hath the image of God imprinted in his soul; eternity is God himself, man hath not that, not eternity; but the image of eternity, that is immortality, a post-eternity there is in the soul of man. And then, man is all soul in Moses' expression; for he does not say that *man had*, but that *man became a living soul*[58]. So that the natural man hath life more abundantly than any other creature, (howsoever oaks, and crows, and harts may be said to out-live him) because he hath a life after this life. But Christ came to give life more abundantly than this.

That he did, when he came to the Jews in promises, in types, and figures, and sacrifices: he gave life more abundantly to the Jew, then to the Gentile, because he gave him better means to preserve that life, better means to illustrate that image of God in his soul, that is, to make his immortality immortal happiness, (for otherwise our immortality were our greatest curse) better means to conform himself to God, by having a particular law for the direction of all his actions, which the Gentiles had not. For, therein especially consisted the abundant favour of God to the Jews, as it is expressed by Moses, *Unto what nation are their*

[57] Augustine. [58] Gen. ii. 7.

gods come so near unto them, as the Lord our God is come unto us? And in what consisted this nearness? In this, *What nation hath laws and statutes so righteous as we have?* God gave man life more abundantly than other creatures, because he gave him immortality; God gave the Jews life more abundantly than other men, by giving them a law to make their immortality immortal happiness, and yet there is a further *abundantius*, Christ came to give us, us Christians, life more abundantly than Gentile, or Jew.

Justin Martyr denies, that ever any understood the true God, till Christ came. He goes upon the same ground that St. Paul does, *Whilst you were without Christ, you were without God;* that is, without such an evidence, such a manifestation, such an assurance of God, as faith requires, or as produces faith. For, the ceremonial law of the Jews cast as many shadows as it did lights, and burdened them in easing them. . Whereas the Christian religion is, as Greg. Nazianz. says, *Simplex et nuda, nisi prave in artem difficillimam converteretur:* It is a plain, an easy, a perspicuous truth, but that the perverse and uncharitable wranglings of passionate and froward men, have made religion a hard, an intricate, and a perplexed art; so that now that religion, which carnal and worldly men, have by an ill life discredited and made hard to be believed, the passion and perverseness of school-men, by controversies, hath made hard to be understood. Whereas the Christian religion, is of itself a sweet, and an easy yoke, and an abridgment and a contracted doctrine; for, where the Jews had all abridged in ten words (as Moses calls the Ten Commandments) the Christian hath all abridged into two words, *love God, love thy neighbour.* So Christ hath given us, us Christians, life more abundantly than to the Gentile, or to the Jew; but there is a further abundance yet; all this is but more abundantly than to others, but Christ hath given us life more abundantly than to ourselves.

That is, in the Christian church, he hath given us means to be better to-day than yesterday, and to-morrow than to-day. That grace which God offers us in the church, does not only fill that capacity, which we have, but give us a greater capacity than we had: and it is an abuse of God's grace, not to improve it, or not

to procure such farther grace, as that present grace make us capable of. As it is an improvident, and dangerous thing to spend upon the stock, so is it to rely upon that portion of grace, which I think I had in my election, or that measure of sanctification, which I came to in my last sickness. Christ gives us better means of eternal life than to Gentile or Jew, and better, that is, nearer assurance, in our growth of grace, and increase of sanctification every day, than in the consideration of anything done by God in our behalf heretofore.

Now, with these abundances (in which, we exceed others, and ourselves) Christ comes to us in this, that he hath constituted, and established a church; and therefore we consider his abundant proceeding in that work. From this day, in which the first stone of that building, the church, was laid, (for, though the foundations of the church were laid in eternity, yet that was under ground, the first stone above ground, that is, the manifestation of God's purpose to the world was laid this day, in Christ's birth) from this day, the incarnation of Christ, (for, of all those names, by which the ancients design this day, Christmas day, Athanasius calling it the substantiation of Christ; Tertullian, the incorporation of Christ; Damascene, the humanation of Christ; of all those fifty names, which are collected out of the fathers, for this day, most concur in that name, the incarnation of Christ) from this day, God proceeded so abundantly in enlarging his church, as that within two hundred years, Tertullian was able to say, The very hospitals of the Christians are more and more sumptuously built, and more richly endowed, than the very temples of the idols, or than the palaces of idolatrous princes. And still more abundantly, not to compare only with idolators, but with the Jews themselves, and with them, in that wherein they magnified themselves most, their temple. That church, which Justinian the emperor built at Constantinople, and dedicated to Sophia, to the wisdom of God (and the wisdom of God is Christ, *Christ the power of God, and the wisdom of God*[89],) is found by them, who have written that story, in bigness, and in beauty, to have exceeded Solomon's temple: though in that there were employed for many years, thirty thousand carpenters, and forty

[89] 1 Cor. i. 24.

thousand masons, and (other endowments of rich vessels being proportionable to it) more than twenty thousand bowls, and goblets of gold, and silver, yet Justinian's church at Constantinople exceeded that: unto the riches of this wisdom of God, Christ Jesus, flowed all the treasure of the world, and upon this wisdom of God, Christ Jesus, waited all the wisdom of the world. For, at that time, when Christ came into the world, was learning at that height, as that accounting from Cicero and Virgil, (two great masters in two great kinds) to the two Plinies, (which may shut up one age) we may reckon to that one state, under whose government Christ was born, Rome, seven or eight score authors, more than ever they had before or after. *This is the day which the Lord hath made, we will rejoice, and be glad in it*[60]. And as Constantine ordained, that upon this day, the church should burn no oil, but balsamum in her lamps, so let us ever celebrate this day, and with a thankful acknowledgment, that Christ, who is the Anointed of the Lord, hath anointed us with the oil of gladness above our fellows, and given us life more abundantly than others, in making us partakers of these means of salvation in his church.

But I bring it closer than so; now, and here, within these walls, and at this hour, comes Christ unto you, in the offer of this abundance; and with what penuriousness of devotion, penuriousness of reverence do you meet him here? *Deus stetit*, says David, *God standeth in the congregation*[61]; does God stand there, and wilt thou sit? sit, and never kneel? I would speak so, as the congregation should not know whom I mean; but so, as that they whom it concerns might know I mean them, I would speak: for, I must say, that there come some persons to this church, and persons of example to many that come with them, of whom, (excepting some few, who must therefore have their praise from us, as, no doubt, they have their thanks and blessings from God) I never saw master nor servant kneel, at his coming into this church, or at any part of divine service. David had such a zeal to God's service, as that he was content to be thought a fool, for his humility towards the ark. St. Paul was content to be thought mad; so was our blessed Saviour himself, not only by his enemies, but by his own

[60] Psalm i. 18, 24. [61] Psalm lxxxii. 1.

friends and kinsfolk[62]. Indeed, the root of that word *Tehillim*, which is the name of the Psalms, and of all cheerful and hearty service of God, is *Halal*, and *Halal* is *insanire, to fall mad;* and, if humility in the service of God here, be madness, I would more of us were more out of our wits, than we are; I would all our churches were, to that purpose, bedlams. St. Hierome's rule is not only to come often to prayers, but to declare an inward humiliation by an outward. As our coming to church is a testification, a profession of our religion, to testify our fall in Adam, the church appoints us to fall upon our knees; and to testify our resurrection in Christ Jesus, the church hath appointed certain times, to stand: but no man is so left to his liberty, as never to kneel. *Genuflexio est peccatorum*[63], kneeling is the sinner's posture; if thou come hither in the quality of a sinner, (and, if thou do not so, what doest thou here, the whole need not the physician) put thyself into the posture of a sinner, kneel. We are very far from enjoining any one constant form to be always observed by all men; we only direct you, by that good rule of St. Bernard, *Habe reverentiam Deo, ut quod pluris est ei tribuas.* Do but remember, with what reverence thou camest into thy master's presence, when thou wast a servant, with what reverence thou camest to the council table, or to the king's presence, if thou have been called occasionally to those high places; and such reverence, as thou gavest to them there, be content to afford to God here. That sacrifice that struggled at the altar, the ancients would not accept for a sacrifice; but Cæsar would not forbear a sacrifice for struggling, but sacrificed it for all that. He that struggles, and murmurs at this instruction, this increpation, is the less fit for a sacrifice to God, for that; but the zeal that I bear to God's house, puts so much of Cæsar's courage into me, as, for all that struggling, to say now, and to repeat as often as I see that irreverence continued, to the most impatient struggler, *God stands in the congregation*, and wilt thou sit; sit and never kneel? *Venite*, says David, *Let us come* hither, let us be here; What to do? *Venite adoremus, Let us come and worship*[64]; How? will not the heart serve? No; *Adoremus et procidamus, Let us fall down, and kneel before the Lord our*

[62] John x. 20; Matt. iii. 21. [63] Just. Mart. [64] Psalm xcv. 6.

Maker. Humiliation is the beginning of sanctification; and as without this, without holiness, no man shall see God, though he pore whole nights upon the Bible; so without that, without humility, no man shall hear God speak to his soul, though he hear three two-hours' sermons every day. But if God bring thee to that humiliation of soul and body here, he will improve, and advance thy sanctification more abundantly, and when he hath brought it to the best perfection, that this life is capable of, he will provide another manner of abundance in the life to come; which is the last beating of the pulse of this text, the last panting of the breath thereof, our anhelation, and panting after the joys, and glory, and eternity of the kingdom of heaven; of which, though, for the most part, I use to dismiss you, with saying something, yet it is always little that I can say thereof; at this time, but this; that if all the joys of all the martyrs, from Abel to him that groans now in the inquisition, were condensed into one body of joy, (and certainly the joys that the martyrs felt at their deaths, would make up a far greater body, than their sorrows would do,) (for though it be said of our great Martyr, or great Witness[65], (as St. John calls Christ Jesus) to whom, all other martyrs are but sub-martyrs, witnesses that testify his testimony, there was never sorrow like unto his sorrow[66], it is also true, (there was never joy like unto that joy which was set before him, when he endured the cross[67];) if I had all this joy of all these martyrs, yet I shall have a joy more abundant, than even this superlative joy, in the world to come. What a dim vespers of a glorious festival, what a poor half-holyday, is Methusalem's nine hundred years, to eternity? What a poor account hath that man made, that says, this land hath been in my name, and in my ancestors from the conquest? What a yesterday is that? not six hundred years. If I could believe the transmigration of souls, and think that my soul had been successively in some creature or other, since the creation, what a yesterday is that? not six thousand years. What a yesterday for the past, what a to-morrow for the future, is any term, that can be comprehended in cypher or counters? But as, how abundant a life soever any man hath in this world for

[65] Apoc. i. 5. [66] Lam. iii. 12. [67] Heb. xii. 2.

temporal abundances, I have life more abundantly than he, if I have the spiritual life of grace, so that what measure soever I have of this spiritual life of grace, in this world, I shall have that more abundantly in heaven, for there my term shall be a term for three lives; for those three, that as long as the Father, and the Son, and the Holy Ghost live, I shall not die. And to this glorious Son of God, and the most Almighty Father, &c.

SERMON VIII.

PREACHED ON CANDLEMAS DAY.

MATT. v. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

EITHER of the names of this day were text enough for a sermon, Purification, or Candlemas. Join we them together, and raise we only this one note from both, that all true purification is in the light: corner purity, clandestine purity, conventicle purity is not purity. *Christ gave himself for us*, says the apostle, *that he might purify to himself a peculiar people.* How shall this purification appear? It follows; *They shall be zealous of good works*[1]; they shall not wrangle about faith and works, but be actually zealous of good works. For purification was accompanied with an oblation, something was to be given[2]; a lamb, a dove, a turtle; all emblems of mildness; true purity is mild, meek, humble, and to despise and undervalue others, is an inseparable mark of false purity. The oblation of this day's purification is light; so the day names it, Candlemas-day, so your custom celebrates it, with many lights. Now, when God received lights into his tabernacle, he received none of tallow, (the ox hath horns,) he received none of wax, (the bee hath his sting) but he received only lamps of oil. And, though from many fruits and berries they pressed oil, yet God admitted no oil into the service of the church, but only of

[1] Tit. ii. 14. [2] Levit. xii. 6.

the olive; the olive, the emblem of peace. Our purification is with an oblation, our oblation is light, our light is good works; our peace is rather to exhort you to them, than to institute any solemn, or other than occasional comparison between faith and them. Every good work hath faith for the root; but every faith hath not good works for the fruit thereof. And it is observable, that in all this great sermon of our Saviour's in the Mount, (which possesseth this, and the two next chapters) there is no mention of faith, by way of persuasion or exhortation thereunto, but the whole sermon is spent upon good works. For, good works presuppose faith; and therefore he concludes that they had but little faith, because they were so solicitous about the things of this world, *O ye of little faith*[3]. And as Christ concludes an unsteadfastness in their faith, out of their solicitude for this world, so may the world justly conclude an establishment in their faith, if they see them exercise themselves in the works of mercy, and so *let their light shine before men, that they may see their good works, and glorify their Father which is in heaven.*

These are words spoken by our Saviour to his disciples in the Mount; a treasure deposited in those disciples, but in those disciples, as depositaries for us; an oracle uttered to those disciples, but through those disciples to us; Paradise conveyed to those disciples, but to those disciples, as feoffees in trust for us; to every one of us, in them (from him, that rides with his hundred of torches, to him that crawls with his rush candle) our Saviour says, *Let your light so shine before men, that they may see your good works, &c.* The words have two parts; so must our explication of them; first a precept, *Let your light so shine before men*, and then the reason, the purpose, the end, the effect, *that men may see your good works, and &c.* From the first bough will divers branches spring, and divers from the other; all of good taste and nourishment, if we might stay to press the fruits thereof. We cannot; yet in the first we shall insist awhile upon each of these three; first, the light itself, what that is, *Let your light so shine;* and then, secondly, what this propriety is, let *your light* shine, *yours;* and lastly what this emanation of this light upon others is, let your light shine *before men.* The

[3] Matt. vi. 30.

second part, which is the reason, or the effect of this precept, *that men may see your good works, and glorify your Father which is in heaven*, abounds in particular considerations; and I should weary you, if I should make you stand all the while under so heavy a load, as to charge your memories with all those particulars, so long before I come to handle them. Reserving them therefore to their due time, anon, proceed we now to the three branches of our first part, first the light in itself, then the propriety in us, lastly, the emanation upon others, *Let your light so shine before men.*

First, for the light itself, There is a light that lighteneth every man that cometh into the world. And even this universal light is Christ, says St. John, *He was that light that lighteth every man that cometh into the world*[4]. And this universal enunciation, *He lighteneth every man*, moved St. Cyril to take this light for the light of nature, and natural reason. For even nature and natural reason is from Christ. *All things were made by him*[5], says St. John, even nature itself. And, *By him, and for him, all things visible, and invisible were created*[6], says the apostle. And therefore our latter men of the Reformation, are not to be blamed, who for the most part, pursuing St. Cyril's interpretation, interpret this universal light, *that lighteneth every man*, to be the light of nature. Divers others of the fathers take this universal light (because Christ is said to be this light) to be baptism. For, in the primitive church, as the nativity of Christ was called the Epiphany, Manifestation, so baptism was called Illumination. And so, Christ lightens every man that comes into the world, (that is, into the christian world) by that sacrament of illumination, baptism. St. Augustine brought the exposition of that universal proposition into a narrow room; that he enlightened all that came into the world, that is, all that were enlightened in the world, were enlightened by him; there was no other light; and so he makes this light to be the light of faith, and the light of effectual grace, which all have not, but they that have, have it from Christ. Now which of these lights is intended in our text, *Let your light shine out?* Is it of the light of nature, at our coming into the world, or the light of baptism, and that general

[4] John i. 9. [5] John i. 3. [6] Colos. i. 16.

grace that accompanies all God's ordinances, at our coming into the church, or the light of faith, and particular grace, sealing our adoption, and spiritual filiation there? Properly, our light is none of these three; and yet it is truly, all; for our light is the light of good works; and that proceeds from all the other three, and so is all those, and then it goes beyond all three, and so is none of them. It proceeds from all; for, if we consider the first light, the light of nature, in our creation, *We are*, (says the apostle,) *his workmanship, created in Christ Jesus unto good works*[7]. So that we were all made for that, for good works; even the natural man, by that first light. Consider it in the second light, in baptism; there we die in Christ, and are buried in Christ, and rise in Christ, and in him we are new creatures, and with him we make a covenant in baptism, for holiness of life, which is the body of good works. Consider the third, that of faith, and as everything in nature is, so faith is perfected by working; for, *faith is dead*[8], without breath, without spirit, if it be *without works*. So, this light is in all those lights; we are created, we are baptised, we are adopted for good works; and it is beyond them all, even that of faith; for, though faith have a pre-eminence, because works grow out of it, and so faith (as the root) is first, yet works have the pre-eminence thus, both that they include faith in them, and that they dilate, and diffuse, and spread themselves more declaratorily, than faith doth. Therefore, as our Saviour said to some that asked him, *What shall we do that we might work the work of God*[9]? (you see their mind was upon works, something they were sure was to be done) *This is the work of God, that ye believe in him whom he hath sent*, and so refers them to faith, so to another that asks him, *What shall I do, that I may have eternal life*[10]? (all go upon that, that something there must be done, works there must be) Christ says, *Keep the commandments*, and so refers him to works. *He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to show mercy, and to walk humbly with thy God*[11]? This then is the light that lighteth every man that goes out of the world, *good works*; for, *their works follow*

[7] Ephes. ii. 10. [8] James ii. 26. [9] John vi. 28. [10] Matt. xix. 16. [11] Micah vi. 8.

them[12]. Their works; they shall be theirs, even after their death; which is our second branch in this first part, the propriety, let *your light* shine.

I cannot always call the works that I do, my works; for sometimes God works them, and sometimes the devil; sometimes God works his own work, *The Lord will do his work, his strange work, and bring to pass his act, his strange act*[13]. Sometimes he works my works, *Thou Lord hast wrought all our works in us*[14]. In us, and in all things else, he worketh all in all. And all this in all these, after the counsel of his own will; for, I will work, and who shall let it? But for all this his general working, his enemy works in us too. *That which I do, I allow not*, says the apostle; nay, *I know it not*; for, says he, *what I hate, that I do. And, if I do that I would not do, it is no more I that do it, but sin that dwelleth in me*[15]. Yet, for all this diverse, this contrary working, as St. Augustine says of the faculty of the will, *Nihil tam nostrum, quam voluntas*[16], there is nothing so much our own, as our will before we work, so there is nothing so much our own, as our works, after they are done. They stick to us, they cleave to us; whether as fomentations to nourish us, or as corrosives, to gnaw upon us, that lies in the nature of the work; but ours they are; and upon us our works work. Our good works are more ours, than our faith is ours. Our faith is ours as we have received it, our work is ours, as we have done it. Faith is ours, as we are possessors of it; the work ours, as we are doers, actors in it. Faith is ours, as our goods are ours, works, as our children are ours. And therefore when the prophet Habakkuk says, *The just shall live by his faith*[17], that particle *his*, is a word of possession, not a word of acquisition; that God hath infused that faith into him, and so it is his, not that he hath produced that faith in himself. His faith must save him; his own, and not another's, nor his parents' faith, though he be the son of holy parents; not the church's faith, (if he be of years) though he be within the covenant, but his own personal faith; yet not his so, as that it grew in him, or was produced in him, by him, by any plantation, or semination of his own. And therefore St. Paul in citing that

[12] Apoc. xiv. 13. [13] Isaiah xxviii. 21. [14] Isaiah xxvi. 12.
[15] Rom. vii. 15. [16] Augustine. [17] Hab. ii. 4.

place of Habakkuk (as he doth cite it three several times[18]) in all those places leaves out that particle of propriety, and acquisition, *his*, and still says, *The just shall live by faith*, and he says no more. And when our blessed Saviour says to the woman with the bloody issue, *Daughter, thy faith hath made thee whole*[19], it was said then, when he had seen that woman come trembling, and fall down at his feet; he saw outward declarations of her faith, he saw works. And so, in divers of those places, where Christ repeats that, *thy faith*, we find it added, Jesus *seeing their faith*. With what eyes? he looked upon them with his human eyes, not his divine; he saw not (that is, considered not at that time) their hearts, but their outward declarations, and proceeding as a good man would, out of their works concludes faith. *Velle et nolle nostrum est*[20], to assent or to disassent is our own; we may choose which we will do; *Ipsumque quod nostrum est, sine Dei miseratione nostrum non est;* But though this faculty be ours, it is ours, but because God hath imprinted it in us. So that still to will, as well as to do, to believe, as well as to work, is all from God; but yet they are from God in a diverse manner, and a diverse respect; and certainly our works are more ours than our faith is, and man concurs otherwise in the acting and perpetration of a good work, then he doth in the reception and admission of faith. *Sed quæ non fecimus ipsi*, says the poet; and he was *vates*, a prophet in saying so, *Vix ea nostra voco;* nothing is ours, but that which we have done ourselves; and all that is ours. And though Christ refer us often to belief, in this life, because he would be sure to plant, and fasten safely that which is the only true root of all, that is, faith, yet when he comes to judgment, in the next life, all his proceedings is grounded upon works, and he judges us by our fruits. So then God gives us faith immediately from himself, and out of that faith he produces good works instrumentally by us, so as that those works are otherwise ours, than that faith is. And this is the propriety, let *your light* shine, which we proposed for the second branch in this first part, that God vouchsafes to afford us an interest in the working of our salva-

[18] Rom. i. 17. Gal. iii. 11. Heb. x. 36. [19] Mark v. 34.
[20] Hieronymus.

tion; and then our third branch is, the emanation of this light, from us, to others, let your light shine *before men.*

There was a particular holyday amongst the heathen, that bore the name of this day, *Accensio luminum, Candlemas-day;* a superstitious multiplying of lamps, and torches in divine service. This superstition Lactantius reproves, elegantly, and bitterly. *Num mentis suæ compos putandus est?* can we think that man in his wits, that offers to God, the Father, and Fountain, the Author and Giver of all light, a candle for an oblation, for a sacrifice, for a new year's gift? *Solem contempletur*, says he; let that man but consider seriously the sun, and he will see, that that God who could spare him so glorious a light as the sun, needs not his candle. And therefore says Tertullian, (reprehending the same superstition) *Lucernis diem non infringimus*, we do not cut off, we do not shorten our days, by setting up lights at noon, nor induce, nor force, nor make night before it comes.

I would not be understood to condemn all use of candles by day in divine service, nor all churches that have or do use them; for, so, I might condemn even the primitive church, in her pure and innocent estate. And therefore, that which Lactantius, almost three hundred years after Christ, says of those lights, and that which Tertullian, almost a hundred years before Lactantius, says, in reprehension thereof, must necessarily be understood of the abuse, and imitation of the Gentiles therein; for, that the thing itself was in use, before either of the times, I think admits little question. About Lactantius' time, fell the Eliberitan council; and then the use, and the abuse was evident. For, in the thirty-fourth canon of that council, it is forbidden to set up candles in the church-yard: and, the reason that is added, declares the abuse, *Non sunt inquietandi spiritus fidelium*, that the souls of the saints departed should not be troubled. Now, the setting up of lights could not trouble them; but these lights were accompanied with superstitious invocations, with magical incantations, and with howlings and ejaculations, which they had learned from the Gentiles, and with these, the souls of the dead were in those times thought to be affected, and disquieted. It is in this ceremony of lights, as it is in other ceremonies: they may be good in their institution, and grow ill in their

practice. So did many things, which the Christian church received from the Gentiles in harmless innocency, degenerate after, into as pestilent superstition there, as amongst the Gentiles themselves. For, ceremonies, which were received, but for the instruction, and edification of the weaker sort of people, were made real parts of the service of God, and meritorious sacrifices. To those ceremonies, which were received as helps to excite, and awaken devotion, was attributed an operation, and an effectual power, even to the ceremony itself; and they were not practised, as they should, *significativè*, but *effectivè*, not as things which should signify to the people higher mysteries, but as things as powerful and effectual in themselves, as the greatest mysteries of all, the sacraments themselves. So lights were received in the primitive Church, to signify to the people, that God, the Father of lights, was otherwise present in that place, than in any other, and then, men came to offer lights by way of sacrifice to God; and so, that which was providently intended for man, who indeed needed such helps, was turned upon God, as though he were to be supplied by us. But what then? Because things good in their institution, may be depraved in their practice, *Ergone nihil ceremoniarum rudioribus dabitur, ad juvandam eorum imperitiam*[21]? Shall therefore the people be denied all ceremonies, for the assistance of their weakness? *Id ego non dico;* I say not so, says he. *Omnino illis utile esse sentio hoc genus adminiculi;* I think these kinds of helps to be very behooveful for them; all that I strive for, is but moderation; and that moderation he places very discreetly in this, that these ceremonies may be few in number; that they may be easy for observation; that they may be clearly understood in their signification; we must not therefore be hasty in condemning particular ceremonies; for, in so doing, in this ceremony of lights, we may condemn the primitive church, that did use them, and we condemn a great and noble part of the reformed church, which doth use them at this day.

These superstitious lights, are not the lights we call for here, let your light shine out; but *your* light, the light of good works; let that shine out. Truly, this carrying, and diffusing of light to

[21] Calv. Instit. l. c. 4. 10. § 14.

others is so blessed a thing, as that though Lucifer, (whose name signifies the carrying of light) be now an odious name, an infamous name, applied only to the devil, yet a great bishop in the primitive church abstained not from that name, forbore not that name, *Lucifer Talaritanus;* that he might carry about him, in his name, a remembrancer, *ferre lucem*, to carry light to others, he was content with that name, Lucifer. God had made light the first day, and yet he made many lights after. One light of thine shines out in our eyes, thy profession of Christ; let us see more lights, works worthy of that profession. God calls the sun, and the moon too, great lights, because though there be greater in the firmament, they appear greatest to us; those works of ours are greatest in the sight of God, that are greatest in the sight of men, that are most beneficial, most exemplary, and conduce most to the promoving of others to glorify God. To such rich men, as produce no light at all, (no works) that of St. Augustine is applicable, *cimices sunt*, they are as these worms, or flies, the *cimices*, *qui vivi mordent, mortui fœtent*, they bite, and suck a man, whilst they live, and they stink pestilently, and offend so, when they are dead. The actions of such rich men are mischievous whilst they live, and their memory odious when they are dead. But all rich men are not such, to be absolutely without all light. But then they may have light, (a determined purpose to do some good works) and yet this light not shine out. No man can more properly be said to hide his light under a bushel, (which because Christ says, in the verse before our text, no man does, certainly no man should do) than he, who hath disposed some part of his estate to pious uses, but hides it in his will, and locks up that will in his cabinet; for, in this case, though there be light, yet it does not shine out. *Your gold, and your silver is cankered*, says St. James, *and the rust of them shall be a witness, and shall eat your flesh, as it were fire*[22]. He does not say the gold and the silver itself, as reproving the ill getting of it, but the rust, the hiding, the concealing thereof, shall be this witness against thee, this executioner upon thee. That man dies in an ill state, of whose faith we have had no evidence, till, after his death, his executors meet, and open his will, and then publish some legacies

[22] James v. 3.

to pious uses: and we had no evidence before, if he had done no good before. For, *show me thy faith without thy works*[23], says the apostle; and he proposes it, as an impossible thing, impossible to show it, impossible to have it. And therefore, as good works are our own, so are they never so properly our own, as when they are done with our own hands; for this is the true shining of our light, the emanation from us upon others. And so have you the three pieces, which constitute our first part, the precept, *Let your light shine before men;* the light itself, not the light of nature, nor of baptism, nor of adoption, but the light of good works; and then the appropriation of this light, how these works are ours, though the goodness thereof be only from God; and lastly the emanation of this light upon others; which cannot well be said to be an emanation of our light, of light from us, except it be whilst we are we, that is, alive. And so we pass to those many particulars, which frame our second part, the reason, and the end of this, *That men may see your good works, and glorify your Father which is in heaven.*

In this end, our beginning is, *that men may see it.* The apparitions in old times, were evermore accompanied with lights; but they were private lights; such an old woman, or such a child saw a light; but it did not shine out, so that men might see this light. We have a story delivered by a very pious man[24], and of the truth whereof he seems to be very well assured, that one Conradus, a devout priest, had such an illustration, such an irradiation, such a coruscation, such a light at the tops of those fingers, which he used in the consecration of the sacrament, as that by that light of his fingers' ends, he could have read in the night, as well as by so many candles; but this was but a private light; it did not shine out, so that men might see it. Blessed St. Augustine reports[25], (if that epistle be St. Augustine's) that when himself was writing to St. Hierome, to know his opinion of the measure and quality of the joy, and glory of heaven, suddenly in his chamber there appeared *ineffabile lumen*, says he, an unspeakable, an unexpressible light, *nostris invisum temporibus*, such a light as our times never saw, and out of that light issued

[23] James ii. 18. [24] Cantipratanus, l. i. c. 9.
[25] Epist. ccv. ad Cyril. Jerosolym.

this voice, *Hieronymi anima sum*, I am the soul of that Hierome to whom thou art writing, who this hour died at Bethlem, and am come from thence to thee, &c. But this was but a private light, and whatsoever St. Augustine saw, (who was not easily deceived, nor would deceive others) *non videbant homines*, this light did not shine so, as that men might see it. Here, in our text, there is a light required that men may see. Those lights of their apparitions we cannot see; there is a light of ours, which our adversaries may see, and will not; which is truly the light of this text, the light of good works. Though our zeal to good works shine out assiduously day by day, in our sermons, and shine out powerfully in the homilies of our church, composed expressly to that purpose, and shine out actually in our many sumptuous buildings, and rich endowments, (in which works, we of this kingdom, in this last century, since the reformation of religion, have perhaps exceeded our fathers, in any one hundred of years, whilst they lived under the Roman persuasion) yet still they cry out, we are enemies of this light, and abhor good works. As I have heard them in some obscure places abroad, preach, that here in England, we had not only no true church, no true priesthood, no true sacraments, but that we have no material churches, no holy convocations, no observing of Sundays, or holy days, no places to serve God in; so I have heard them preach, that we do not only not advance, but that we cry down, and discredit, and dissuade, and discountenance the doctrine of good works. It is enough to say to them, as the angel said to the devil, *The Lord rebuke thee*[26]. And the Lord does rebuke them, in enabling us to proceed in these pious works, which with so notorious falsehood they deny; and we do rebuke them, the best and most powerful way, in that, (as the apostle says) *We consider one another*, (consider the necessities of others) *and provoke one another to love, and good works*[27].

But then, if this be God's end in our good works, that men may see them, why is Christ so earnest, in this very sermon, as to say, *Take heed you do not your alms before men, to be seen of them*[28]? Is there no contradiction in these? far from it; the intent of both precepts together make up this doctrine, that we

[26] Jude 9. [27] Heb. x. 24. [28] Matt. vi. 1.

do them not therefore, not to that end, that men may see them. So far we must come, that men must see them, but we must not rest there; for, it is but *let your light shine out so*, it is not, *let it shine out therefore;* our doing of good works must have a farther end, than the knowledge of men, as we shall see, towards our end, anon.

Men must see them then, and see them to be works, *That they may see your works:* which is a word that implies difficulty, and pain, and labour, and is accompanied with some loathness, with some colluctation. Do such works, for God's sake, as are hard for thee to do. In such a word does God deliver his commandment of the Sabbath; not that word, which in that language signifies ordinary and easy works, but servile and laborious works, toilsome and gainful works, those works thou mayest not do upon the Sabbath. But those works, in the virtue of the precept of this text, thou must do in the sight of men; those that are hard for thee to do. David would not consecrate, nor offer unto God, that which cost him nothing[29]; first he would buy Araunah's threshing-floor at a valuable price, and then he would dedicate it to God. To give old clothes, past wearing, to the poor, is not so good a work as to make new for them. To give a little of your superfluities, not so acceptable as the widow's gift[30], that gave all. To give a poor soul a farthing at that door, where you give a player a shilling, is not equal dealing; for, this is to give God *The refuse of the wheat*[31]. But do thou some such things, as are truly works in our sense, such as are against the nature, and ordinary practice of worldly men to do; some things, by which they may see, that thou dost prefer God before honour, and wife, and children, and hadst rather build, and endow some place, for God's service, than pour out money to multiply titles of honour upon thyself, or enlarge jointures and portions to an unnecessary and unmeasurable proportion, when there is enough done before.

Let men see that which thou doest, to be a work, qualified with some difficulty in the doing, and then those works, to be good works, *videant opera bona, that they may see your good works.* They are not good works, how magnificent soever, if they be not directed

[29] 2 Sam. xxiv. 24. [30] Mark xii. 42. [31] Amos viii. 6.

to good ends. A superstitious end, or a seditious end vitiates the best work. Great contributions have been raised, and great sums given, to build, and endow seminaries, and schools, and colleges in foreign parts; but that hath a superstitious end. Great contributions have been raised, and great sums given at home, for the maintenance of such refractory persons, as by opposing the government and discipline of the church, have drawn upon themselves silencings, and suspensions, and deprivations; but that hath a seditious end. But give so as in a rectified conscience, and not a distempered zeal, (a rectified conscience is that, that hath the testimony and approbation of most good men, in a succession of times, and not to rely occasionally upon one or a few men of the separation, for the present) give so, as thou mayest sincerely say, God gave me this, to give thus, and so it is a good work. So it must be, *a work* (something of some importance) and a *good work*, not depraved with an ill end) and then *your work, that they may see your good works.*

They are not *your* works, if that that you give be not your own. Nor is it your own, if it were ill gotten at first. How long soever it have been possessed, or how often soever it have been transformed, from money to ware, from ware to land, from land to office, from office to honour, the money, the ware, the land, the office, the honour is none of thine, if, in thy knowledge, it were ill gotten at first. Zaccheus, in St. Luke[38], gives half his goods to the poor; but it is half of his, his own; for there might be goods in his house, which were none of his. Therefore in the same instrument, he passes that scrutiny, if I have taken any thing unjustly, I restore him fourfold. First let that that was ill gotten, be deducted, and restored, and then, of the rest, which is truly thine own, give cheerfully. When Moses says, that our years are threescore and ten, if we deduct from that term all the hours of our unnecessary sleep, of superfluous sittings at feasts, of curiosity in dressing, of largeness in recreations, of plotting, and compassing of vanities, or sins, scarce any man of threescore and ten, would be ten years old, when he dies. If we should deal so with worldly men's estates, (defalce unjust gettings) it would abridge and attenuate many a swelling inven-

[38] Luke xix. 8.

tory. Till this defalcation, this scrutiny be made, that you know what's your own, what's other men's, as your tomb shall be but a monument of your rotten bones, how much gold or marble soever be bestowed upon it, so that hospital, that free-school, that college that you shall build and endow, will be but a monument of your bribery, your extortion, your oppression; and God, who will not be in debt, (though he owe you nothing that built it) may be pleased to give the reward of all that, to them, from whom that which was spent upon it, was unjustly taken; for, *The wealth of the sinner is laid up for the righteous*[33], says Solomon. The sinner may do pious works, and the righteous may be rewarded for them; the world may think of one founder, and God knows another. That which is enjoined in the name of *light* here, is *works*, (not trifles) and *good works*, (made good by the good ends they are directed to) and then *your works* (done out of that which is truly your own) and *by seeing this light*, men will be moved to *glorify your Father which is in heaven;* which is the true end of all; that men may see them, but see them therefore, *To glorify your Father which is in heaven.*

He does not say, that by seeing your good works, men shall glorify your sons upon earth. And yet truly, even that part of the reward, and retribution is worth a great deal of your cost, and your alms; that God shall establish your posterity in the world, and in the good opinion of good men. As you have your estates, you have your children from God too. As it is David's recognition, *The Lord is the portion of mine inheritance*[34], so Eve's recognition upon the birth of her first son Cain, was, *I have gotten, I possess a man from the Lord*[35]. Now that that man that thou possessest from the Lord, thy son, may possess that land that thou possessest from the Lord, it behoves thee to be righteous; for so, (by that righteousness) thou becomest a foundation for posterity, (*the righteous is an everlasting foundation*[36]) his light, (his good works) shall be a cheerful light unto him; (for, *The light of the righteous rejoiceth him*[37].) They shall be so in this life, and, *He shall have hope in his death*[38], saith Solomon; that is, hope for himself in another world, and hope of his posterity

[33] Prov. xiii. 22. [34] Psal. xvi. 5. [35] Gen. iv. 1.
[36] Prov. x. 25. [37] Prov. xiii. 9. [38] Prov. xiv. 32.

in this world; for, says he, *He leaveth an inheritance to his children's children*[39]; that is, an inheritance, out of which he hath taken, and restored all that was unjustly got from men, and taken a bountiful part, which he hath offered to God in pious uses, that the rest may descend free from all claims, and incumbrances upon his children's children. *The righteous is merciful, and lendeth*[40], says David. Merciful as his Father in heaven is merciful; that is, in perpetual, not transitory endowments, (for, God did not set up his lights, his sun, and his moon for a day, but for ever, and such should our light, or good works be too.) He is merciful, and he lendeth; to whom? for to the poor he giveth; he looks for no return from them, for they are *the waters upon which he casts his bread.* Yet he lendeth; *He that hath pity on the poor, lendeth to the Lord. The righteous is merciful and lendeth*[41], and then, (as David adds there) *His seed is blessed.* Blessed in this (which follows there) that he *shall inherit the land, and dwell therein for ever*[42], (which he ratifies again, *Surely he shall not be moved for ever*[43]; that is, he shall never be moved, in his posterity) and as he is blessed that way, blessed in the establishment of his possession upon his children's children, so is he blessed in this, that his honour, and good name shall be poured out as a fragrant oil upon his posterity, *The righteous shall be had in everlasting remembrance.* Their memory shall be always alive, and always fresh in their posterity, when *The name of the wicked shall rot*[44]. So then, *the fruit of the righteous is the tree of life*[45], says Solomon; that is, the righteous shall produce plants, that shall grow up, and flourish; so his posterity shall be a tree of life to many generations; and then *The glory of children are their fathers*[46], says that wise king; as fathers receive comfort from good children, so children receive glory from good parents; in this are children glorified, that they had righteous fathers, that lent unto the Lord. So that, (to recollect these pieces) it is no small reward that God affords you, if men, seeing your good works, glorify, that is, esteem, and respect, and love, and honour your children upon earth. But it is not only

[39] Prov. xiii. 22. [40] Psal. xxxvii. 26. [41] Prov. xix. 17.
[42] Psal. xxxvii. 29. [43] Psal. cxii. 4. [44] Prov. x. 7.
[45] Prov. xi. 30. [46] Prov. xvii. 6.

that; your good works shall be an occasion of carrying glory upon the right object, they shall *glorify your Father, which is in heaven.*

It is not, *the* Father which is in heaven; that they should glorify God, as the common Father of all, by creation. For for that they need not your light, your good works; *the Heavens declare the glory of God*, says David; that is, glorify him in an acknowledgment, that he is the Father of them, and of all other things by creation. *Is not he thy Father? hath he not made thee*[47]*?* is an interrogatory ministered by Moses, to which all things must answer with the prophet Malachi, yes, *He is our Father, for he hath made us*[48]. But that is not the paternity of this text, as God is Father of us all by creation. Nor as he is a Father of some in a more particular consideration, in giving them large portions, great patrimonies in this world; for, thus, he may be my Father and yet disinherit me; he may give me plenty of temporal blessings, and withhold from me spiritual, and eternal blessings. Now, to see this, men need not your light, your good works; for, they see daily, that *he maketh his sun to shine on the evil, and on the good; and causeth it to rain on the just, and the unjust;* he feeds goats as well as sheep, he gives the wicked temporal blessings, as well as the righteous. These then are not the paternities of our text, that men, by this occasion, glorify God as the Father of all men by creation, nor as the Father of all rich men, by their large patrimonies, not as he is *the* Father, not as he is *a* Father, but as he is *your Father*, as he is made yours, as he is become yours, by that particular grace of using the temporal blessings which he hath given you, to his glory, in letting your light shine before men. For, it were better God disinherited us, so as to give us nothing, than that he gave us not the grace to use that that he gave us, well: without this, all his bread were stone, and all his fishes serpents, all his temporal liberality malediction. How much happier had that man been, that hath wasted thousands in play, in riot, in wantonness, in sinful excesses, if his parents had left him no more at first, than he hath left himself at last? How much nearer to a kingdom in heaven had he been, if he had been born a beggar here? Nay, though he have done no ill, (of such excessive kinds) how much happier

[47] Deut. xxxii. 6. [48] Malac. ii. 10.

had he been, if he had had nothing left him, if he have done no good? There cannot be a more fearful commination upon man, nor a more dangerous dereliction from God, than when God says, *I will not reprove thee for thy sacrifices*[49]; though thou offer none, I care not, I will never tell thee of it, nor reprove thee for it, I will not reprove thee for thy sacrifices. And when he says, (as he does there) *If I be hungry I will not tell thee;* I will not awake thy charity, I will not excite thee, not provoke thee, with any occasion of feeding me, in feeding the poor. When God shall say to me, I care not whether you come to church, or no, whether you pray or no, repent or no, confess, receive or no, this is a fearful dereliction; so is it, when he says to a rich man, I care not whether your light shine out, or no, whether men see your good works or no; I can provide for my glory other ways. For, certainly God hath not determined his purpose and his glory so much in that, to make some men rich that the poor might be relieved, (for that ends in bodily relief) as in this, that he hath made some men poor, whereby the rich might have occasion to exercise their charity; for that reaches to spiritual happiness; for which use, the poor do not so much need the rich, as the rich need the poor; the poor may better be saved without the rich, than the rich without the poor. But when men shall see, that that God, who is the Father of us all, by creating us, and the Father of all the rich, by enriching them, is also become your Father, yours by adoption, yours by infusion of that particular grace, to do good with your goods, then are you made blessed instruments of that which God seeks here, his glory, they shall *glorify your Father which is in heaven.*

Glory is so inseparable to God, as that God himself is called Glory, *They changed their glory into the similitude of an ox*[50]; their glory, their true God into an inglorious idol. *That glory may dwell in our land*[51], says he; that is, that God may dwell therein. The first end of letting our light to shine before men, is, that they may know God's proceedings; but, the last end to which all conduces, is, that God may have glory. Whatsoever God did first in his own bosom, in his own decree, (what that was, contentious men will needs wrangle) whatsoever that first act was, God's last end in that first act of his was his own glory.

[49] *Psal.* L. 8 and 12. [50] Psal. cvi. 20. [51] Psal. LXXXV. 9.

And therefore to impute any inglorious or ignoble thing to God, comes too near blasphemy. And be any man who hath any sense or taste of nobleness, or honour, judge, whether there be any glory in the destruction of those creatures whom they have raised, till those persons have deserved ill at their hands, and in some way have damnified them, or dishonoured them. Nor can God propose that for glory, to destroy man, till he find cause in man. Now this glory, to which Christ bends all in this text, (that men by seeing your good works, might glorify your Father) consists especially in these two declarations, commemoration, and imitation; a due celebration of former founders and benefactors, and a pious proceeding according to such precedents, is this glorifying of God.

When God calls himself so often, *The God of Abraham, of Isaac, and of Jacob*, God would have the world remember, that Abraham, Isaac, and Jacob were extraordinary men, memorable men. When God says, *Though these three men, Noah, Daniel, and Job were here, they should not deliver this people*[52], God would have it known, that Noah, Daniel, and Job were memorable men, and able to do much with him. When the Holy Ghost is so careful to give men their additions, *That Jabal was the father of such as dwell in tents, and keep cattle, and Jubal the father of harpers, and organists, and Tubal-cain of all gravers in brass and iron*[53]: and when he presents with so many particularities every piece of work that Hiram of Tyre wrought in brass for the furnishing of Solomon's Temple[54], God certainly is not afraid that his honour will be diminished, in the honourable mentioning of such men as have benefitted the world by public good works. The wise man seems to settle himself upon that meditation; Let us now praise famous men[55], says he, and our fathers that begot us; and so he institutes a solemn commemoration, and gives a catalogue of Enoch, and Abraham, and Moses, and Aaron, and so many more, as possess six chapters; nor doth he ever end the meditation till he end his book; so was he fixed upon the commemoration of good men; as St. Paul likewise feeds and delights himself in the like meditation, even from Abel[56]. It is therefore a wretched impotency, not to endure the commemoration, and

[52] Ezech. xiv. 14. [53] Gen. iv. 20. [54] 1 Kings vii. 13.
[55] Eccles. xliv. 1. [56] Heb. xi.

honourable mentioning of our founders and benefactors. God hath delivered us, and our church, from those straits, in which some churches of the Reformation have thought themselves to be, when they have made canons, that there should be no bell rung, no dole given, no mention made of the dead at any funeral, lest that should savour of superstition. The Holy Ghost hath taught us the difference between praising the dead, and praying for the dead, between commemorating of saints, and invocating of saints. We understand what David means, when he says, *This honour have all his saints*[57], and what St. Paul means, when he says, *Unto the only wise God be honour, and glory, for ever and ever*[58]. God is honoured in due honour given to his saints, and glorified in the commemoration of those good men whose light hath so shined out before men, that they have seen their good works. But then he is glorified more in our imitation, than in our commemoration.

Herein is my Father glorified, (says Christ) *that ye bear much fruit*[59]. The seed sowed in good ground, bore some an hundredfold, the least thirty. The seed (in this case) is the example that is before you, of those good men, whose light hath shined out so, that you have seen their good works. Let this seed, these good examples bring forth hundreds, and sixties, and thirties in you, much fruit; for herein is your Father glorified, that you bear much fruit. Of which plentiful increase, I am afraid there is one great hinderance that passes through many of you, that is, that when your will lies by you, in which some little lamp of this light is set up, something given to God in pious uses, if a ship miscarry, if a debtor break, if your state be any way impaired, the first that suffers, the first that is blotted out of the will, is God and his legacy; and if your estates increase, portions increase, and perchance other legacies, but God's portion and legacy stands at a stay. Christ left two uses of his passion; application and imitation. *He suffered for us*[60], says the apostle; for us, that is, that we might make his death ours, apply his death, and then (as it follows there) *he left us an example*. So Christ gives us two uses of the reformation of religion: first, the doctrine, how to do good works without relying upon them, as meritorious; and then example, many, very many men (and

[57] *Psal.* CXLIX. 9. [58] 1 Tim. i. 17. [59] John xv. 8. [60] 1 Pet. ii. 22.

more by much, in some kinds of charity, since the reformation of religion, than before) even in this city, whose light hath shined out before you, and you have seen their good works. That as this noble city hath justly acquired the reputation and the testimony of all who have had occasion to consider their dealings in that kind, that they deal most faithfully, most justly, most providently, in all things which are committed to their trust for pious uses, from others, not only in a full employment of that which was given, but in an improvement thereof, and then an employment of that improvement to the same pious use, so every man in his particular may propose to himself some of those blessed examples which have risen amongst yourselves, and follow that, and exceed that; that as your lights are torches, and not petty candles, and your torches better than others' torches, so he also may be a larger example to others, than others have been to him, for, *Herein is your Father glorified, if you bear much fruit*, and that is the end of all that we all do, *That men seeing it, may glorify our Father which is in Heaven.*

SERMON IX.

PREACHED ON CANDLEMAS DAY.

ROMANS xiii. 7.

Render therefore to all men their dues.

[*The text being part of the Epistle of that day, that year.*]

THE largeness of this short text consists in that word, *therefore;* therefore because you have been so particularly taught your particular duties, therefore perform them, therefore practise them, *Reddite omnibus debita, Render therefore to every man his due.* The philosopher might seem to have contracted as large a law, into a few words, in his *suum cuique*, as the Holy Ghost had done in his *reddite omnibus*, if it were not for this, *therefore;* for that carries our consideration over the whole epistle. This epistle particularizing all duties, which appertain to our religious wor-

ship of God, to charitable offices towards one another, and to a sanctification and holiness of life in ourselves. You have seen a list of your debts, says the apostle, and (that which men deeply indebted are loath to do) you have seen what you owe God, what you owe yourselves, and what you owe the world, be therefore behindhand with none of these, but render unto all their dues: for our debts here are not restrained to those that are mentioned in the following part of this verse, tribute, and custom, and fear, and honour, but it is the knot that ties up all, and this text in this verse, is the same that begins the next verse also; *Render to all men their dues*, and *owe nothing to any man*, is all one: it is farther than many use to come, to know what they owe; since I have brought you so far, says our apostle, *Render to all men their dues.*

It is one degree of thrift, (but for the most part it comes late) to bring our debts into as few hands as we can. Our debt here we cannot bring into fewer than these three, to God, to our neighbour, to ourselves. Consider our debts to God to be our sins, and so we dare not come to a reckoning with him, but we discharge ourselves entirely upon our surety, our Saviour Christ Jesus: but yet of that debt we must pay an acknowledgment, an interest (as it were) of praise for all that we have, and of prayer for all that we would have, and these are our debts to God. Consider our debts to man, and our creditors are persons above us, and persons below us, superiors, and inferiors; and to superiors (who are the persons of whom this text, or this verse, is most literally intended) we are debtors first in matter of substance, expressed here, in those words tribute, and custom; and in matter of ceremony, expressed here, in those words, fear, and honour. And to our inferiors, we are debtors for counsel to direct them, and for relief in compassion of their sufferings. And then to come to our third sort of creditors, to ourselves, we owe ourselves some debts which are to be tendered at noon, which are to be paid in our best strength and prosperity, in the course of our lives; and some which are to be tendered at night, at our sunset, at our deaths: *Render therefore to all their dues.* For your first debt, to God, we bring you to church; this is no place to arrest in; but yet the Spirit of God calls upon you for those

debts, praise him in his holy place, and pray to him in his house, which is the house of prayer. For your debts of the second kind, to other men, for those to superiors, we send you to court; for those to inferiors, we send you to hospitals, and prisons; and though courts and prisons be ill paying places, yet pay you your debts of substance, and of ceremony, of tribute, and of honour, at court; and your debt of counsel and relief to those that need them, in the darkest corners. And for your third kind of debts, debts to yourselves, make even with yourselves all the way in your lives, lest your payment prove too heavy, and you break, and your hearts break, when you come to see that you cannot do that upon your death-bed: *Render to all*, to God, to man, to yourselves, *their dues*.

To begin then with our beginning, our debts to God; if we take that definition of debts, which arises out of the sound of the word, *debere est de alio habere*, a man owes all that which he hath received of another, we are debtors of all that we have, and all that we are, to God; our well being, and our very being is from him. If we take that definition of debt, *Debere est jure aliquo teneri ad dandum aut faciendum aliquid*, To owe, is to be bound by some law, to give something, or to do something to some person; the law of nature in our hearts, the law of the creature in our eyes, the law of the word in our ears, provokes us to give and to do something to that God, who hath given and done all to us; and more than giving or doing, hath suffered so much for us. What then is the payment which we are to make? First, glory, praise: for, in all his works, God still proposed to himself, his glory. Those men who will needs be of God's cabinet-council and pronounce what God did first, what was his first decree, and the first clause in that decree, those men who will needs know, and then publish God's secrets, (and, by the way, that, which sometimes it may concern us to know, yet it may be a libel to publish it; those mysteries, which, for the opposing and countermining stubborn, and perverse heresies, it may concern us, in councils and synods, and other fit places, to argue, and to clear, it may be an injury to God, and against his crown, and dignity, in breaking the peace of the church, to publish and divulge to every popular auditory, and every itching ear, and

thereby perplex the consciences of weak men, or offer contentious men, that which is their food, and delight, disputation;) these men, I say, though they differ, in their order, whether God's decree of reprobation and salvation, were before his decree of creation, (for some place it before, and some after) yet all, on all sides agree in this, that God's first purpose was his own glory; that was his first decree, by what degrees soever he proceeded to the execution of that decree. And so in the great and incomprehensible work of our salvation, when that was uttered in the mouth of angels to the shepherds, that ambassage began with a *Gloria in excelsis*, there was peace upon earth, and there was good will towards men, but first there was glory to God on high. And though to correct heretical and schismatical men, amongst whom, some would express themselves in God's service, in one manner, and some in another, to the endangering of doctrine, and to the confusion of order, and thereupon some would say, in the church service, *Gloria Patri, in Filio, per Spiritum Sanctum*, Glory be to the Father, in the Son, by the Holy Ghost; and some *Gloria Patri per Filium*, Glory be to the Father by the Son; and some *Gloria Patri, et Filio, per Spiritum Sanctum*, Glory be to the Father, and the Son, by the Holy Ghost; though to prevent the danger of these divers forms of service, the church came to determine all, in that one, Glory be to the Father, and to the Son, and to the Holy Ghost, yet we see out of the forms of the heretics themselves, still so far as they conceived the Godhead to extend, so far they extended glory, in that holy acclamation; those who believed not the Son to be God, or the Holy Ghost not to be God, left out glory, when they came to their persons; but to him that is God, in all confessions, glory appertains. Now glory is, *Clara cum laude notitia*, says St. Ambrose: It is an evident knowledge, and acknowledgment of God, by which, others come to know him too; which acknowledgment is well called a recognition, for it is a second, a ruminated, a reflected knowledge: beasts do remember, but they do not remember that they remember; they do not reflect upon it, which is that that constitutes memory: every carnal and natural man knows God, but the acknowledgment, the recognition, the manifestation of the greatness and goodness of God,

accompanied with praise of him for that, this appertains to the godly man, and this constitues glory. If God have delivered me from a sickness, and I do not glorify him for that, that is, make others know his goodness to me, my sickness is but changed to a spiritual apoplexy, to a lethargy, to a stupefaction. If God have delivered us from destruction in the bowels of the sea, in an invasion, and from destruction in the bowels of the earth, in the powder-treason, and we grow faint in the publication of our thanks for this deliverance, our punishment is but aggravated, for we shall be destroyed both for those old sins which induced those attempts of those destructions, and for this later and greater sin, of forgetting those deliverances; God requires nothing else; but he requires that, glory and praise. And that book of the Scriptures, of which St. Basil says, That if all the other parts of Scripture could perish, yet out of that book alone we might have enough for all uses, for catechising, for preaching, for disputing; that whole book, which contains all subjects that appertain to religion, is called altogether, *Sepher Tehillim, The Book of Praises*, for all our religion is praise. And of that book every particular Psalm is appointed by the church, and continued at least for a thousand and two hundred years, to be shut up with that humble and glorious acclamation, Glory be to the Father, and to the Son, and to the Holy Ghost; *O that men would therefore praise the Lord, and declare the wonderful works that he doth for the sons of men! Nil quisquam debet nisi quod turpe est, non reddere,* says the law: it is *turpe*, an infamous and ignominious thing, not to pay debt; and, infamous and ignominious, are heavy and reproachful words in the law; and the Gospel would add to that *turpe, impium:* it is not only an infamous, but an impious, an irreligious thing, not to pay debts. As in debts the state and the judge is my security, they undertake I shall be paid, or they execute judgment; so, consider ourselves as Christians, God is my security, and he will punish where I am defrauded. Either thou owest God nothing, (and then, if thou owe him nothing, from whom, or from what hath she stolen that face, that is fair; or he that estate, that is rich; or that office, that commands others; or that learning, and those orders and commission, that preaches to others; or they their souls, that

understand me now? If you owe nothing, from whom had you all these, all this?) Or if thou dost owe, it is an unworthy, it is a dishonest, it is an irreligious thing, not to pay him, in that money, which his own Spirit mints, and coins in thee, and of his own bullion too, praise and thanksgiving. Not to pay him then, when he himself gives thee the money that must pay him, the spirit of thankfulness, falls under all the reproaches, that law or Gospel can inflict in any names. How many men have we seen moulder and crumble away great estates, and yet pay no debts? It is all our cases: What poems, and what orations we make, how industrious and witty we are, to over-praise men, and never give God his due praise? Nay how often is the pulpit itself made the shop, and the theatre of praise upon present men, and God left out? How often is that called a sermon, that speaks more of great men, than of our great God? David calls upon the angels, and all the host of heaven, to praise God, and in the Roman church, they will employ willingly all their praise upon the angels, and the host of heaven itself; and this is not *reddere debitum;* here is money enough spent, but no debt paid; praise enough given, but not to the true God. David calls upon fruits, and fowl, and cattle to praise God, and we praise, and set forth our lands, and fruits, and fowl, and cattle, with all hyperbolical praises; and this is no payment of a debt, where it is due. He calls upon old men, and young men, and virgins, to praise the Lord, and we spend all our praises, upon young men, which are growing up in favour, or upon old men, who have the government in their hands, or upon maidens, towards whom our affections have transported us, and all this is no payment of the debt of praise[1]. He calls upon kings, and judges, and magistrates to praise God, and we employ all our praise upon the actions of those persons themselves. Beloved, God cannot be flattered, he cannot be over-praised, we can speak nothing hyperbolically of God: but he cannot be mocked neither; he will not be told, I have praised thee, in praising thy creature, which is thine image; would that discharge any of my debt to a merchant, to tell him, that I had bestowed as much, or more money than my debt, upon his picture? Though princes, and judges, and magistrates be

[1] Ver. 11.

pictures, and images of God, though beauty, and riches, and honour, and power, and favour, be, in a proportion, so too, yet, as I bought not that merchant's picture, because it was his, or for love of him, but because it was a good piece, and of a good master's hand, and a good house ornament; so though I spend my nights, and days, and thoughts, and spirits, and words, and preaching, and writing, upon princes, and judges, and magistrates, and persons of estimation, and their praise, yet my intention determines in that use which I have of their favour, and respects not the glory of God in them; and when I have spent myself to the last farthing, my lungs to the last breath, my wit to the last metaphor, my tongue to the last syllable, I have not paid a farthing of my debt to God; I have not praised him, but I have praised them, till not only myself, but even they, whom I have so mispraised, are the worse in the sight of God, for my over-praising; I have flattered them, and they have taken occasion by that, to think that their faults are not discerned, and so they have proceeded in them.

This is then our first debt to God, glory and praise, which is, (as we said out of St. Ambrose) a manifestation of God's blessing to us: for it is not towards God as it is towards great persons, under whom we have risen, that we should be afraid to let the world know, how rich we are, lest they that raised us, should borrow of us, or draw us into bands for them: God requires nothing but the glory, the manifestation, that by knowing what he hath done for thee, others may know what to hope, and what to pray for, at his hands: in our debts to God, the *noverint universi*, is the *quietus est*, our publishing of them, to his praise and glory, is his acquittance and discharge for them.

Our other debt to God is prayer, for that also is due to him, and him only; for, *Si quod petendum est petis, sed non à quo petendum est, impius es*[a]: If we direct our prayers to any, even for temporal things, as to the authors of those benefits, we may pour out as many prayers, as would have paid that debt, if they had been rightly placed, but yet by such a payment, our debt is grown a debt of a higher nature, a sin. This is a circumstance,

[a] Augustine.

nay, an essential difference peculiar to our debts to God, that we do not pay them, except we contract more; we grow best out of debt, by growing farther in debt; by praying for more, we pay our former debt. My house, says God, is a house of prayer; for this use, and purpose, he built himself a house upon earth; he had praise and glory in heaven before, but for prayer he erected a house here, his church. All the world is his exchequer, he gives in all; from every creature, from heaven, and sea, and land, and all the inhabitants of all them, we receive benefits; but the church is his court of requests, there he receives our petitions, there we receive his answers.

It is true that neither is that house only for prayer, nor prayer only for that house: Christ, in his person, consecrated that place, the temple, by preaching too: and for prayer elsewhere, Christ did much accustom himself to private prayer: but in him, who was truly head of the church, the whole church was; Christ alone, was a congregation, he was the Catholic Church. But when we meet in God's house, though, by occasion, there be no sermon, yet if we meet to pray, we pay our debt, we do our duty; so do we not, if we meet at a sermon, without prayer. The church is the house of prayer, so, as that upon occasion, preaching may be left out, but never a house of preaching, so, as that prayer may be left out. And for the debt of prayer, God will not be paid, with money of our own coining, (with sudden, extemporal, inconsiderate prayer) but with current money, that bears the king's image, and inscription; the church of God, by his ordinance, hath set his stamp upon a liturgy and service, for his house. *Audit Deus in corde cogitantis, quod nec ipse audit, qui cogitat*, says St. Bernard: God hears the very first motions of a man's heart, which, that man, till he proceed to a farther consideration, doth not hear, not feel, not deprehend in himself.

That soul, that is accustomed to direct herself to God, upon every occasion, that, as a flower at sun-rising, conceives a sense of God, in every beam of his, and spreads and dilates itself towards him, in a thankfulness, in every small blessing that he sheds upon her; that soul, that as a flower at the sun's declining, contracts and gathers in, and shuts up herself, as though she had received a blow, whensoever she hears her Saviour wounded by

an oath, or blasphemy, or execration; that soul, who, whatsoever string be struck in her, base or treble, her high or her low estate, is ever tuned toward God, that soul prays sometimes when it does not know that it prays. I hear that man name God, and ask him what said you, and perchance he cannot tell; but I remember, that he casts forth some of those darts of a devout soul[3], which, though they have not particular deliberations, and be not formal prayers, yet they are the pregnant evidences and blessed fruits of a religious custom; much more is it true, which St. Bernard says of them, God hears that voice of the heart, which the heart itself hears not, that is, at first considers not. Those occasional and transitory prayers, and those fixed and stationary prayers, for which, many times, we bind ourselves to private prayer at such a time, are payments of this debt, in such pieces, and in such sums, as God, no doubt, accepts at our hands. But yet the solemn days of payment are the Sabbaths of the Lord, and the place of this payment is the house of the Lord, where, as Tertullian expresses it, *Agmine facto*, we muster our forces together, and besiege God; that is, not taking up every tattered fellow, every sudden rag or fragment of speech that rises from our tongue, or our affections, but mustering up those words, which the church hath levied for that service, in the confessions, and absolutions, and collects, and litanies of the church, we pay this debt, and we receive our acquittance. First, we must be sure to pray, where we may be sure to speed, and only God can give. It is a strange thing, says Justin Martyr, to pray to Esculapius, or to Apollo for health, as gods thereof, when they who pray to them, may know, to whom those gods were beholden for all their medicines, and of whom they learned all their physic: Why should they not rather pray to their masters, than to them? Why should Apollo, Chiro's scholar, and not Chiro, Apollo's master, be the god of physic? Why should I pray to St. George for victory, when I may go to the Lord of Hosts, Almighty God himself; or consult with a serjeant, or corporal, when I may go the general? Or to another saint for peace, when I may go to the Prince of peace, Christ Jesus?

[3] Augustine.

Why should I pray to St. Nicolas for a fair passage at sea, when he that rebuked the storm, is nearer me than St. Nicolas? Why should I pray to St. Antony for my hogs, when he that gave the devil leave to drown the Gergesene's whole herd of hogs, did not do that by St. Antony's leave, nor by putting a *caveat*, or *præ-non-obstante*, in his monopoly of preserving hogs? I know not where to find St. Petronilla when I have an ague, nor St. Apollonia, when I have the tooth-ache, nor St. Liberius, when I have the stone: I know not whether they can hear me in heaven, or no; our adversaries will not say, that all saints in heaven hear all that is said on earth: I know not whether they be in heaven, or no: our adversaries will not say, that the pope may not err in a matter of fact, and so may canonize a traitor for a saint: I know not whether those saints were ever upon earth or no; our adversaries will not say, that all their legends were really, historically true, but that many of them are holy, but yet symbolical inventions, to figure out not what was truly done before, but what we should endeavour to do now. I know my Redeemer liveth, and I know where he is; and no man knows where he is not. He is our creditor, to him we must pray. But for what? we may find in some respects a better model of prayer in heathen and unchristian Rome, than in superstitious Rome. There we find their prayer to have been, *Aut innocentiam des nobis, aut maturam pœnitentiam;* Preserve us O Lord, in an innocency, or afford us a speedy repentance: and as we find that there was in that state a public officer, *conditor precum*, that made their collects, and prayers for public use, so we find in their prayers, that which may make us ashamed; at first, for many years, their prayer was. *Ut res populi Romani ampliores facerent*, That their gods would enlarge their state; after that, it was, *Ut res perpetuo incolumes servarent*, That their gods would preserve, and establish them in that state; and after, *Vota nuncupata, si res eo stetissent statu;* They vowed their service, and their sacrifice to God, upon condition that he should keep them always in that state, and not otherwise. So far therefore they may be our example, that they contented themselves with a competency, but not that they made themselves judges of that competency.

We come to God's house to pay a debt, and our debt is, to confess that we can have from none but him, nor desire from him any more, than he is pleased to give.

We come now to our second sort of creditors, to whom we are commanded to render their dues; to men: and of them, to our superiors first, and then to our inferiors. For that with which the apostle enters into this chapter, Let every soul be subject to the higher powers, St. Chrysostom applies *ad prophetam, et evangelistam*, though he were a prophet, or an evangelist; St. Bernard, *ad episcopum, et archiepiscopum*, though a bishop, or archbishop, (for, though they be as spiritual meteors between heaven and earth, and stand between God and us, yet they are subject to that jurisdiction, which God hath given man over man, though they were in an extraordinary calling, (the prophets were so) yet they were subject to an ordinary jurisdiction;) and Theophylact, and Theodoret both, apply it *ad monachum et fratrem*, to monks and friars; though they seem to be gone out of the world, yet to this intendment of being subject to higher powers, they are all within the world; no cloister, no cathedral church, no profession, no dignity is a sanctuary, a privileged place, from the payment of this debt. Here is a *quo warranto* to be brought against all, and what exception can be pleaded to this, let *every soul* be subject? The Anabaptist would not pay this debt, he acknowledges no magistrate, and yet John Baptist did, who submitted himself to Herod; the Jesuit will not pay this debt, he acknowledges no secular magistrate, and yet Christ Jesus did, who submitted himself to Pilate; *Nemo secularior Pilato, cui adstitit Dominus judicandus*, says St. Bernard, There was never a more secular judge than Pilate, and yet the Lord of life was judged to death by him.

We cannot enlarge this consideration to all our creditors, in these debts, not to all superiors, natural, as parents, and civil, as magistrates, and ecclesiastical, as prelates, and that which is mixed of all, matrimonial, from the wife to the husband, and therefore we contract it to the root of all, the sovereign; and to him we consider first a real and substantial, and then a circumstantial and ceremonial debt. The substantial debt is paid in a faithful, in a ready and cheerful paying of those debts, those tributes, and customs, (as the apostle calls them here) which belong

to the king, and he that makes no conscience in defrauding the public, he that withholds part of this debt, whensoever he can, he would pay that which he pays, in counterfeit money, if he durst: he that deceives, because he sees he can escape with that deceit, he would coin too, if he saw too, that he could escape for that coining. A principal reason that makes coining and adulterating of money capital in all states, is not so much because he that coins usurps the prince's authority, (for every coiner is not a pretender to the crown) nor because he diminishes the prince's majesty, (for what is the prince the worse in that his face is stamped by another in base metal, than when that is done by himself, or when his face is graved in any stone that is not precious?) as because he that coins, injures the public: and no man injures the public more, than he, who defrauds him, who is God's steward for the public, the king. In matter of clothes and apparel, God wrought a miracle in private men's cases, in continuing and enlarging the children of Israel's clothes in the wilderness: in matter of meat he wrought a miracle in private men's behalf too, in feeding so many with so few loaves and fishes; and so he did for drink too, in a miraculous providing of wine at the marriage; for meat, and drink, and clothes, are things necessary for every man: but because money is not so, if these other things may otherwise be had, (as some nations have lived by permutation of commodities, without money) therefore God never wrought a miracle in matter of money, in any private man's case; but because money is the most necessary of all to the public, to the prince, therefore he wrought a miracle for that; and for that, only then, when that money was to be employed upon tribute to Cæsar[4]; no miracle in matter of money but for tribute. As it is a sign of subjection to see a man stand bare-headed, so it may be a declination towards a worse condition, to see a state bare-headed, to see the prince, the head, kept bare, by being either defrauded of that which is ordinarily due to him, or denied that which becomes also due in the payment, though it were extraordinarily given in the grant. But I am not here to deal upon affections, but consciences, and but so far upon them, in this point, as they find themselves in a rectified, and well-examined conscience, to

[4] Matt. xvii. 27.

have been enemies to the public, by having defrauded that, by any means, of that which was truly due to it. And to bring that into consideration, which is little considered, that as it is a greater sin to defraud the public, than to defraud any private person, so doth the assisting of the public lay a greater obligation upon us, than the assisting of any other by private alms.

The other debt from us to men, and of them to superiors, and of them principally to the sovereign, we called ceremonial; and the apostle, in that which follows in this verse, refers chiefly to that, in those words, fear, and honour, for it consists especially in those things, wherein, by outward reverence, we contribute to the maintenance, and upholding of the dignity of the prince; and of these outward ceremonial things hath God always professed himself to be most jealous. And, (if I mistake not, as I may easily do, in things so far removed out of my way) when in your judicial proceedings in criminal causes, you make the greatest offences to be against the crown and dignity, in the first, (the crown) you intend the essential part, and in the other, (the dignity) the ceremonial, the honour, and reverence, and reputation of the prince. God gave his very essence to his Son, he was very God of very God; but when this Son of his became man, that which God says in general, my honour will I give to no man, reaches so far to the Son of God himself, as that the honour due to God, is not to be given to the body, not to the manhood, of Christ Jesus himself. How very great a part of the law of God was ceremonial! And how very heavy punishments were ordained for the breakers even of those ceremonies! The Sabbaths themselves, St. Paul puts amongst ceremonies[5]: and that man, who assisted the reformation of religion[6], with as much learning, and modesty, as any, defines the commandment of the Sabbath well, to be *morale præceptum, de ceremoniali*, that though the commandment be moral, and bind all men for ever, yet that which is commanded in that moral commandment, is in itself ceremonial; for, indeed, all that which we call by the general name of religion, as it is the outward worship of God, is ceremonial, and there is nothing more moral, than that some ceremonial things there must be. Now, as these ceremonial things are due to God himself, so

[5] Coloss. ii. 17. [6] Melancthon.

are they to them to whom God hath imparted his name, in saying they are God's. We shall not read in any secular or profane story, of greater humility and reverence in subjects to their princes, than in the book of God, to the kings there. What phrases of abjecting themselves, in respect of the prince, can exceed David's humble expressing of himself to Saul? Or Daniel's magnifying the king, when he calls him King of Kings? And certainly some of the best, and most religious of Christian emperors took to themselves so great titles, in their style, as can be excused no other way, but because their predecessors had done so, there lay a necessity upon them, to keep this ceremonial respect and dignity at the same height, because upon the ceremonial, much of the essential depends too. And therefore God pierces to the root, to the heart, when he forbids an irreverent, or unrespective thought of the prince, for, says he, *Those that have wings, shall declare the matter*[7]; God employs so many informers, as angels; it is not an office unworthy of the angels of heaven, much less of any other angels of the church, (no, not though it be delivered by way of confession) to discover any disloyal purposes; though in other cases, by our own canons, that seal of confession lay justly a strong obligation upon us, and God gives angels an ability, a faculty, which in their nature they have not, that is, to know thoughts, for this purpose, for the discovery of such irreverent and disloyal hearts. Angels do not know thoughts naturally, yet to this purpose they shall know thoughts, says God. Moral men should not discover the secrets of friends, we should not discover the things we receive in confession; but when it comes to matter of disloyalty, all moral seals, and all ecclesiastical seals lose their obligation.

The foot of this account, the total sum of this ceremonial debt to superiors, is, that due respect be given to every man, in his place; for when young men think it the only argument of a good spirit, to behave themselves fellowly, and frowardly, to great persons, those greater persons in time take away their respect from princes, and at last, (for in the chain of order, every link depends upon one another) God loses the respect and honour due to him; private men lessen their respect of magistrates, and magistrates

[7] Eccles. x. 20.

of princes, and princes and all, of God. And therefore that which St. Chrysostom says of the highest rank, *Non putes Christianæ philosophiæ dignitatem lædi*, reaches to all sorts, let no man think that he departs from the dignity of a Christian, in attributing to every man that which appertains to the dignity of his place. I speak not all this, as though a man should lose the substance for the ceremony; that that man, whose place it is to advise and counsel, should be so ceremonious with his superior, as to concur with him in the allowance of all his errors. *Caput meum conquassatum est* (it is an expostulation of St. Bernard's) my head is bruised, corrupted, putrified, (he speaks it of his head, his superior, a bishop) *Et jam sanguine ebulliente, putaverim esse tegendum*, Now my head runs down with blood, can I think to cover it? *Quicquid apposuero, cruentabitur*, Whatsoever I lay to it will be bloody too; if I dissemble, or cover his faults, his blood will fall upon me, and I shall have part of his sins. Every wife hath a superior at home, so hath every child, and every servant, and every man a superior somewhere, in some respect, that is, in a spiritual respect: for so, not only the king, but the highest spiritual person hath a superior for absolution. And to this superior respectively, every man owes a ceremonial respect, as a debt; though this debt be not so far, as to accompany him, or to encourage him in his ill purposes, for that is too high a ceremony, and too transcendant a compliment, to be damned for his sake, by concurring with my superior in his sins. And then they whose office it is to direct even their superiors by their counsel, (as that office may in cases belong to a wife, to a child, to a servant, as Job professes it was in his family) have also a ceremonial duty in that duty, which is, to do even that with sweetness, with respect, with reverence. It was a better rule in so high a business, than a man would look for at a friar's hands, which St. Bernard hath, *Absque prudentia et benevolentia, non sunt perfecta consilia:* No man is a good counsellor, for all his wisdom, and for all his liberty of speech, except he love the person whom he counsels: if he do not wish him well, as well as tell him his faults, he is rather a satirist, and a calumniator, and seeks to vent his own wisdom, and to exercise his authority, than a good counsellor. And therefore, says that Father, before Christ

took Peter into that high place, he asked him, and asked him thrice, *Lovest thou me?* He would be sure of his love to him first, before he preferred him; *Vix in multitudine hominum, unum reperio, in utraque gratia consummatum*, says he still: not one man amongst a thousand, that is both able to give counsel to great persons, and then doth that office out of love to that person, but rather to let others see his ability in himself, or his authority and power over that person, and so upon pretence of counselling, opens his weaknesses to the knowledge, and to the contempt of other men; as David's wife, when he had danced (as she thought) indecently before the ark, spoke freely enough, with liberty enough, but it was with scorn, and contempt: and this is in no sort any payment of this ceremonial debt, which is, (the foundations, and the substance being preserved, that is, the glory of God, and moral, and religious truths being kept inviolate) to think, and say, and do, those things which may conduce to the estimation, and dignity of his superior.

Now this hath led us to our other list of human creditors, that is, our inferiors, and to render to them also their dues; for, to them we said at the beginning there was due counsel, if they were weak in understanding; and there was due relief, if they were weak in their fortunes. For the first, there are some persons in so high place in this world, as that they can owe nothing to any temporal superior, for they have none: but there is none so low in this world, but he hath some lower than he is, to pay this debt of counsel and advice to: at least the debt of prayer for him, if he will not receive the debt of counsel to him. But in this place (for haste) we contract ourselves to the debt of relief to the poor: amongst whom, we may consider one sort of poor whom we ourselves have made poor, and damnified, and then our debt is restitution, and another sort whom God, for reasons unknown to us, hath made poor, and there our debt is alms. For the first of these (those whom thou hast damnified and made poor) thou needst not come to the apostles' question of the blind man, *Did this man sin or his parents, that he is born blind?* Did this man waste himself in housekeeping, or in play, or in wantonness, that he is become poor? *Neither he sinned, nor his parents*, says Christ; neither excess, nor play, nor wantonness hath undone

this man, but thy prevarication in his cause, thy extortion, thy oppression: and now he starves, and thou huntest after a popular reputation of a good housekeeper with his meat; now he freezes in nakedness, and thy train shines in liveries out of his wardrobe; every constable is ready to lay hold upon him for a rogue, and thy son is knighted with his money. *Sileat licet fama, non silet fames*, says good and holy Bernard, Fame may be silent, but famine will not: perchance the world knows not this, or is weary of speaking of it, but those poor wretches that starve by thy oppression, know it, and cry out in his hearing, where thine own conscience accompanies them, and cries out with them against thee. Pay this debt, this debt of restitution, and pay it quickly; for nothing perishes, nothing decays an estate more, nothing consumes, nothing enfeebles a soul more, than to let a great debt run on long.

But if they be poor of God's making, and not of thine (as they are to thee, if thou know not why, or how they are become poor; for though God have inflicted poverty upon them for their sins, that is a secret between God and them, that which God hath revealed to thee, is their poverty, and not their sins) then thou owest them a debt of alms, though not restitution: though thou have nothing in thy hands which was theirs, yet thou hast something which should be theirs; nothing perchance which thou hast taken from them, but something certainly which thou hast received from God for them; and in that sense St. Bernard says truly, in the behalf, and in the person of the poor, to wasteful men, *Nostrum est quod effunditis*, you are prodigal, there is one fault; but then you are prodigal of that which is not your own, but ours, and that is a greater; and then we whose goods you waste, are poor and miserable, and that is the greatest fault of all. *Nobis crudeliter subtrahitur, quod inaniter expenditis*, Whatsoever you spend wantonly and vainly upon yourselves, or sinfully upon others, is cruelly and bloodily drawn out of our bowels, and worse than so, sacrilegiously too, because we are the temples of the Holy Ghost: if not properly taken away, because we had it not, yet unjustly and cruelly withheld and kept away, because we should have it, say those poor souls to these wasteful prodigals in that devout and persuasive mouth of St. Bernard. Here is a

double misery, of which you, you that are prodigals, are authors, *Vos vanitando peritis, nos spoliando perimitis*, In this prodigality you waste yourselves, even your souls, and you rob us; you leave us naked in the cold, and you cast yourselves into dark and tormenting fire. So that whether they be poor of God's making, or poor of your making, pay the debt you owe, to the one by alms, to the other by restitution.

We descend now to our last creditors, ourselves. It is a good rule of St. Bernard, *Qui ad sui mensuram proximum diligit, seipsum diligere norit*, Since we are commanded to love our neighbour, as ourselves, we must be sure to love ourselves so as we should do, or else we proceed by a wrong, and a crooked rule. So to give some guess of our ability and of our willingness to pay our debts to God, and our debts to man, we must consider what we owe, and how we pay, ourselves. *Thou art a debtor* (as St. Paul says of himself) *to the Greek, and to the barbarian, to the wise, and to the unwise*[8]; and thou thyself art amongst some of these; wise and learned in the best art, though thou know not a letter, rich and mighty in the best treasure, though thou possess not a penny, if thou pay these debts duly, (for as God tells us we may buy without money, so we may pay debts without money) and then ignorant and unlettered, in the midst of thy library and languages, and poor and beggarly in the midst of thy coffers and rentals, if thou call not thyself to this account; for his debt to himself alone, is debt enough to oppress any man. I am bishop (says St. Bernard,) over no man but myself, I have no larger diocese than mine own person, no man's debts to pay but mine own, nor any man to pay them to, but to myself, yet I am scandalized in myself, I have brought an ill name upon myself, to be an ill paymaster to mine own soul; though I have no creditor to disappoint but myself, yet I am grown a tedious, and dilatory man to myself, I have taken longer and longer days with myself, and still put off my repentances, from sickness to sickness, I am a burden to myself, I have over-burdened myself even with collateral security, with entering into new bands, with new vows upon my repentances, new contracts, new stipulations, new protestations to my God, which I have forfeited also; I am become

[8] Rom. i. 14.

a dangerous man to myself, I dare not trust myself alone, though I abstain from my former sinful company, yet custom of sin hath made me a temptation to myself, and I sin where no temptation offers itself: I have nobody to [save, says St. Bernard, in his cloister, but myself, and I cannot do that, but I damn myself alone.

Begin therefore to pay these debts to thyself betimes: for, as we told you at the beginning, some you are to tender at noon, some at evening. Even at your noon and warmest sunshine of prosperity, you owe yourselves a true information, how you came by that prosperity, who gave it you, and why he gave it[9]. Let not the olive boast of her own fatness, nor the fig-tree of her own sweetness, nor the vine of her own fruitfulness, for we were all but brambles. Let no man say, I could not miss a fortune, for I have studied all my youth; how many men have studied more nights, than he hath done hours, and studied themselves blind, and mad in the mathematics, and yet wither in beggary in a corner! Let him never add, But I studied in a useful and gainful profession; how many have done so too, and yet never compassed the favour of a judge? and how many that have had all that, have struck upon a rock, even at full sea, and perished there? In their grandfathers, and great-grandfathers, in a few generations, whosoever is greatest now, must say, With this staff came I over Jordan; nay, without any staff came I over Jordan, for he had in them at first, a beginning of nothing. As for spiritual happiness, it is not in him that would run, nor in him that doth, but only in God that prospers his course; so for the things of this world, it is in vain to rise early, and to lie down late, and to eat the bread of sorrow, for, except the Lord build the house, they labour in vain; except the Lord keep the city, the watchman waketh but in vain. Come not therefore to say, I studied more than my fellows, and therefore am richer than my fellows, but say, God that gave me my contemplations at first, gave me my practice after, and hath given me his blessing now. How many men have worn their brains upon other studies, and spent their time and themselves therein? How many men have studied more in thine own profession, and yet, for diffidence in themselves, or some disfavour from others, have not had thy practice; How

[9] Judg. ix. 7.

many men have been equal to thee, in study, in practice, and in getting too, and yet upon a wanton confidence, that that world would always last, or upon the burden of many children, and an expensive breeding of them, or for other reasons, which God hath found in his ways, are left upon the sand at last, in a low fortune? Whilst the sun shines upon thee in all these, pay thyself the debt, of knowing whence and why all this came, for else thou canst not know how much, or how little is thine, nor thou canst not come to restore that which is none of thine, but unjustly wrung from others. Pay therefore this debt of surveying thine estate, and then pay thyself thine own too, by a chearful enjoying and using that which is truly thine, and do not deny nor defraud thyself of those things which are thine, and so become a wretched debtor, to thy back, or to thy belly, as though the world had not enough, or God knew not what were enough for thee.

Pay this debt to thyself of looking into thy debts, of surveying, of severing, of serving thyself with that which is truly thine, at thy noon, in the best of thy fortune, and in the strength of thine understanding; that when thou comest to pay thy other, thy last debt to thyself, which is, to open a door out of this world, by the dissolution of body and soul, thou have not all thy money to tell over when the sun is ready to set, all the account to make of every bag of money, and of every quillet of land, whose it is, and whether it be his that looks for it from thee, or his from whom it was taken by thee; whether it belong to thine heir, that weeps joyful tears behind the curtain, or belong to him that weeps true, and bloody tears, in the hole in a prison. There will come a time, when that land that thou leavest shall not be his land, when it shall be nobody's land, when it shall be no land, for the earth must perish; there will be a time when there shall be no manors, no acres in the world, and yet there shall lie manors and acres upon thy soul, when land shall be no more, when time shall be no more, and thou passest away, not into the land of the living, but of eternal death. Then the accuser will be ready to interline the schedules of thy debts, thy sins, and insert false debts, by abusing an over tenderness, which may be in thy conscience then, in thy last sickness, in thy deathbed: then he will be ready to add a cypher more to thy debts, and make hundreds thousands, and abuse the faintness which may be in thy conscience then, in

thy last sickness, in thy deathbed. Then he will be ready to abuse even thy confidence in God, and bring thee to think, that as a pirate ventures boldly home, though all that he hath be stolen, if he be rich enough to bribe for a pardon; so, howsoever those families perish whom thou hast ruined, and those whole parishes whom thou hast depopulated, thy soul may go confidently home too, if thou bribe God then, with an hospital or a fellowship in a college, or a legacy to any pious use in appearance, and in the eye of the world.

Pay thyself therefore this debt, that is, make up thine account all the way, for when that voice comes, *Give up an account of thy stewardship*[10], it is not, go home now, and make up thy account perfect; but now, now deliver up thine account; if it be perfect, it is well, if it be not, here is no longer day, for *now thou canst be no longer steward*, now thou hast no more to do with thyself. Here the voice is not in the word to Hezekiah, *Put thy house in order, for thou shalt die*[11]; for there God had a gracious purpose, to give him a longer term; but here it is, *Fool, this night*, not *they shall*, but *they do fetch away thy soul*, and then what is become of that *to-morrow*, which thou hadst imagined and promised to thyself, for the payment of this debt, of this repentance? Be just therefore to thyself all the way, pay thyself, and take acquittances of thyself, all the way, which is only done under the seal and in the testimony of a rectified conscience. Let thine own conscience be thine evidence, and thy rolls, and not the opinion of others. It is not providently done, says St. Bernard, to lock thy treasure in a chest, of which thou hast no key, and to which thou hast no access. If thou build thy reputation upon my report, it is now in my power, not in thine, whether thou shalt be good or bad, honourable or infamous. A good conscience is a sweet vessel, and a strong; whatsoever thou layest up in that, shall serve thee all thy life, and after; and that shall be thine acquittance, and discharge, at thy last payment, when thou returnest thy spirit, into his hands that gave it: and then thou shalt have rendered to all their dues, when thou hast given the king, honour; the poor, alms; thyself, peace; and God, thy soul.

[10] Luke xvi. 2. [11] Isaiah xxxviii. 1.

SERMON X.

PREACHED ON CANDLEMAS DAY.

MATT. v. 2.

Blessed are the pure in heart, for they shall see God.

THE church, which is the daughter of God, and spouse of Christ, celebrates this day, the purification of the blessed Virgin, the mother of God: and she celebrates this day by the name, vulgarly, of *Candlemas-day*. It is the day of lights; the church took the occasion of doing so from the Gentiles; at this time of the year, about the beginning of February, they celebrated the feast of Februus, which is their Pluto; and, because that was the god of darkness, they solemnized it with a multiplicity of lights. The church of God, in the outward and ceremonial part of his worship, did not disdain the ceremonies of the Gentiles; men who are so severe as to condemn, and to remove from the church, whatsoever was in use amongst the Gentiles before, may, before they are aware, become surveyors, and controllers upon Christ himself, in the institution of his greatest seals: for baptism, which is the sacrament of purification by washing in water, and the very sacrament of the supper itself, religious eating, and drinking in the temple, were in use amongst the Gentiles too. It is a perverse way, rather to abolish things and names, (for vehement zeal will work upon names as well as things) because they have been abused, than to reduce them to their right use. We dealt in the reformation of religion, as Christ did in the institution thereof; he found ceremonies amongst the Gentiles, and he took them in, not because he found them there, but because the Gentiles had received them from the Jews, as they had their washings, and their religious meetings to eat and drink in the temple, from the Jew's Passover. Christ borrowed nothing of the Gentiles, but he took his own where he found it: those ceremonies, which himself had instituted in the first church of the Jews, and the Gentiles had purloined, and profaned and

corrupted after, he returned to a good use again. And so did we in the Reformation, in some ceremonies which had been of use in the primitive church, and depraved and corrupted in the Roman. For the solemnizing of this day, Candlemas-day, when the church did admit candles into the church, as the Gentiles did, it was not upon the reason of the Gentiles, who worshipped therein the god of darkness, Februus, Pluto; but because he who was the light of the world, was this day presented and brought into the temple, the church admitted lights. The church would signify, that as we are to walk in the light, so we are to receive our light from the church, and to receive Christ, and our knowledge of him, so as Christ hath notified himself to us. So it is a day of purification to us, and a day of lights, and so our text fits the day, *Blessed are the pure in heart, for they shall see God.*

In these words we shall consider first, who they are, that are brought into consideration, that are put into the balance, and they are, such as are *pure of heart;* and secondly, what they come to be, and that is, blessed; *blessed are the pure in heart;* and lastly, from whence this blessedness accrues and arises unto them, and in what it consists, and that is, they shall see God; *blessed are the pure in heart, for they shall see God.* Ask me wherein these men differ from other men, and it is in this main difference, that whereas *every imagination of the thought of man's heart, is only evil continually*[1], they are pure of heart. Ask me what they get by that, they get this main purchase, that which all the books of all the philosophers could never teach them so much as what it was, that is true blessedness; that, their pocket-book, their manual, their bosom book, their conscience, doth not only show them, but give them, not only declare it to them, but possess them of it. Ask me how long this blessedness shall last, because all those blessednesses which philosophers have imagined, as honour, and health, and profit, and pleasure, and the like, have evaporated and vanished away, this shall last for ever; *they shall see God,* and they shall no more see an end of their seeing God, than an end of his being God: *Blessed are the pure in heart, for they shall see God.*

These then are our three parts; first the price, cleanness, and

[1] Gen. vi. 5.

cleanness of heart; secondly, the purchase, blessedness, the present possession of blessedness, *blessed are they;* and then thirdly, the term, everlastingness, because it consists in the enjoying of him who is everlasting, *they shall see God.* These arise out of the text; but from whence arises the text itself? The text itself is a piece of a sermon, of that blessed sermon of our Saviour's, which is called the Sermon of Beatitudes. So that we shall make it a part apart, to consider the sermon from which this text is taken, before we dilate the text itself into a sermon: for there will arise some useful observations, out of these three doubts, first, what this sermon itself was; and then, to what auditory it was preached; and lastly, in what manner Christ preached this sermon: and these three, the sermon, the auditory, the disposition of the preacher, will also be three branches of this, which we shall make our first part, before we come to the other three of the text itself.

First then, there is this doubt made of this sermon altogether, whether this sermon which St. Matthew records here, be the same sermon which St. Luke mentions in his sixth chapter, or whether they were preached at several times; the greater part of the ancients (but yet not all) take them to be several sermons; the greater part of the later men (and yet not all neither) take them to be but one and the same sermon. If it be so, if both be but one sermon, this may be but justly considered, that since St. Luke remembers but a few passages, and a few parts of that sermon, in respect of St. Matthew, (for St. Matthew's relation is large and particular, and St. Luke's more brief and summary) they that come to hear sermons, and would make benefit by them, by a subsequent meditation, must not think themselves frustrated of their purposes, if they do not understand all, or not remember all the sermon. Scarce any sermon is so preached, or so intended, as that all works upon all, or all belongs unto all. The Lord and his Spirit puts into the preacher's mouth, a judgment against oppression, against extortion, against usury, and he utters that judgment. But perchance thou hast no lands to rack tenants, no office to grind suitors, no money to devour a debtor by usury, and so that passage of the sermon, bent against oppression, or extortion, or usury, concerns not thee, affects not thee. But next

to thee there may sit an oppressor, or extortioner, or usurer, and he needed that, and by God's grace receives benefit by that, which found nothing to work upon in thee. And then thy turn comes after, and God speaks to thy soul, in a discovery of those sins to which thou art inclined; and then he gives thy neighbour (who was pinched, and brought to a remorse before) that refreshing which thou hadst before, that is, a thankful acknowledgment, that though he be subject to other sins, yet God hath preserved him from that particular.

God directs the tongue of his ministers, as he doth his showers of rain: they fall upon the face of a large compass of earth, when all that earth did not need that rain. The whole congregation is, oftentimes, in common intendment, conformable, and well settled in all matters of doctrine, and all matters of discipline. And yet God directs us sometimes to extend our discourse (perchance with a zeal and a vehemence, which may seem unnecessary, and impertinent, because all in the church are presumed to be of one mind) in the proof of our doctrine against papists, or of our discipline against nonconformists. For God's eye sees, in what seat there sits, or in what corner there stands, some one man that wavers in matters of doctrine, and inclines to hearken after a seducer, a jesuit, or a semi-jesuit, a practising papist, or a sesquijesuit, a jesuited lady; and God's eye sees in what seat there sits, or in what corner there stands, some weak soul that is scandalized with some ceremony, or part of our discipline, and in danger of falling from the unity of the church: and for the refreshing of that one span of ground, God lets fall a whole shower of rain; for the rectifying of that one soul, God pours out the meditations of the preacher, into such a subject, as perchance doth little concern the rest of the congregation. St. Matthew relates Christ's sermon at large, and St. Luke but briefly, and yet St. Luke remembers some things that St. Matthew had left out. If thou remember not all that was presented to thy faith, all the citations of places of Scriptures, nor all that was presented to thy reason, all the deducements, and inferences of the schools, nor all that was presented to thy spiritual delight, all the sentences of ornament produced out of the fathers, yet if thou remember that which concerned thy sin, and thy soul, if thou meditate upon

that, apply that, thou hast brought away all the sermon, all that was intended by the Holy Ghost to be preached to thee. And if thou have done so, as at a donative at a coronation, or other solemnity, when money is thrown among the people, though thou light but upon one shilling of that money, thou canst not think that all the rest is lost, but that some others are the richer for it, though thou beest not; so if thou remember, or apply, or understand but one part of the sermon, do not think all the rest to have been idly, or unnecessarily, or impertinently spoken, for thou broughtest a fever, and hast had thy juleps, another brought a fainting, and a diffident spirit, and must have his cordials.

Thus then, if St. Luke's sermon be the same that St. Matthew's was, we see by St. Luke's manner of repeating it, that a sermon may be well remembered, and well applied, though all the parts thereof be not so. And then, if these were divers sermons, and so preached by Christ at several times, there arises also this consideration, that Christ did not, and therefore we need not, forbear to preach the same particular doctrines, or to handle the same particular points, which we, or others in that place have handled before: a preacher's end is not a gathering of fame to himself, but a gathering of souls to God; and his way is not novelty, but edification. If we consider the sermon in St. Matthew, and the sermon in St. Luke, the purpose and the scope of both, the matter and the form of both, the body and the parts of both, the phrase and the language of both, is for the most part the same, and yet Christ forbore not to preach it twice.

This excuses no man's ignorance, that is not able to preach seasonably, and to break, and distribute the bread of life according to the emergent necessities of that congregation, at that time; nor it excuses no man's laziness, that will not employ his whole time upon his calling; nor any man's vain glory, and ostentation, who, having made an oration of flowers, and figures, and phrases without strength, sings it over in every pulpit: it excuses no man's ignorance, nor laziness, nor vain glory, but yet it reproaches their itching and curious ears, to whom any repetition of the same things is irksome and fastidious. You may have heard an answer of an epigrammatist appliable to this purpose; when he read his epigrams in an auditory, one of the hearers

stopped him, and said, Did not I hear an epigram to this purpose from you last year? Yes, says he, it is like you did; but is not that vice still in you this year, which last year's epigram reprehended? If your curiosity bring you to say to any preacher, Did not I hear this point thus handled in your sermon last year? Yes, must he say, and so you must next year again, till it appear in your amendment, that you did hear it. The devil maintains a war good cheap, if he may fight with the same sword, and we may not defend with the same buckler; if he can tempt a son with his father's covetousness, and a daughter with her mother's wantonness, if he need not vary the sin, nor the temptation, must we vary our doctrine? This is indeed to put new wine into old vessels, new doctrine into ears, and hearts not disburdened of old sins. We say, as the spouse says[s], We prepare old and new, all that may any way serve your holy taste, and conduce to your spiritual nourishment; and he is not a preacher sufficiently learned, that must of necessity preach the same things again, but he is not a preacher sufficiently discreet neither, that forbears anything therefore, because himself or another in that place, hath handled that before. Christ himself varied his sermon very little, if this in St. Matthew, and that in St. Luke, were divers sermons.

The second doubt which is made about this sermon, and which ministers to us occasion of another kind of observations, is the auditory, to whom Christ preached this sermon. For first, as this evangelist reports it, it seems to have been *concio ad clerum*, a sermon preached to them who had taken degrees in Christ's School, and followed him, and not *ad populum*, to the promiscuous, and vulgar people; for, he says, that Christ *seeing the multitude, went up into a mountain, and thither his disciples came, and to them he preached:* and then, as St. Luke reports, though the sermon seem principally to be directed to the disciples, yet it was in the presence and hearing of all; for he says, Christ *came down, and stood in the plain, and a great multitude of people about him*[t]. Both must be done; we must preach in the mountain, and preach in the plain too; preach to the learned, and preach to the simple too; preach to the court, and preach to the country

[s] Cant. vii. 13. [t] Luke vi. 17.

too. Only when we preach in the mountain, they in the plain must not calumniate us, and say, This man goes up to Jerusalem, he will be heard by none but princes, and great persons, as though it were not of affectation, and not in discharge of our duty, that we do preach there: and when we preach on the plain, they of the mountain must not say, This man may serve for a mean auditory, for a simple congregation, for a country church, as though the fitting of ourselves to the capacity, and the edification of such persons, were out of ignorance, or laziness, and not a performance of our duties, as well as the other. Christ preached on the mountain, and he preached in the plain; he hath his church in both; and they that preach in both, or either, for his glory, and not their own vain glory, have his example for their action.

To make the like use of the other difficulty, arising out of the several relation of this sermon, which is, in what manner, in what position of body Christ preached this sermon, by this evangelist it seems that Christ preached sitting[4], and by the other, that he preached standing[5]. Now, for the most part, Christ did preach sitting. When he preached in the synagogue of Nazareth, and took that text, out of Esay, *The Spirit of the Lord is upon me, &c. He stood up to read,* (says the story) *and then he closed the book, and sat down to preach*[6]. So also when he came down from the Mount of Olives into the temple, *he sat down there and taught them*[7]. And so Christ himself professes, that it was his ordinary custom to do; for, when they came to apprehend him, he said, *Are ye come out, as against a thief? I sat daily with you, teaching in the temple, and ye laid no hold on me*[8]. And according to this custom of his, they who came to great place, and dignity in the church, did ordinarily preach sitting too; and therefore their churches were called cathedral, because they preached sitting in chairs.

Why then will such men, as in all actions of divine service, pretend to limit everything precisely to the pattern of Christ himself, to do just as he did, and no otherwise, why will they admit any other position of the body, in preaching, than sitting,

[4] Ver. 1. [5] Luke vi. 17. [6] Luke iv. 16. [7] John viii. 2. [8] Matt. xxvi. 55.

since, at least for the most part, Christ did preach sitting? Or if Christ did both sit, and stand, why will they not acknowledge, that all positions of the body, that are reverent, are indifferent in themselves, in the service of God; and being so, why will they not admit that position of the body, which being indifferent in itself, is by the just command of lawful authority, made necessary to them, that is, kneeling at the sacrament? They who refuse it, pretend but two reasons; first, because Christ at the institution thereof, did not use that position of kneeling, but sitting; secondly, because they might scandalize others, or enter a false belief into others, who should see them kneel, that they kneeled in such adoration thereof, as the papists do.

But for the first, who refer all (in their desire) to the practice of Christ himself herein, it cannot be a clear case, in what position of body Christ did institute this sacrament. There was at that time, a civil supper, the ordinary houshold supper, and there was a legal supper, the eating of the passover, and then this sacramental supper, of a new institution; and it is clear, that Christ did not continue one position all this while, but he arose and did some actions between; neither could that position of body, which they used at the table, for their civil supper, and natural refection, be properly called a sitting, for it was rather a lying, a reclining, a leaning upon a bed; and let it be exactly a sitting, and let that sitting run through all the three suppers, yet how will that position of sitting, justify that canon, which hath pased in a synod amongst our neighbours, *Liberum est stando, sedendo, eundo, cœnam celebrare, non autem geniculando*[9]? How will standing, or walking, be any more maintainable than kneeling, by Christ's example? and yet they say, sitting, or walking, or standing, they may receive, but kneeling they must not; but this I presume that particular synod did not declare by way of doctrine, to bind other churches, but enjoined a discipline for their own.

Now, for the danger of scandalizing others, all that come to church, and are of our profession in religion, are sufficiently catechized, and informed of the reason of our kneeling, and that we are therein far from the adoration of the Roman practice. It

[9] Harmonia Synod. Belg. de Cœna. Art. 8.

is a complaint often made, and often to be repeated, that one of the greatest illusions, and impostures of the Roman church, is, that the book-doctrine of their learned men, and the ordinary practice of their people agree not. They know the people do commit idolatry, in their manner of adoring the bread in the sacrament, and they never preach against this error of the people, nor tell them wherein that idolatry lies; it is true, that in their books of controversies, which the people could not understand, if they might read them, nor may read them, if they could understand them, in those books they proceed upon safer grounds; there they say, that when a man adores the sacrament, he must be sure, that he carry not his thoughts upon anything that he sees, not only not upon bread and wine, (for that they must not believe to be there, whatsoever they see or taste) but not upon those species and appearances of bread and wine, which they seem to see, but he must carry all his thoughts upon the person of Christ, who is there, though he see him not; for, otherwise, say they, if he should adore that which he sees, he should commit idolatry. Now, if the people were acquainted with this doctrine, and could possibly observe it, the danger were not so great, in that adoration of the sacrament. Much less is there in our kneeling, who, as we acknowledge, that God is present everywhere, yet otherwise present to us, when we throw ourselves down before him in devotion, and prayer in our chamber, than he is in the market, or in the street, and otherwise in the congregation, at public prayer, than at private prayer in our chamber; so we acknowledge, that he is otherwise present at the sacrament, than at any other act of Divine service. That which Christ's example left indifferent, the authority of that church, in which God hath given thee thy station, may make necessary to thee; though not absolutely necessary, and that none can be saved that do not kneel at the sacrament, therefore because they do not kneel, yet necessary as it is enjoined by lawful authority, and to resist lawful authority, is a disobedience, that may endanger any man's salvation.

Now from this sermon, which gave us our text, we pass to the text, which must give us our sermon, the particular branches of the text itself, which we proposed at first, for our second part.

And there, our first is, *Qui sint*, who they be, that are brought into consideration, *Those that are pure of heart*; first *pure*, and then, *pure of heart*. In the purest times of the primitive church, there crept in false opinions of purity; we find two sorts of puritans then; the Catharists, and the Cathari; the Catharists were purifying Puritans, and the Cathari were purified Puritans: the first thought no creatures pure for man's use, till they were sanctified by them; and thereupon they induced certain charms, and forms of purification, too detestable to be named amongst Christians. And then the Cathari, the purified Puritans, thought no men pure but themselves, and themselves so pure, as that they left out that petition out of the Lord's prayer, *forgive us our trespasses*, for they thought they had trespassed in nothing.

They have a third state of Puritans above these, in the Roman church; where they say that a man come to such a state of purity in this life, as that he shall be abstracted, not only from all inordinateness of affections and passions, but from apprehending anything by those lazy degrees of the senses, and the phantasy, and discourse, and reading, and meditation, and conversation, but they shall come to such a familiarity with God, as that they shall know all by immediate revelation; they mean, (and, indeed, some of them say) that a man come to that purity in this life, as that in this life, he shall be in possession of that very beatifical vision, which is the state of glory in heaven; in which purity, they say also, that a man may not only be empty of all sin, but he may be too full of God's presence, overfreighted with his grace, so far that (as they make Philip Nerius[10], the founder of their last order, their example) they shall be put to that exclamation, *Recede à me Domine*, O Lord depart farther from me, and withdraw some of this grace, which thou pourest upon me.

And then besides these three imaginary and illusory purities, the Catharists that think no things pure, the Cathari that think no men pure but themselves, and the Super-Cathari, in the Roman church, that think these men as pure as the saints, who are in

[10] St. Philip de Neri, founder of the Order of the Priests of the Oratory in Italy, was born at Florence in 1515. From his ordination to his death (fifty-four years) he never passed a single day without celebrating mass, or communicating. He was canonized by Gregory XV. in 1622.

possession of the sight of God in heaven, there is a true purity, which will not serve our turns, which is a partial purity; that pureness, that cleanness, that innocency, to which David so often refers himself in his religious and humble expostulations with God, *Judge me, and deal with me, according to my righteousness, and mine innocency, and cleanness of heart, and hands*, says David; that is, as I am innocent, and guiltless, in that particular, which Saul imputes to me, and persecutes me for. For this pureness, which is this mark of the saints of God, is not partial, but universal; it is not a fig-leaf, that covers one spot of nakedness, but an entire garment, a cleanness in all our actions.

We say sometimes, and not altogether improperly, that a man walks clean, if in a foul way he contract but a few spots of dirt; but yet this is not an absolute cleanness. A house is not clean, except cobwebs be swept down; a man is not clean, except he remove the lightest and slightest occasions of provocation. It is the speech of the greatest to the greatest, of Christ to the church, *Take us the little foxes, for they devour the vine.* It is not a cropping, a pilling, a retarding of the growth of the vine that is threatened, but a devouring, though but from little foxes. It is not so desperate a state, to have thy soul attempted by that lion, that seeks whom he may devour, (for then, in great and apparent sins, thou wilt be occasioned to call upon the lion of the tribe of Juda, to thine assistance) as it is to have thy soul eaten up by vermin, by the custom and habit of small sins. God punished the Egyptians with little things, with hailstones, and frogs, and grasshoppers; and Pharaoh's conjurers, that counterfeited all Moses' greater works, failed in the least, in the making of lice. A man may stand a great temptation, and satisfy himself in that, and think he hath done enough in the way of spiritual valour, and then fall as irrecoverably under the custom of small. I were as good lie under a millstone, as under a hill of sand; for howsoever I might have blown away every grain of sand, if I had watched it as it fell, yet when it is a hill, I cannot blow it, nor shove it away: and when I shall think to say to God, I have done no great sins, God shall not proceed with me by weight, but by measure, nor ask how much, but how long I have sinned.

And though I may have done thus much towards this purity,

as that for a good time I have discontinued my sin, yet if my heart be still set upon the delight, and enjoining of that which was got by my former sins, though I be not that dog that returns to his vomit, yet I am still that sow, that wallows in her mire; though I do not thrust my hands into new dirt, yet the old is still upon my hands; though mine own clothes do not defile me again, as Job speaks[11], (though I do not relapse to the practice of mine old sin) yet I have none of Jeremy's nitre, and soap, none of Job's snow-water, to wash me clean, except I come to restitution. As long as the heart is set upon things sinfully got, thou sinnest over those year's sins every day: thou art not come to the purity of this text, for it is *pure*, and *pure in heart*.

But can any man come to that pureness? to have a heart pure from all foulness? Can a man be born so? *Who can bring a clean thing out of filthiness*[12], is Job's unanswerable question. Can any man make it clean, of himself? *Who can say, I have made clean my heart*[13]? is Solomon's unanswerable question. Beloved, when such questions as these, are asked in the Scriptures, *How can? who can do this?* sometimes they import an absolute impossibility, it cannot be done by any means; and sometimes they import but a difficulty, it can hardly be done, it can be done but some one way. When the prophet says, *What good can an idol, or an idolatrous religion do us*[14]? It shall not help us in soul, in reputation, in preferment, it will deceive us every way, it is absolutely impossible, that an idol, or an idolatrous religion should do us any good. But then when David says, *Lord who shall ascend to thy tabernacle, and dwell in thy holy hill*[15]? David does not mean that there is no possibility of ascending thither, or dwelling there, though it be hard clambering thither, and hard holding there; and therefore when the prophet says, *Who is so wise as to find out this way*[16], he places this cleanness, which we inquire after, in wisdom. What is wisdom? we may content ourselves with that old definition of wisdom, that it is *rerum humanarum, et divinarum scientia;* the wisdom that accomplishes this cleanness, is the knowledge, the right valuation of this world, and of the next; to be able to compare the joys of

[11] Job ii. 22. [12] Job xiv. 4. [13] Prov. xx. [14] Habak ii.
[15] Psal. xv. 2. [16] Hos. xiv. 8.

heaven, and the pleasures of this world, and the gain of the one, with the loss of the other, this is the way to this cleanness of the heart; because that heart that considers, and examines, what it takes in, will take in no foul, no infectious thing. *God hath not called us to uncleanness, but to holiness*[17], says the apostle. If we be in the ways of uncleanness, God hath not called us thither: we may slip into them, by the infirmity of our nature; or we may run into them by a custom of sin; we may be drawn into them, by the inordinateness of our affections; or we may be driven into them, by fear of losing the favour of those great persons, upon whom we depend, and so accompany, or assist them in their sins.

So we may slip, and run, and be drawn, and be driven, but we are not called, not called by God, into any sin; not called by any decree of God, not by any profession or calling; not by any complexion, or constitution, to a necessity of committing any sin; all sin is from ourselves: but if we be in the ways of holiness, it is God that called us thither, we have not brought ourselves. God calls us by his ordinance, and ministry in the church; but when God hath called us thither, we may see, what he expects from us, by that which the apostle says, *Let us cleanse ourselves from all filthiness*[18]; that is, let us employ that faculty, that is in ourselves, let us be appliable and supple, easy and ductile, in those ways, to which God hath called us. Since God, by breeding us in the Christian church, and in the knowledge of his word, by putting that balance into our hand, to try heavenly, and earthly things, by which we may distinguish, *lepram à non lepra*, what is a leprous and sinful, what is an indifferent, and clean action, let us be content to put the ware, and the weights into the balance, that is, to bring all objects, and all actions to a consideration, and to an examination, by that trial, before we set our hearts upon them: for God leaves no man, with whom he hath proceeded so far, as to breed him in the Christian church, without a power to do that, to discern his own actions, if he do not wink.

Upon those words, *Isaac digged the wells of water, which they had digged in the days of Abraham, and the Philistines had stopped*[19], Origen extends this power far, though not very confidently;

[17] 1 Thess. iv. 7. [18] 2 Cor. vii. 1. [19] Gen. xxvi. 18.

Fortè in uniuscuiusque nostrum anima[20], says he; Perchance in every one of our souls, there is this well of the water of life, and this power to open it: whether Origen's *nostrum*, our soul, be intended by him of us, as we are men, or of us, as we are Christians, I pronounce not; but divide it; in all us, as we are natural men, there is this well of water of life, Abraham digged it at first, the Father of the faithful our heavenly Abraham, infused it into us all at first in Adam, from whom, as we have the image of God, though defaced, so we have this well of water though stopped up; but then the Philistines having stopped this well, (Satan by sin having barred it up) the power of opening it again is not in the natural man; but Isaac digs them again, Isaac who is *filius lætitiæ*, the Son of joy, our Isaac, our Jesus, he opens them again, to all that receive him according to his ordinance in his church, he hath given this power, of keeping open in themselves, this well of life, these means of salvation: *Peccata tua alios induunt colores*, says Origen in the same place; Thy sins cover the image of God with other images, images of beauty, of honour, of pleasure, so that sometimes thou dost not discern the image of God, in thy soul, but yet there it is: sometimes thou fillest this well with other waters, with tears of hypocrisy, to deceive, or tears of lamentation for worldly crosses, but yet such a well, such a power to assist thine own salvation, there is in thee: the woman who had lost her piece of silver, found it not without doors, but within; it was when her house was made clean, but it was within the house, and within her own house. Make clean thy house, by the assistances, which Christ affords thee in his church, and thou shalt never fail finding of that within thee, which shall save thee: not that it grows in thee naturally, or that thou canst produce it of thyself, but that God hath bound himself by his holy covenant, to perfect his work, in every man, that works with him. So then in repenting of former sins, in breaking off the practice of those sins, in restoring whatsoever was gotten by those sins, in precluding all relapses, by a diligent survey and examination of particular actions, this is this cleanness, this purity of heart, which constitutes our first branch of

[20] Homil. 13, in Gen.

this part; and the second is the purchase, what we get by it, which is blessedness, *Blessed are the pure in heart.*

In this, we make two steps, blessedness, and the present possession of this blessedness. Now, to this purpose, it is a good rule that St. Bernard gives, and a good way that he goes: *Cui quæque res sapiunt prout sunt, is sapiens est*, says he: He that tastes, and apprehends all things in their proper and natural taste, he that takes all things aright as they are, nothing distastes him, nothing alters him, he is wise. If he take the riches of this world to be in their nature, indifferent, neither good, nor bad in themselves, but to receive their denomination in their use. If he take long life to be naturally an effect of a good constitution, and temperament of the body, and a good husbanding of that temper by temperance, if he take sickness to be a declination and disorder thereof, and so other calamities to be the declination of their power, or their favour, in whose protection he trusted, then he takes all these things, *prout sunt*, as they are, in their right taste, and *is sapiens est*, he that takes things so, is morally wise. But thus far, St. Bernard does but tell us, *Quis sapiens*, Who is wise; but then, *Cui ipsa sapientia sapit, prout est, is beatus*, He that tastes this wisdom itself aright, he only is blessed. Now to taste this moral wisdom aright, to make the right use of that, is to direct all that knowledge upon heavenly things. To understand the wretchedness of this world, is to be wise, but to make this wisdom apprehend a happiness in the next world, that is to be blessed. If I can digest the want of riches, the want of health, the want of reputation, out of this consideration, that good men want these, as well as bad, this is moral wisdom, and a natural man may be as wise herein, as I. But if I can make this wisdom carry me to a higher contemplation, that God hath cast these wants upon me, to draw me the more easily to him, and to see, that in all likelihood, my disposition being considered, more wealth, more health, more preferment would have retarded me, and slackened my pace in his service, than this wisdom, that is, this use of this moral wisdom, hath made me blessed; and to this blessedness, a natural man cannot come.

This blessedness then, is a concurrence, a confluence, an accu-

mulation of all that is good; and he that is pure of heart, safe in a rectified conscience, hath that. Not that everything, that hath any tincture, or name of good in it, as riches, and health, and honour, must necessarily fall upon every man, that is good and pure of heart; for, for the most part, such men want these more than any other men. But because even those things, which have in them, some tincture, and name of ill, as sickness of body, or vexation of spirit, shall be good to them, because they shall advance them in their way to God; therefore are they blessed, as blessedness is the accumulation of all that is good, because nothing can put on the nature of ill, to them. And though blessedness seem to be but an expectative, a reversion reserved to the next life, yet so blessed are they in this testimony of a rectified conscience, which is this purity of heart, as that they have this blessedness in a present possession, *Blessed are the pure in heart;* they are now, they are already blessed.

The farthest that any of the philosophers went in the discovery of blessedness, was but to come to that, *nemo ante obitum*, to pronounce that no man could be called blessed before his death; not that they had found what kind of better blessedness they went to after their death, but that still till death they were sure every man was subject to new miseries, and interruptions of anything which they could have called blessedness. The Christian philosophy goes farther; it shows us a perfecter blessedness than they conceived for the next life, and it imparts that blessedness to this life also: the pure in heart are blessed already, not only comparatively, that they are in a better way of blessedness, than others are, but actually in a present possession of it: for this world and the next world, are not to the pure in heart two houses, but two rooms, a gallery to pass through, and a lodging to rest in, in the same house, which are both under one roof, Christ Jesus; the militant and the triumphant, are not two churches, but this the porch, and that the chancel of the same church, which are under one head, Christ Jesus; so the joy, and the sense of salvation, which the pure in heart have here, is not a joy severed from the joy of heaven, but a joy that begins in us here, and continues, and accompanies us thither, and there flows on, and dilates itself to an infinite expansion, (as, if you should touch one corn of

powder in a train, and that train should carry fire into a whole city, from the beginning it was one and the same fire) though the fulness of the glory thereof be reserved to that which is expressed in the last branch, *They shall see God*; for, as St. Bernard notes, When the church is highliest extolled for her beauty, yet it is but *pulcherrima inter mulieres, the fairest amongst women*, that is, says he, *Inter animas terrenas, non autem inter angelicas beatitudines*, She is not compared with her own state in heaven, she shall have a better state in that state, than she hath here; so when John Baptist's office is highliest extolled, that he is called *the greatest prophet*, it is but *amongst the sons of women*, he is not compared with the Son of God. So this blessedness appropriated to the pure in heart, gives a present assurance of future joy, and a present inchoation of that *now*, though the plenary consummation thereof be respited, till we see God.

And first *videbunt et non contremiscent*; this is a blessedness, they shall see God, and be glad to see him; see him in judgment, and be able to stand in judgment in his sight; they shall see him, and never trouble the hills to fall upon them, nor call the mountains to cover them; upon them he shall not steal as a thief in the night, but because he hath used to stand at their door, and knock, and enter, they shall look for his coming, and be glad of it. First they come to a true valuation of this world; *I count all things but dung, but loss, for the excellency of the knowledge of Christ Jesus my Lord*[21]; when they have found the true value of worldly things, they will come to something worth the getting, they will come to St. Paul's way of gain, *that to die is gain and advantage*[22]: when they know that, they will conceive a religious covetousness of that, and so come to St. Paul's desire to be dissolved, and to be with Christ: when they have entertained that desire, they will declare it, make a petition, a suit for it, *Come Lord Jesu, come quickly*; and they shall have a holy and modest, but yet an infallible assurance of this answer to their petition; *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world*[23]; so by this acquainting themselves, and accustoming themselves to his presence, in all

[21] Phil. iii. 8. [22] Phil. i. 21. [23] Matt. xxv. 34.

their actions, and meditations in this life, they shall see him, and be glad to see him, even in judgment, in the next.

But the seeing of God principally intended in this place, is that *visio beatifica*, to see God so, as that that very seeing makes the seer blessed, they are blessed therefore, because they see him; and that is to see the very essence and nature of God. For, that we shall see God in his essence, is evident enough by that place of the apostle, *Now we are the sons of God*[24], (that is, now by this purity of heart, and testimony of a rectified conscience, we are so) *and it doth not yet appear what we shall be*, (that is, there are degrees of glory reserved for us, that yet do not appear to our understanding, we cannot conceive them) *but we know, that when he shall appear, we shall be like him*, (that is, receive incorruption and glory in our bodies, as he hath done) and then the reason given there, of that, is, *For we shall see him, as he is*, in his essence; all our beatification, and glorification in our bodies consists in this, that we shall see him *as he is*, in his essence. Then says St. Paul, *I shall know, even as I am known*[25], essentially. But whether then, in the resurrection, and glorification of the body, God in his essence be to be seen with those eyes which the body shall then have, is yet, and hath been long a question. The Scripture goes no farther, than to St. John's, *I shall see him as he is*, and to St. Paul's, *I shall know him as I am known;* but with what eyes I shall see him, (without any perplexing curiosities) we will look a little into the fathers, and into the school, and conclude so, as may best advance our edification.

For the fathers, it may be sufficient to insist upon St. Augustine; not because he is always to be preferred before all, but because in this point, he hath best collected all that were before him, and is best followed of all that come after. St. Augustine had written against a bishop who was of the sect of the Anthropomorphites, whose heresy was that God had a body; and in opposition of him, St. Augustine had said, that God was so far from having a body, that our bodily eyes, howsoever glorified, should never see God. In that treatise St. Augustine had been very bitter against that bishop, and being warned of it, in another epistle to another bishop, Fortunatianus, he repents, and retracts

[24] 1 John iii. 2. [25] 1 Cor. xiii. 12.

his bitterness, but his opinion, his doctrine, that our bodily eyes should never see God, St. Augustine never retracted. He professes ingenuously, that he could be more easily brought to attribute so much too much to the body of man, as to say that with these bodily eyes he should see God, than to derogate so much from God, as to say that he had a body that might be seen; but because he saw that one might follow on the other, he denied both, and did no more believe that man's eyes should see God, than that God had a body to be seen.

And this negative opinion of his, St. Augustine builds upon St. Ambrose, and upon St. Hierome too, who seem to deny that the angels themselves see the essence of God; and upon Athanasius, who, against the Arians' opinion, that God the Father only was invisible, but the Son, (who was not equal to the Father) and the Holy Ghost, (who was not equal to the Son) might be seen, argues and maintains, that the whole Trinity is equal in itself, and equally invisible to us. So doth he also assist himself with that of Nazianzen, *Quando Deus visus, salva sua invisibilitate visus*, Howsoever God be said to have been seen, it is said in some such sense, as that even then when he was seen, he was invisible. He might have added Chrysostom's testimony too, *Ipsum quod Deus est, nec angeli viderunt, nec archangeli;* Neither angel nor archangel did ever see that nature, which is the very essence of God: and he might have added Areopagita too, who expresses it with equal elegancy and vehemency, *Dei nec sententia est, nec ratio, nec opinio, nec sensus, nec phantasia:* If we bring the very nature and essence of God into question, we can give no judgment upon it, (*non sententia*) we can make no probable discourse of it, (*non ratio*) we can frame no likely opinion, or conjecture in it, (*non opinio*) we cannot prepare ourselves with anything which hath fallen under our senses, (*non sensus*) nor with anything which we can bring studiously, or which can fall casually into our fancy, or imagination, (*non phantasia.*) And upon the whole matter, and all the evidence, he joins in this verdict with St. Hierome, *tunc cernitur, cum invisibilis creditur;* God is best seen by us, when we confess that he cannot be seen of us. St. Augustine denies not, that our eyes shall be spiritual eyes, but in what proportion spiritual, or

to what particular use spiritual, he will not pretend to know: whether the body of man shall be so attenuated and rarified, as that the whole man shall become spirit, whether the body shall contribute and assist the faculties of the soul, as in this life it doth, says that blessed and sober father, I confess I never read any thing that I thought sufficient to rectify mine own judgment, much less to change another's: but to all those places of Scripture, which are to this purpose, *That the angels see the face of God, and that we shall be like the angels, and see God face to face*, he answers well, *Facies Dei ea est, qua Deus innotescit nobis*, That is the face of God to us all, by which God is known and manifested to us; in which sense, reason is the face of God to the natural man, the law to the Jew, and the gospel to us; and such a sight of God, doth no more put such a power of seeing in our bodily eyes, than it puts a face upon God: we shall see God face to face, and yet God shall have no face to be seen, nor we bodily eyes to see him by: for, that I have not read, says he; this, says he, I have read, *Unto the King eternal, immortal, invisible*[26], &c. Neither dare I, says St. Augustine, sever those things which the spirit of God hath joined, I dare not say that God is immortal in this world, and in the next world too, but invisible in this world only, and visible in the next, for the Holy Ghost hath pronounced him invisible, as far as immortal.

If you press me, says he, cannot God then be seen? Yes, I confess he can. If you ask me, how? He may be seen when he will, and how he will. If you pursue it, can he not be seen in his essence? Yes, he can; if you proceed farther, and ask me how again? I can say no more, says he, than Christ says, *We shall be like the angels*, and we shall see God, so as the angels do, but they see him not with bodily eyes, nor as an object, which is that that St. Ambrose, and St. Hierome, and St. Chrysostom intend, when they deny that the angels see the essence of God, that is, they see him not otherwise than by understanding him. All agree in this resolution, *solus Deus videt cor, et solum cor videt Deum*, only God can see the heart of man, and only the heart of man can see God: for, in this world, our bodily eyes do not see bodies, they see but colours and dimensions, they see not bodies;

[26] 1 Tim. i. 17.

much less shall our eyes, though spiritual, see spirits in heaven; least of all, that Spirit, in comparison of whom, angels, and our spirits are but gross bodies.

So far the fathers lead us towards a determination herein; and thus far the school; *nulla visio naturalis in terris;* here, in this life, neither the eyes, nor the mind of the most subtle, and most sanctified man can see the essence of God: *nulla visio corporalis in cœlis*, the bodily eyes of no man, in the highest state of glorification in heaven, can see the essence of God: *nulla visio comprehensiva omnino*, that faculty of man, which shall see the essence of God in heaven, yet shall not comprehend that essence; for to comprehend, is not to know a thing, as well as I can know it, but to know it as well as that thing can be known; and so only God himself can see, and know, that is, comprehend God.

To end all, in the whole body of the Scriptures we have no light, that our bodily eyes shall be so enlightened in the resurrection, as to see the essence of God; for, when Job says, *In my flesh I shall see God*[27], and *mine eyes shall see God*, (if these words must necessarily be understood of the last resurrection, which some expositors deny, and Calvin in particular, understands them of a particular resurrection from that calamity which lay upon Job at that time, and of his confidence that God would raise him again, even in this life) yet howsoever, and to which resurrection soever you refer them, the words must be understood thus, *In my flesh*, that is, when my soul shall re-assume this flesh in the resurrection, in that flesh I shall see God; he doth not say, that flesh shall, but he, in that flesh, shall. So when he adds, *mine eyes* shall do it, he intends *those eyes*, of which the apostle speaks, *The eyes of your understanding being enlightened*[28]. So then, a faculty to see him so, in his essence, with bodily eyes, we find not in Scripture; but yet in the Scriptures we do find, that we shall see him *as he is*, in his essence; how? It is a safe answer which St. Augustine gives in all such questions, *Melius affirmamus, de quibus minimè dubitamus*, Only those things are safely affirmed, and resolved, which admit no doubt: this hath never admitted any doubt, but that our soul, and her faculties shall be so exalted in that state of glory, as that in those internal faculties of the

[27] Job xix. 26. [28] Ephes. i. 18.

soul, so exalted, we shall see the very essence of God, which no measure of the light of grace, communicated to any, the most sanctified man here, doth effect, but only the light of glory there shall. And therefore this being clear, that in the faculties of our souls we shall see him, *Restat ut de illa visione secundum interiorem hominem certissimi simus*, says that blessed and sober father, As our reason is satisfied that the saints in heaven shall see God so, so let our consciences be satisfied, that we have an interest in that state, and that we in particular shall come to that sight of God. Let us not abuse ourselves with false assurances, nor rest in any other, than this, that we have made clean, and pure our very hearts, for only such shall see God. *Omnis meridies diluculum habuit*, (as the same father continues this meditation) The brightest noon had a faint twilight, and break of day; the sight of God which we shall have in heaven, must have a *diluculum*, a break of day here; if we will see his face there, we must see it in some beams here: and to that purpose, *Visus per omnes sensus recurrit*, (as St. Augustine hath collected out of several places of Scripture) Every sense is called sight, for there is *odora et vide*, and *gusta et vide*, taste and see how sweet, and smell and see what a savour of life the Lord is; so, St. John turned about, *to see a voice*[29], there hearing was sight; and so our Saviour Christ says, *Handle and see*[30], and there feeling is seeing. All things concur to this seeing, and therefore in all the works of your senses, and in all your other faculties, see ye the Lord; hear him in his word, and so see him; speak to him in your prayers, and so see him; touch him in his sacrament, and so see him; present holy and religious actions unto him, and so see him.

David's heart was towards Absalon[31], says that story: Joab saw that, and, as every man will be forward to further persons growing in favour, (for so it should be done to him, whom the king will honour) Joab plotted and effected Absalon's return, but yet Absalon saw not the king's face in two years. Beloved in Christ Jesus, the heart of your gracious God is set upon you; and we his servants have told you so, and brought you thus near him, into his court, into his house, into the church, but yet we cannot get you to see his face, to come to that tenderness of

[29] Apoc. i. 12. [30] Luke xxiv. 39. [31] 2 Sam. xiv.

conscience, as to remember and consider, that all your most secret actions are done in his sight and his presence; Cæsar's face and Cæsar's inscription you can see; the face of the prince in his coin you can rise before the sun to see, and sit up till mid-night to see; but if you do not see the face of God upon every piece of that money too, all that money is counterfeit; if Christ have not brought that fish to the hook, that brings the money in the mouth, (as he did to Peter[32]) that money is ill fished for; if nourishing of suits, and love of contention amongst others, for your own gain, have brought it, it is out of the way of that counsel, *Follow peace with all men, and holiness, without which no man shall see God*[33]. *This is the generation of them that seek him, that seek thy face, O Jacob*[34]; of innocent hands, and a pure heart; either such an innocence, as never fouled the hands, or such an innocency as hath washed them clean again, such an innocency as hath kept you from corrupt getting, or such an innocency as hath restored us, by restoring that, which was corruptly got. It is testified of Solomon, *that he exceeded all the kings of the earth, for wisdom, and for riches, and all the earth sought the face of Solomon*[35]; a greater than Solomon is here, for wisdom, and riches; your wisdom is foolishness, and your riches beggary, if you see not the face of this Solomon; if either you have studied or practised, or judged, when his back is towards you, that is, if you have not done all, as in his presence. You are in his presence now; go not out of it, when you go from hence. *Amor rerum terrenarum, viscus pennarum spiritualium*[36]; God hath given you the wings of doves, and the eyes of eagles to see him now, in this place; if in returning from this place, you return to your former ways of pleasure or profit, this is a breaking of those doves' wings, and a sealing of those eagles' eyes. *Coge cor tuum cogitare divina, compelle, urge*, says that father; Here, in the church, thou canst not choose but see God, and raise thy heart towards him: but when thou art returned to thy several distractions, that vanities shall pull thine eyes, and obtrectation, and libellous defamation of others shall pull thine ears, and profit shall pull thy hands, then *coge, compelle, urge*, force and compel thy heart, and press, even in that thrust of tentations, to see God.

[32] Matt. xvii. 27. [33] Heb xii. 14. [34] Psalm xxiv. 3. [35] 1 Kings x. 24.
[36] Augustine.

What God is in his essence, or what our sight of the essence of God shall be in the next world, dispute not too curiously, determine not too peremptorily; *Cogitans de Deo, si finivisti, Deus non est*, is excellently said by St. Augustine: If thou begin to think, what the essence of God is, and canst bring that thought to an end, thou hast mistaken it; whensoever thou canst say, this is God, or God is this, that is not God, God is not that, for he is more, infinitely more than that. But if thou art not able to say, this is God, God is this; be able to say, this is *not* God, God is *not* this: the belly is not God; mammon is not God; Mauzzim, the god of forces, oppression, is not God; Belphegor, licentiousness, is not God: howsoever God sees me, to my confusion, yet I do not see God, when I am sacrificing to these, which are not gods.

Let us begin at that which is nearest us, within us, pureness of heart, and from thence receive the testimony of God's privy seal, the impression of his Spirit, that we are blessed; and that leads us to the great seal, the full fruition of all; we shall see God, there, where he *shall make us drink of the rivers of his pleasures*[37]; there is fulness, plenty; but least it should be a feast of one day, or of a few, as it is said, *they are rivers*, so it is added, *with thee is the fountain of life*; an abundant river, to convey, and a perpetual spring, to feed, and continue that river: and then, wherein appears all this? In this, *for in thy light we shall see light*; in seeing God, we shall see all that concerns us, and see it always; no night to determine that day, no cloud to overcast it. We end all, with St. Augustine's devout exclamation, Glorious God, what kind of eyes shall they be! how bright eyes, and how well set! how strong eyes, and how durable! What quality, what value, what name shall we give to those eyes? I would say something of the beauty and glory of these eyes, and can find no words, but such as I myself have misused in lower things. Our best expressing of it, is to express a desire to come to it, for there only we shall learn what to call it. That so we may go the apostle's way, to his end, *That being made free from sin, and become servants to God, we may have our fruit unto holiness, and then the end, life everlasting*[38].

[37] Psalm xxxvi. 8. [38] Rom. vi. 22.

SERMON XI.

PREACHED IN LENT, TO THE KING, APRIL 20, 1630.

JOB xvi. 17—19.

Not for any injustice in my hands: also my prayer is pure. O earth cover not thou my blood; and let my cry have no place. Also now behold, my witness is in heaven, and my record is on high.

JOB's friends (as, in civility, we are fain to call them, because they came upon a civil pretence, to visit him, and to comfort him) had now done speaking. It was long before they would have done. *I have often heard such things as you say*[1], says Job to them, they are not now new to me; and therefore, *miserable comforters, troublesome comforters are ye all*, old and new. But, says he, *Shall your windy words*, your empty, your airy, your frothy words *have any end*[2]? Now they have an end. Eliphaz ends his charge in the last, and in this chapter Job begins to answer for himself. But how? By a middle way. Job does not justify himself; but yet he does not prevaricate, he does not betray his innocence neither. For there may be a pusillanimity even towards God; a man may over-clog his own conscience, and belie himself in his confessions, out of a distempered jealousy, and suspicion of God's purposes upon him; Job does not so. Many men have troubled themselves more how the soul comes into man, than how it goes out; they wrangle, whether it comes in by infusion from God, or by propagation from parents, and never consider, whether it shall return to him that made it, or to him that marred it, to him that gave it, or to him that corrupted it. So, many of our expositors upon this Book of Job, have spent themselves upon the person, and the place, and the time, who Job was, when Job was, where Job was, and whether there were ever any such person as Job, or no; and have passed over too slightly the senses, and doctrines of the book. St. Gregory hath, (to good use) given us many morals, (as he calls them) upon this book, but, truly, not many literals, for,

[1] Ver. 2. [2] Ver. 3.

for the most part, he bends all the sufferings of Job figuratively, mystically upon Christ. Origen, who (except St. Gregory) hath written most of this book, and yet gone but a little way into the book neither, doth never pretend much literalness in his expositions, so that we are not to look for that at Origen's hands. We must not therefore refuse the assistance of later men, in the exposition of this text, *Not for any injustice in my hands, &c.*

In this chapter, and before this text, we have Job's anatomy, Job's skeleton, the ruins to which he was reduced. In the eighth verse he takes knowledge, *That God hath filled him with leanness and wrinkles, and that those wrinkles, and that leanness were witnesses against him*, and, *that they hated him, had torn him in pieces*, in the ninth verse. In the eleventh verse, *That God had delivered him over to the ungodly*, and, *that God himself had shaked him in pieces, and set him up as a mark to shoot at;* in the twelfth verse, *That God had cleft his reins, and poured out his gall upon the ground*, in the thirteenth verse, and in the fourteenth, *That he broke him, breach after breach, and run over him as a giant*, and at last, in the sixteenth verse, *That foulness was upon his face, and the shadow of death upon his eyelids.* Now, let me ask in Job's behalf God's question to Ezekiel, *Doest thou believe that these bones can live*[3]*?* Can this anatomy, this skeleton, these ruins, this rubbish of Job speak? It can, it does in this text, *Not for any injustice in my hands, &c.*

And, in these words, it delivers us, first, the confidence of a godly man; do God what he will, say ye what ye will, that because I am more afflicted than other men, therefore I am guilty of more heinous sins than other men, yet I know, that whatsoever God's end be in this proceeding, it is not for any injustice in my hands, *also my prayer is pure.* Secondly, it delivers us that kind of infirm anguish, and indignation, that half-distemper, that expostulation with God, which sometimes comes to an excess even in good and godly men, *O earth cover not thou my blood, and let my cry have no place;* I desire not that anything should be concealed or disguised, let all that ever I have done be written in my forehead, and read by all men. And then thirdly and lastly, it delivers us the foundation of his

[3] Ezek. xxxvii. 2.

confidence, and the recovery from this his infirmity, and from his excess in the manner of expressing it, if he have been overbold therein, *My witness is in heaven, and my record is on high;* God is his witness, that that which they charge him with, is false, that that which he says in his own discharge (in that sense that he says it) is true; and in these three, Job's protestation, Not guilty, Job's manifest, I would all the world knew all, Job's establishment, and consolidation, *My witness is in heaven;* in these three branches, and in some fruits, which, in passing, we shall gather from them, we shall determine all that appertains to these words.

I remember St. Gregory, in handling one text, professes, that he will endeavour to handle it so, that the weakest understanding might comprehend the highest points, and the highest understanding not be weary to hear ordinary doctrines so delivered. Indeed, it is a good art, to deliver deep points in a holy plainness, and plain points in a holy delightfulness: for, many times, one part of our auditory understands us not, when we have done, and so they are weary; and another part understands us before we begun, and so they are weary. To-day, my humble petition must be, that you will be content to hear plain things plainly delivered. Of which, this be the first, that Job found himself under the oppression, and calumny of that misinterpretation, that kings themselves, and states, and churches have not escaped.

The tower of Siloe fell and slew them[4], therefore they were the greater sinners in Jerusalem; this man prospers not in the world, therefore he proceeds not in the fear of God; the heir wastes the estate, therefore the estate was ill-gotten, are hasty conclusions in private affairs. Treasures are empty, therefore they are unnecessary wastes; discontented persons murmur, therefore things are ill-carried; our neighbours prosper by action, therefore we perish by not appearing, are hasty conclusions in state affairs. This man is affected when he hears a blasphemous oath; and when he looks upon the general liberty of sinning, therefore he is a puritan; that man loves the ancient forms, and doctrines, and disciplines of the church, and retains, and delights in the reverend names of priest, and altar, and sacrifice, therefore he is

[4] Luke xiii. 4.

a papist, are hasty conclusions in church affairs. When we do fall under these misinterpretations, and ill applications of God's proceedings, we may say with Job, *I also could speak, as you do; if your soul were in my soul's stead, I could heap up words against you, and shake my head at you*[5], conclude desperately, speak scornfully of you. But I will not; yet I will not betray myself, I will make my protestation, what end soever God propose to himself in this his proceeding, *It is not for any injustice in my hands, also my prayer is pure.*

In these two, cleanness of hands, pureness of prayer, are all religious duties comprehended: for clean hands denote justice and righteousness towards men, and pure prayer devotion, and the service and worship of God. Job protests for both. Therefore does Origen say of Job, I do verily believe, and therefore may be bold to say, that for constancy and fidelity towards God, Job did exceed, not only men, but angels themselves; for, says Origen, Job did not only suffer, without being guilty of those things to which his afflictions were imputed, but he suffered with giving of thanks, he said grace when he had no meat, when God gave him stones for bread, and scorpions for fish; he praised God as much for the affliction itself, as for his former, or his subsequent benefits and blessings. Not that Job was merely innocent, but that he was guilty of no such things, as might confer those conclusions, which, from his afflictions, his enemies raised. *If I justify myself*, says Job, *mine own mouth shall condemn me*[6]; every self-justification is a self-condemnation; when I give judgment for myself, I am therein a witness against myself. *If I say I am perfect*, says he in the same place, *even that proves me perverse*; if I say I never go out of the way, I am out then, and therefore because I say so: *I have sinned*, says he, *what shall I do unto thee O thou preserver of men*[7]? Job felt the hand of destruction upon him, and he felt the hand of preservation too; and it was all one hand; this is God's method, and his alone, to preserve by destroying. Men of this world do sometimes repair, and recompense those men whom they have oppressed before, but this is an after recompense; God's first intention even when he destroys is to preserve, as a physician's first intention, in the most

[5] Ver. 4 [6] Job ix. 20. [7] Job vii. 2.

distasteful physic, is health; even God's demolitions are superedifications, his anatomies, his dissections are so many recompactings, so many resurrections; God winds us off the skein, that he may weave us up into the whole piece, and he cuts us out of the whole piece into pieces, that he may make us up into a whole garment.

But for all these humiliations, and confessions, Job doth not waive his protestation: *My righteousness I hold fast, and my heart shall not reproach me as long as I live*[8]. Not that I shall never sin, but never leave any sin unrepented; and then, my heart cannot reproach me of a repented sin, without reproaching God himself. *The sun must not set upon my anger*[9]; much less will I let the sun set upon the anger of God towards me, or sleep in an unrepented sin. Every night's sleep is a *nunc dimittis*; then the Lord lets his servant depart in peace. Thy lying down is a valediction, a parting, a taking leave, (shall I say so?) a shaking hands with God; and, when thou shakest hands with God, let those hands be clean. Enter into thy grave, thy metaphorical, thy quotidian grave, thy bed, as thou enteredest into the church at first, by water, by baptism; rebaptize thyself every night, in Job's *snow water*[10], in holy tears that may cool the inordinate lusts of thy heart, and withhold unclean abuses of those hands even in that thy grave, thy bed; and evermore remember Job's fear and jealousy in that place, that *when he had washed himself in snow water, mine own clothes will make me foul again*. Thy flesh is thy clothes; and to this mischievous purpose of fouling thy hands with thine own clothes, thou hast most clothes on when thou art naked; then, in that nakedness, thou art in most danger of fouling thy hands with thine own clothes. Miserable man! that couldest have no use of hands, nor any other organ of sense, if there were no creature but thyself, and yet, if there were no other creature but thyself, couldest sin upon thyself, and foul thy hands with thine own hands. How much more then, if thou strike with those hands, by oppression in thy office, or shut up those hands, and that which is due to another, in them? Sleep with clean hands, either kept clean all day, by integrity; or washed clean, at night, by repentance; and whensoever thou

[8] Job xxvii. 6. [9] Ephes. iv. 24. [10] Job ix. 30.

wakest, though all Job's messengers thunder about thee, and all Job's friends multiply misinterpretations against thee, yet Job's protestation shall be thy protestation, what end soever God have in this proceeding, *It is not for any injustice in my hands*, and the other part of his protestation too, *also my prayer is pure.*

As clean hands denote all righteousness towards man, so do pure prayers all devotion, and worship, and service of God. For, we are of the household of the faithful, and the service which we are to do, as his household servants, is *prayer*; for, *his house is the house of prayer.* And therein only is it possible to us, to fulfil that commandment, *pray continually*, that continually, in all our familiar actions, we may serve God, glorify God, (whether we eat or drink, we may do it to his glory) and every glorifying, every thanksgiving, is prayer; there cannot be a more effectual prayer for future, than a thankful acknowledgment of former benefits. How often is that repeated in the Gospel, and in the Epistles? *Ask, and it shall be given you;* no grant without prayer, no denial upon prayer.

It must be *prayer*, and *my* prayer; *also my prayer is pure.* I must not rely upon the prayers of others; not of angels; though they be ministerial spirits, and not only to God himself, but between God and man, and so, as they present our prayers, no doubt pour out their own for us too, yet we must not rely upon the prayers of angels. Nor of saints; though they have a more personal, and experimental sense of our miseries than angels have, we must not rely upon the prayers of saints. No, nor upon the prayers of the congregation, though we see, and hear them pray, except we make ourselves parts of the congregation, by true devotion, as well as by personal presence.

It must be mine own prayer, and no prayer is so truly, or so properly mine, as that that the church hath delivered and recommended to me. In sudden and unpremeditate prayer, I am not always I; and when I am not myself, my prayer is not my prayer. Passions and affections sometimes, sometimes bodily infirmities, and sometimes a vain desire of being eloquent in prayer, aliens me, withdraws me from myself, and then that prayer is not my prayer. Though that prayer which Luther is said to have said upon his deathbed, *Oremus pro Domino Deo*

nostro Jesu Christo, Let us pray for our Lord and Saviour Christ Jesus, may admit a good sense, because Christ being (as St. Augustine says often) *Caput et corpus*, Both the head and the body, as he is the body, the church, subject to so many pressures, he had need to be prayed for; yet, his state being considered at that time, almost at the last gasp, he being scarce he, that prayer can scarce be called his prayer.

In that African council, in which St. Augustine was present, to remedy the abuse of various forms of prayers, which divers churches assumed, it was decreed that no prayers should be received in the church, but such as were composed, or approved by the council. We have proceeded so too; no prayers received for public use, but those that are delivered by public authority; and so, they become my prayers. As the law of the land is my law, and I have an inheritance in it, so the prayers of the church are my prayers, and I have an interest in them, because I am a son of that family. My baptism is mine, and my absolution is mine, because the church hath given them to me, and so are her prayers mine. You would scarce thank a man for an extemporal elegy, or epigram, or panegyric in your praise, if it cost the poet, or the orator no pains. God will scarce hearken to sudden, inconsidered, irreverent prayers. Men will study even for compliments; and princes and ambassadors will not speak to one another, without thinking what they will say. Let not us put God to speak to us so, (preaching is God's speaking to us) let not us speak to God so, (praying is our speaking to God) not extemporally, unadvisedly, inconsiderately. Prayer must be my prayer; and even in this kind, what have I that I have not received? I have received my prayer altogether, as a bundle of myrrh, in that prayer which I have received from my Saviour, and then I have received it appropriated to me, and apportioned to my particular necessities, and sacrifices, by the piety and wisdom of the church; so it is my prayer, and, as Job's prayer was, pure prayer, also my prayer is pure.

The Holy Ghost hath so marshalled and disposed the qualifications of prayer in this place, as that there is no pure prayer without clean hands. The lifting up of hands was the gesture of prayer, even among the heathen, *manibus supplex orare supinis.*

Amongst the Jews, *Prayer*, and *the lifting up of hands*, was one and the same thing, *Let the lifting up of my hands be an evening sacrifice*[11]; and, longer than Moses' hands were *lifted up*[12], his prayer had no effect. All this, perchance therefore especially, that this lifting up of my hands, brings them into my sight; then I can see them, and see whether they be clean, or no, and consider, that if I see impurity in my hands, God sees impurity in my prayer. Can I think to receive ease from God with that hand that oppresses another? mercy from God with that hand that exercises cruelty upon another? or bounty from God with that hand that withholds right from another? Prayer is our hand, but it must be a clean hand, pure prayer.

That emperor whom no religion would lose, Constantine, (for the heathen deified him, and the Christians canonized him, they made him a god, and we came as near as we could, we made him a saint) that emperor was coined praying. Other emperors were coined triumphing, in chariots, or preparing for triumphs, in battles, and victories, but he, Constantine, in that posture, kneeling, praying. He knew his coin would pass through every family; and to every family he desired to be an example of piety; every piece of single money was a catechism, and testified to every subject all this, surely he will graciously receive my petition, and look graciously upon me, when I kneel, for, behold he kneels too, and he exhibits petitions to that God, from whom he acknowledges, that he needs as much as I can from him. And yet this symbolical, and catechistical coin of Constantine's, was not so convincing, nor so irrefragable a testimony of his piety, (for Constantine might be coined praying, and yet never pray) as when we see as great a prince as he, actually, really, personally, daily, duly at prayer with us.

To end this branch, let not thy prayer be lucrative, nor vindictive, pray not for temporal superfluities, pray not for the confusion of them that differ from thee in opinion, or in manners, but condition thy prayer, inanimate thy prayer with the glory of God, and thine own everlasting happiness, and the edification of others, and this prayer is Job's prayer, pure prayer. And farther we enlarge not his protestation, *My hands are clean*, I do not mean

[11] Psal. CXLI. 2. [12] Exod. xvii. 11

wrong, my prayer is pure, I mock not God. But because continuing under so great afflictions, men would not believe this, he proceeds, perchance to some excess, and inconsiderateness, in desiring a manifestation of all his actions, *O earth, cover not thou my blood, and let my cry have no place.*

Difference of expositions makes us stop here, upon this inquisition, in what affection Job spake this. Whether this were merely an adjuration of the earth, not to cover his blood, but that his miseries, and the cry thereof might pass, and be transferred over all the world; or whether it had the nature of an imprecation upon himself, that he wished, or admitted against himself, that which is against the nature of every man to admit, that is, to have all that ever he had done, published, declared, manifested to all the world. St. Gregory, according to his manner, through all this book, which is, to apply all Job's sufferings to Christ, and to make Job some kind of type of Christ, makes no more of this, but that it is an adjuration of the earth, in the person and behalf of Christ, not to suck in, or smother his blood, but that it might be notified, and communicated to all the world. And truly, this is a good use, but it cannot be said to be a good sense of the place, because it cannot consist with the rest of the words.

Amongst our later men, Cajetan, (and he, from the rabbi of the Jews, Aben Ezra) takes this to be an adjuration of the earth, as Gregory does, but not, as Gregory does, in the person of Christ, but as Job himself; that Job adjures the earth, not to cover his blood, that is, not to cover the shedding of his blood, not to conspire with the malice of his enemies so much, as to deny him burial when he was dead, that they which trod him down alive, might not triumph over him after his death, or conclude that God did certainly forsake him alive, since he continued these declarations against him, when he was dead. And this also may have good use, but yet it is too narrow, and too shallow, to be the sense of this phrase, this elegancy, this vehemency of the Holy Ghost, in the mouth of Job.

St. Chrysostom, I think, was the first that gave light to the sense of this place. He says, that such men, as are (as they think) over-punished, have naturally a desire, that the world

knew their faults; that so, by comparing their faults with their punishments, there might arise some pity and commiseration of their state. And, surely, this, that Chrysostom says, is true, and natural; for, if two men were to be executed together, by one kind of death, the one for stealing a sheep, (perchance in hunger) the other for killing his father, certainly, he that had but stolen the sheep, would be sorry the world should think their cases alike, or that he had killed a father too. And in such an affection Job says, I am so far from being guilty of those things that are imputed to me, that I would be content, that all that ever I have done, were known to all the world.

This light, which St. Chrysostom gave to this place, shined not out, I think, till the Reformation; for, I have not observed any author, between Chrysostom and the Reformation, that hath taken knowledge of this interpretation; nor any of the Reformation, as from him, from Chrysostom. But, since our authors of the Reformation, have somewhat generally pursued that sense, (Calvin hath done so, and so Tremellius, and so Piscator, and many, many more) now, one author of the Roman church (one as curious and diligent in interpreting obscure places of Scripture, as any amongst them, and then more bold and confident in departing from their vulgar, and frivolous, and impertinent interpretations of Scriptures, than any amongst them) the Capuchin Bolduc, hath also pursued that sense. That sense is, that in this adjuration, or imprecation, *O earth cover not thou my blood;* blood is not literally bodily blood, but spiritual blood, the blood of the soul, exhausted by many, and heinous sins, such as they insimulated Job of. For in this signification is that word, *blood*, often taken in the Scriptures. When God says, *When you stretch forth your hands, they are full of blood*[13], there blood is all manner of rapine, of oppression, of concussion, of violence. When David prays *to be delivered from blood-guiltiness*[14], it is not intended only of an actual shedding of blood, for it is in the original, *à sanguinibus*, in the plural; other crimes than the actual shedding of blood, are bloody crimes. Therefore, says one prophet, *the land is full of bloody crimes*[15]; and, another, *blood toucheth blood*[16], whom the Chaldee Paraphrase expresses aright,

[13] Isaiah i. 15. [14] Psalm l.i. xiv. [15] Ezek. vii. 23. [16] Hosea iv. 2.

Aggregant peccata peccatis, Blood toucheth blood, when sin induces sin. Which place of Hosea, St. Gregory interprets too, then blood touches blood, *Cum ante oculos Dei, adjunctis peccatis cruentatur anima;* Then God sees a soul in her blood, when she wounds and wounds herself again, with variation of divers, or iteration of the same sins.

This then being thus established, that *blood* in this text, is the blood of the soul, exhausted by sin, (for every sin is an incision of the soul, a lancination, a phlebotomy, a letting of the soul-blood, and then a delight in sin, is a going with open veins into a warm bath, and bleeding to death) this will be the force of Job's admiration, or imprecation, *O earth cover not thou my blood*, I am content to stand as naked now, as I shall do at the day of judgment, when all men shall see all men's actions, I desire no disguise, I deny, I excuse, I extenuate nothing that ever I did, I would mine enemies knew my worst, that they might study some other reason of God's thus proceeding with me, than those heinous sins, which from these afflictions they will necessarily conclude against me.

But had Job been able to have stood out this trial? Was Job so innocent, as that he need not care, though all the world knew all? Perchance there may have been some excess, some inordinateness in his manner of his expressing it; we cannot excuse the vehemence of some holy men, in such expressions. We cannot say, that there was no excess in Moses' *dele me, pardon this people, or blot my name out of thy book;* or that there was no excess in St. Paul's *anathema pro fratribus, that he wished to be accursed, to be separated from Christ for his brethren.* But for Job, we shall not need this excuse; for, either we may restrain his words to those sins, which they imputed to him, and then they have but the nature of that protestation, which David made so often to God, *Judge me, O Lord, according to my righteousness, according to mine innocency, according to the cleanness of my hands;* which was not spoken by David simply, but respectively, not of all his sins, but of those which Saul pursued him for: or, if we enlarge Job's words generally to all his sins, we must consider them to be spoken after his repentance, and reconciliation to God thereupon; if they knew, (may Job have said) how it

stood between God and my soul, how earnestly I have repented, how fully he hath forgiven, they would never say, these afflictions proceeded from those sins.

And truly, so may I, so may every soul say, that is rectified, refreshed, restored, re-established by the seals of God's pardon, and his mercy, so the world would take knowledge of the consequences of my sins, as well as of the sins themselves, and read my leaves on both sides, and hear the second part of my story, as well as the first; so the world would look upon my temporal calamities, the bodily sicknesses, and the penuriousness of my fortune contracted by my sins, and upon my spiritual calamities, dejections of spirit, sadness of heart, declinations towards a diffidence and distrust in the mercy of God, and then, when the world sees me in this agony and bloody sweat, in this agony and bloody sweat would also see the angels of heaven ministering comforts unto me; so they would consider me in my *peccavi*, and God in his *transtulit*, me in my earnest confessions, God in his powerful absolutions, me drawn out of one sea of blood, the blood of mine own soul, and cast into another sea, the bottomless sea of the blood of Christ Jesus; so they would know as well what God hath done for my soul, as what my soul and body have done against my God; so they would read me throughout, and look upon me altogether, I would join with Job, in his confident adjuration, *O earth cover not thou my blood;* let all the world know all the sins of my youth, and of mine age too, and I would not doubt, but God should receive more glory, and the world more benefit, than if I had never sinned. This is that that exalts Job's confidence, he was guilty of nothing, that is, no such thing as they concluded upon, of nothing absolutely, because he had repented all. And from this, his confidence rises to a higher pitch than this, *O earth cover not thou my blood, and let my cry have no place.*

What means Job in this? Doubtful expositors make us doubt too. Some have said, that Job desires his cry might have no place, that is, no termination, no resting place, but that his just complaint might be heard over all the world; Stunnica the Augustinian interprets it so. Some have said, that he intends by his cry, his crying sins, that they might *have no place*, that is,

no hiding place, but that his greatest sins, and secret sins might be brought to light; Bolduc the Capuchin interprets it so; according to that use of the word *clamor*; *God looked for righteousness, et ecce clamorem; behold a cry*[17]; that is, sins crying in the ears of God. But there is more than so, in this phrase, in this elegancy, in this vehemency of the Holy Ghost in Job's mouth; *Let my cry have no place.*

In the former part, (Job's protestation) he considered God and man; righteousness towards man in clean hands, and, in pure prayers, devotion towards God. In this part, (his manifest) he pursues the same method, he considers man, and God; though men knew all my sins, that should not trouble me, says he, (and that we have considered) yea, though my cry find no place, no place with God, that should not trouble me; I should be content that God should seem not to hear my prayers, but that he laid me open to that ill interpretation of wicked men, tush, he prays, but the Lord hears him not, he cries, but God relieves him not. And yet, when wilt thou relieve me, O thou reliever of men, if not upon my cries, upon my prayers? Yet, St. Augustine hath repeated that, more than once, more than twice, *Non est magnum exaudiri ad voluntatem, non est magnum;* Be not over-joyed when God grants thee thy prayer. *Exauditi ad voluntatem dæmones,* says that father, The devil had his prayer granted, when he had leave to enter into the herd of swine; and so he had (says he, exemplifying in our present example) when he obtained power from God against Job. But all this aggravated the devil's punishment; so may it do thine, to have some prayers granted. And, as that must not over-joy thee, if it be, so if thy prayer be not granted, it must not deject thee. God suffered St. Paul to pray, and pray and pray, yet, after his thrice praying, granted him not that he prayed for. God suffered that, *if it be possible,* and that, *let this cup pass,* to pass from Christ himself, yet he granted it not.

But, in many of these cases, a man does easilier satisfy his own mind, than other men. If God grant me not my prayer, I recover quickly, and I lay hold upon the horns of that altar, and ride safely at that anchor, God saw that that which I prayed for,

[17] Isaiah v. 7.

was not so good for him, nor so good for me. But when the world shall come to say, Where is now your religion, where is your reformation? Do not all other rivers, as well as the Tiber, or the Po, does not the Seine, and the Rhine, and the Maine too, begin to ebb back, and to empty itself in the sea of Rome? Why should not your Thames do so, as well as these other rivers? Where is now your religion, your reformation? Were not you as good run in the same channel as others do? This is a shrewd temptation, and induces opprobious conclusions from malicious enemies, when our cries have no place, our religious service no present acceptation, our prayers no speedy return from God. But yet because even in this, God may propose farther glory to himself, more benefit to me, and more edification even to them, at last, who, at first, made ill constructions of his proceedings, I admit, as Job admits, *O earth cover not thou my blood*, (let all the world see all my faults) *and let my cry have no place*, (let them imagine that God hath forsaken me, and does not hear my prayers;) my satisfaction, my acquiescence arises not out of their opinion, and interpretation, that must not be my trial, but *My witness is in heaven, and my record is on high*, which is our third, and last consideration.

We must do in this last, as we have done in our former two parts, crack a shell, to taste the kernel, clear the words, to gain the doctrine. I am ever willing to assist that observation, that the books of Scripture are the eloquentest books in the world, that every word in them hath its weight and value, its taste and verdure. And therefore must not blame those translators, nor those expositors, who have, with a particular elegancy, varied the words in this last clause of the text, *my witness*, and *my record*. The oldest Latin translation received this variation, and the last Latin, even Tremellius himself, (as close as he sticks to the Hebrew) retains this variation, *testis* and *conscius*. And that collection, which hath been made upon this variation, is not without use, that *conscius* may be spoken *de interno*, that God will bear witness to my inward conscience; and *testis*, *de externo*, that God will, in his time, testify to the world in my behalf. But other places of Scripture will more advance that observation of the elegancy thereof, than this; for in this, the two words

signify but one and the same thing, it is but *witness, and witness*, and no more. Not that it is easy to find in Hebrew (nor, perchance, in any language) two words so absolutely synonymous, as to signify the same thing, without any difference, but that the two words in our text are not both of one language, not both Hebrew. For, the first word, *gned*, is an Hebrew word, but the other, *sahad*, is Syriac; and both signify alike, and equally, *testem, a witness. He that hears the voice of swearing, and is a witness*[18], says Moses, in the first word of our text; and then the Chaldee paraphrase, intending the same thing, expresses it in the other word, *sahad*. So in the contract between Laban and Jacob, Laban calls that heap of stones, which he had erected, *Jegar-Schadutha*[19], by an extraction from the last word of our text, *sahad;* Jacob calls it, by the first word: and the reason is given in the body of the text itself, in the vulgate edition, (though how it got thither, we know not, for, in the original it is not) *Uterque juxta proprietatem linguæ suæ;* Laban spake in his language, Syriac, Jacob spake in his, Hebrew, and both called that heap of stones, *a witness.*

Now, our bestowing this little time upon the clearing of the words, hath saved us much more time; for, by this means we have shortened this clause of our text, and all that we are to consider, is but this, *My witness is in Heaven.* And truly, that is enough; I care not though all the world knew all my faults, I care not what they conclude of God's not granting my prayers, *My witness is in Heaven.* To be condemned unjustly amongst men, to be ill interpreted in the acts of my religion, is a heavy case; but yet, I have a relief in all this, *My witness is in Heaven.*

The first comfort is, because he, whom I rely upon, is in heaven. For that is the foundation and basis upon which our Saviour erects that prayer, which he hath recommended unto us, *Our Father, which art in Heaven;* when I lay hold upon him there, in Heaven, I pursue cheerfully and confidently all the other petitions, for daily bread, for forgiveness of sins, for deliverance from temptations; from, and for all. *He is in Heaven*, and then *he sits in Heaven*[20]; that as I see him in that posture that Stephen saw him, *standing at the right hand of the Father*[21], and

[18] Levit. v. 1. [19] Gen. xxxi. 47. [20] Psalm ii. 4. [21] Acts vii. 56.

so, in a readiness, in a willingness to come to my succour, so I might contemplate him in a judiciary posture, in a potestative, a sovereign posture, sitting, and consider him as able, as willing to relieve me. He is in heaven, and he sits in heaven, and then *he dwells in heaven*[22], he is, and he is always there. Baal's priests could not always find him at home; Job's God, and our God is never abroad. *He dwells in the heavens*, and, (as it is expressed there) *he dwells on high*; so high, that, (as it is there added) God humbles himself, to behold the things that are in heaven. With what amazedness must we consider the humiliation of God, in descending to the earth, lower than so, to hell, when even his descending unto heaven, is a humiliation? God humbles himself, when he beholds anything lower than himself, though cherubims, though seraphims, though the humane nature, the body of his own, and only eternal Son; and yet he beholds, considers, studies us, worms of the earth, and no men.

This then is Job's, and our first comfort, because he is in heaven, and sits in heaven, and dwells in heaven, in the highest heaven, and so sees all things. But then, if God see, and say nothing, David apprehends that for a most dangerous condition; and therefore he says, *Be not silent, O Lord, lest if thou be silent, I perish*[23]. And again, *Hold not thy peace, O God of my praise, for the mouth of the wicked is opened against me*[24]: and Lord, let thy mercy be as forward as their malice. And therefore, as God, from that height, sees all, (and the strictest examination that we put upon any witness, is, that if he pretend to testify anything upon his knowledge, we ask, how he came by that knowledge, and if he be a witness that saw it, this is good evidence) as God is to this purpose, all eye, and sees all, so for our farther comfort, he descends to the office of being a witness, there is a witness in heaven.

But then, God may be a witness, and yet not my witness, and in that there is small comfort, if God be a witness on my adversaries' side, a witness against me. *Even I know, and am a witness*[25], saith the Lord; that is, a witness of the sins, which I know by thee. And that is that which Job with so much ten-

[22] Psalm cxiii. 5. [23] Psalm xxviii. 1. [24] Psalm cix. 1.
[25] Jer. xxix. 22.

derness apprehended, *Thou renewest thy witnesses against me*[26]; thou sentest a witness against me, in the Sabæans, upon my servants; and then thou renewedst that witness in the Chaldæans upon my cattle; and then thou renewedst that, in thy storms and tempests, upon my children. All this while God was a witness, but not his witness, but a witness on his adversary's side. Now, if our own heart, our own conscience condemn us, this is shrewd evidence, says St. John[27]; for mine own conscience, single, is a thousand witnesses against me. But then, (says the apostle there) God is greater than the heart; for, (says he) he knows all things; he knows circumstances of sin, as well as substance; and, that, we seldom know, seldom take knowledge of. If then mine own heart be a thousand, God, that is greater, is ten thousand witnesses, if he witness against me. But if he be my witness, a witness for me, as he always multiplies in his ways of mercy, he is thousands of thousands, millions of millions of witnesses in my behalf, for *there is no condemnation*[28], no possible condemnation, *to them that are in him*; not, if every grain of dust upon the earth were an Achitopel, and gave counsel against me, not if every sand upon the shore were a Rabshakeh, and railed against me, not if every atom in the air were a Satan, an adversary, an accuser, not if every drop in the sea, were an Abaddon, an Apollyon, a destroyer, there could be no condemnation, if he be my witness. If he be my witness, he proceeds thus in my behalf, his spirit bears witness with my spirit, for mine inward assurance, that I stand established in his favour, and, either by an actual deliverance, or by some such declaration, as shall preserve me from fainting, if I be not actually delivered, he gives a farther testimony in my behalf. For, he is in heaven, and he sits in heaven, and he dwells in heaven, in the highest heaven, and sees all, and is a witness, and my witness; there is the largeness of our comfort.

But will all this come home to Job's end and purpose; that he need not care though all men knew all his faults, he need not care though God passed over his prayers, because God is his witness; what declarations soever he had in himself, would the world believe, that God testified in his behalf, when they saw his cala-

[26] Job x. 17. [27] 1 John iii. 20. [28] Rom. viii. 1.

mities multiplied upon him, and his prayers neglected? If they will not, herein lies his and our final comfort, that he that is my witness, is in the highest heaven, there is no person above him, and therefore he that is my witness, is my judge too. I shall not be tried by an arbitrary court, where it may be wisdom enough to follow a wise leader, and think as he thinks. I shall not be tried by a jury, that had rather I suffered, than they fasted, rather I lost my life, than they lost a meal. Nor tried by peers, where honour shall be the Bible. But I shall be tried by the king himself, than which no man can propose a nobler trial, and that King shall be the King of Kings too; for he who in the first of the Revelation, is called *the faithful witness*, is, in the same place, called *the Prince of the Kings of the earth*; and, as he is there produced as a *witness*, so, he is ordained to be the *Judge of the quick and the dead*[29], and so, *all judgment is committed to him*[30]. He that is my witness, is my judge, and the same person is my Jesus, my Saviour, my Redeemer; he that hath taken my nature, he that hath given me his blood. So that he is my witness, in his own cause, and my judge, but of his own title, and will in me preserve himself; he will not let that nature that he hath invested, perish, nor that treasure which he hath poured out for me, his blood, be ineffectual. My witness is in heaven, my judge is in heaven, my Redeemer is in heaven, and in them, who are but one, I have not only a constant hope, that I shall be there too, but an evident assurance, that I am there already, in his person.

Go then in this peace, that you always study to preserve this testification of the Spirit of God, by outward evidences of sanctification. You are naturally composed of four elements, and three of those four are evident, and unquestioned; the fourth element, the element of fire, is a more litigious element, more problematical, more disputable. Every good man, every true Christian, in his metaphysics, (for, in a regenerate man, all is metaphysical, supernatural) hath four elements also; and three of those four are declared in this text. First, a good name, the good opinion of good men, for honest dealing in the world, and religious discharge of duties towards God, that there be no injus-

[29] Acts x. 42. [30] John v. 22.

tice in our hands, also that our prayer be pure. A second element is a good conscience in myself, that either a holy wariness before, or a holy repentance after, settle me so in God, as that I care not though all the world knew all my faults. And a third element is, my hope in God, that my witness which is in heaven, will testify for me, as a witness in my behalf here, or acquit me, as a merciful judge, hereafter. Now, there may be a fourth element, an infallibility of final perseverance, grounded upon the eternal knowledge of God; but this is as the element of fire, which may be, but is not, at least, is not so discernible, so demonstrable as the rest. And therefore, as men argue of the element of fire, that whereas the other elements produce creatures in such abundance, the earth such herds of cattle, the waters such shoals of fish, the air such flocks of birds, it is no unreasonable thing to stop upon this consideration, whether there should be an element of fire, more spacious, and comprehensive than all the rest, and yet produce no creatures; so, if thy pretended element of infallibility produce no creatures, no good works, no holy actions, thou mayest justly doubt there is no such element in thee. In all doubts that arise in thee, still it will be a good rule, to choose that now, which thou wouldst choose upon thy death-bed. If a temptation to beauty, to riches, to honour, be proposed to thee, upon such, and such conditions, consider whether thou wouldst accept that, upon those conditions, upon thy death-bed, when thou must part with them in a few minutes. So, when thou doubtest, in what thou shouldst place thy assurance in God, think seriously, whether thou shalt not have more comfort then, upon thy death-bed, in being able to say, *I have finished my course, I have fought a good fight, I have fulfilled the sufferings of Christ in my flesh*, I have clothed him when he was naked, and fed him when he was poor, than in any other thing, that thou mayest conceive God to have done for thee; and do all the way, as thou wouldst do then; prove thy element of fire, by the creatures it produces, prove thine election by thy sanctification; for that is the right method, and shall deliver thee over, infallibly, to everlasting glory at last. *Amen.*

SERMON XII.

PREACHED AT WHITEHALL, MARCH 8, 1621.

1 Cor. xv. 26.

The last Enemy that shall be destroyed, is Death.

This is a text of the resurrection, and it is not Easter yet; but it is Easter eve; all Lent is but the vigil, the eve of Easter: to so long a festival as never shall end, the resurrection, we may well begin the eve betimes. Forty years long was God grieved for that generation which he loved; let us be content to humble ourselves forty days, to be fitter for that glory which we expect. In the Book of God there are many songs; there is but one Lamentation: and that one Song of Solomon, nay some one of David's hundred and fifty Psalms, is longer than the whole book of Lamentations. Make way to an everlasting Easter by a short Lent, to an undeterminable glory, by a temporary humiliation. You must weep these tears, tears of contrition, tears of mortification, before God will wipe all tears from your eyes; you must die this death, this death of the righteous, the death to sin, before this *last enemy*, *death*, shall be destroyed in you, and you made partakers of everlasting life in soul and body too.

Our division shall be but a short, and our whole exercise but a larger paraphrase upon the words. The words imply first, that the kingdom of Christ, which must be perfected, must be accomplished, because all things must be subdued unto him, is not yet perfected, not accomplished yet. Why? what lacks it? It lacks the bodies of men, which yet lie under the dominion of another. When we shall also see by that metaphor which the Holy Ghost chooseth to express that in, which is that there is *hostis*, and so *militia*, an enemy, and a war, and therefore that kingdom is not perfected, that he places perfect happiness, and perfect glory, in perfect peace. But then how far is any state consisting of many men, how far the state, and condition of any one man in particular, from this perfect peace? How truly a warfare is this life, if the kingdom of heaven itself have not this

peace in perfection? And it hath it not, because there is an enemy: though that enemy shall not overthrow it, yet because it plots, and works, and machinates, and would overthrow it, this is a defect in that peace.

Who then is this enemy? An enemy that may thus far think himself equal to God, that as no man ever saw God, and lived; so no man ever saw this enemy and lived, for it is death; and in this may think himself in number superior to God, that many men live who shall never see God; but *Quis homo*, is David's question, which was never answered, *Is there any man that lives, and shall not see death?* An enemy that is so well victualled against man, as that he cannot want as long as there are men, for he feeds upon man himself. And so well armed against man, as that he cannot want munition, while there are men, for he fights with our weapons, our own faculties, nay our calamities, yea our own pleasures are our death. And therefore he is, saith the text, *The last enemy.*

We have other enemies; Satan about us, sin within us; but the power of both those, this enemy shall destroy; but when they are destroyed, he shall retain a hostile, and triumphant dominion over us. But *Usque quo Domine?* How long O Lord? for ever? No; we see this enemy all the way, and all the way we feel him; but we shall see him destroyed; but how? or when? At, and by the resurrection of our bodies: for as upon my expiration, my transmigration from hence, as soon as my soul enters into heaven, I shall be able to say to the angels, I am of the same stuff as you, spirit, and spirit, and therefore let me stand with you, and look upon the face of your God, and my God; so at the resurrection of this body, I shall be able to say to the angel of the great council, the Son of God, Christ Jesus himself, I am of the same stuff as you, body and body, flesh and flesh, and therefore let me sit down with you, at the right hand of the Father in an everlasting security from this last enemy, who is now destroyed, death. And in these seven steps we shall pass apace, and yet clearly, through this paraphrase.

We begin with this; that the kingdom of heaven hath not all that it must have to consummate perfection, till it have bodies too. In those infinite millions of millions of generations,

in which the holy, blessed, and glorious Trinity enjoyed themselves, one another, and no more, they thought not their glory so perfect, but that it might receive an addition from creatures; and therefore they made a world, a material world, a corporeal world, they would have bodies. In that noble part of that world which Moses calls the firmament, that great expansion from God's chair to his footstool, from heaven to earth, there was a defect, which God did not supply that day, nor the next, but the fourth day he did; for that day he made those bodies, those great, and lightsome bodies, the sun, and moon, and stars, and placed them in the firmament. So also the heaven of heavens, the presence chamber of God himself, expects the presence of our bodies.

No state upon earth, can subsist without those bodies, men of their own. For men that are supplied from others, may either in necessity, or in indignation, be withdrawn, and so that state which stood upon foreign legs, sinks. Let the head be gold, and the arms silver, and the belly brass, if the feet be clay[1], men that may slip, and moulder away, all is but an image, all is but a dream of an image: for foreign helps are rather crutches than legs. There must be bodies, men, and able bodies, able men; men that eat the good things of the land, their own figs and olives; men not macerated with extortions: they are glorified bodies that make up the kingdom of heaven; bodies that partake of the good of the state, that make up the state. Bodies, able bodies, and lastly, bodies inanimated with one soul: one vegetative soul; all must be sensible and compassionate of one another's misery; and especially the immortal soul, one supreme soul, one religion. For as God hath made us under good princes, a great example of all that, abundance of men, men that live like men, men united in one religion, so we need not go far for an example of a slippery, and uncertain being, where they must stand upon others men's men, and must overload all men with exactions, and distortions, and convulsions, and earthquakes in the multiplicity of religions.

The kingdom of heaven must have bodies; kingdoms of the earth must have them; and if upon the earth thou beest in the way to heaven, thou must have a body too, a body of thine own,

[1] Dan. ii. 32.

a body in thy possession: for thy body hath thee, and not thou it, if thy body tyrannize over thee. If thou canst not withdraw thine eye from an object of temptation, or withhold thy hand from subscribing against thy conscience, nor turn thine ear from a popular and seditious libel, what hast thou towards a man? thou hast no soul, nay thou hast no body: there is a body, but thou hast it not, it is not thine, it is not in thy power. Thy body will rebel against thee even in a sin: it will not perform a sin, when, and where thou wouldest have it. Much more will it rebel against any good work, till thou have imprinted *the marks of the Lord Jesus*[2], which were but exemplar in him, but are essential, and necessary to thee, abstinencies, and such discreet disciplines, and mortifications, as may subdue that body to thee, and make it thine: for till then it is but thine enemy, and maintains a war against thee; and war, and enemy is the metaphor which the Holy Ghost hath taken here to express a want, a kind of imperfectness even in heaven itself. As peace is of all goodness, so war is an emblem, a hieroglyphic, of all misery; and that is our second step in this paraphrase.

If the feet of them that preach peace be beautiful, (and, *O how beautiful are the feet of them that preach peace?* The prophet Isaiah asks the question, lii. 7.; and the prophet Nahum asks it, i. 15. and the apostle St. Paul asks it, Rom. x. 15. they all ask it, but none answers it) who shall answer us, if we ask, How beautiful is his face, who is the author of this peace, when we shall see that in the glory of heaven, the centre of all true peace? It was the inheritance of Christ Jesus upon the earth, he had it at his birth, he brought it with him, *Glory be to God on high, peace upon earth*[3]. It was his purchase upon earth, *He made peace* (indeed he bought peace) *through the blood of his cross*[4]. It was his testament, when he went from earth: *Peace I leave with you, my peace I give unto you*[5]. Divide with him in that blessed inheritance, partake with him in that blessed purchase, enrich thyself with that blessed legacy, his peace.

Let the whole world be in thy consideration as one house; and then consider in that, in the peaceful harmony of creatures, in the peaceful succession, and connexion of causes, and effects, the

[2] Gal. vi. 17. [3] Luke ii. 14. [4] Colos. i. 20. [5] John xiv. 27.

peace of nature. Let this kingdom, where God hath blessed thee with a being, be the gallery, the best room of that house, and consider in the two walls of that gallery, the church and the state, the peace of a royal, and a religious wisdom; let thine own family be a cabinet in this gallery, and find in all the boxes thereof, in the several duties of wife, and children, and servants, the peace of virtue, and of the father and mother of all virtues, active discretion, passive obedience; and then lastly, let thine own bosom be the secret box, and reserve in this cabinet, and then the best jewel in the best cabinet, and that in the best gallery of the best house that can be had, peace with the creature, peace in the church, peace in the state, peace in thy house, peace in thy heart, is a fair model, and a lovely design even of the heavenly Jerusalem which is *visio pacis*, where there is no object but peace.

And therefore the Holy Ghost, to intimate to us that happy perfectness, which we shall have at last, and not till then, chooses the metaphor of an enemy, an enmity, to avert us from looking for true peace from anything that presents itself in the way. Neither truly could the Holy Ghost imprint more horror by any word, than that which intimates war, as the word *enemy* does. It is but a little way that the poet hath got in the description of war, *Jam seges est*, that now that place is ploughed, where the great city stood: for it is not so great a depopulation to translate a city from merchants to husbandmen, from shops to ploughs, as it is from many husbandmen to one shepherd, and yet that hath been often done. And all that, at most, is but a depopulation, it is not a devastation, that Troy was ploughed. But, when the prophet Isaiah comes to the devastation, to the extermination of a war, he expresses it first thus; *Where there were a thousand vineyards at a cheap rate, all the land become briars and thorns*[6]: that is much; but there is more, *the earth shall be removed out of her place; that land, that nation, shall no more be called that nation, nor that land*[7]: but, yet more than that too; not only, not that people, but no other shall ever inhabit it. *It shall never be inhabited from generation to generation, neither shall shepherds be there; not only no merchant, nor husbandmen, but no depopu-*

[6] Isaiah vii. 23. [7] Isaiah xiii. 13.

lator: none but owls and ostriches, and satyrs[8], indeed God knows what, *ochim*, and *ziim*, words which truly we cannot translate.

In a word, the horror of war is best discerned in the company he keeps, in his associates. And when the prophet Gad brought *war* into the presence of David, there came with him *famine* and *pestilence*[9]. And when famine entered, we see the effects; it brought mothers to eat their children of a span long; that is, as some expositors take it, to take medicines to procure abortions, to cast their children, that they might have children to eat. And when war's other companion, the pestilence entered, we see the effects of that too: In less than half the time that it was threatened for, it devoured three score and ten thousand of David's men; and yet for all the vehemence, the violence, the impetuousness of this pestilence, David chose this pestilence rather than a war. *Militia* and *malitia*, are words of so near a sound, as that the vulgate edition takes them as one. For where the prophet speaking of the miseries that Jerusalem had suffered, says, *Finita militia ejus*[10], Let her *warfare* be an end, they read, *Finita malitia ejus*, Let her *misery* be at an end; war and misery is all one thing. But is there any of this in heaven? Even the saints in heaven lack something of the consummation of their happiness, *quia hostis*, because they have an enemy. And that is our third and next step.

Michael and his angels fought against the devil and his angels; though that war ended in victory, yet (taking that war, as divers expositors do, for the fall of angels) that kingdom lost so many inhabitants, as that all the souls of all that shall be saved, shall but fill up the places of them that fell, and so make that kingdom but as well as it was before that war: so ill effects accompany even the most victorious war. There is no war in heaven, yet all is not well, because there is an enemy; for that enemy would kindle a war again, but that he remembers how ill he sped last time he did so. It is not an enemy that invades neither, but only detains; he detains the bodies of the saints which are in heaven, and therefore is an enemy to the kingdom of Christ; he that detains the souls of men in superstition, he that detains the

[8] Isaiah xiii. 19. [9] 2 Sam. xxiv. 13. [10] Isaiah xl. 2.

hearts and allegiance of subjects in an hesitation, a vacillation, an irresolution where they shall fix them, whether upon their sovereign, or a foreign power, he is in the notion, and acceptation of enemy in this text; an enemy, though no hostile act be done. It is not a war, it is but an enemy; not an invading, but a detaining enemy; and then this enemy is but one enemy, and yet he troubles, and retards the consummation of that kingdom.

Antichrist alone is enemy enough; but never carry this consideration beyond thyself. As long as there remains in thee one sin, or the sinful gain of that one sin, so long there is one enemy, and where there is one enemy, there is no peace. Gardeners that husband their ground to the best advantage, sow all their seeds in such order, one under another, that their garden is always full of that which is then in season. If thou sin with that providence, with that seasonableness, that all thy spring, thy youth, be spent in wantonness, all thy summer, thy middle-age, in ambition, and the ways of preferment, and thy autumn, thy winter, in indevotion and covetousness, though thou have no farther taste of licentiousness in thy middle-age, thou hast thy satiety in that sin, nor of ambition in thy last years, thou hast accumulated titles of honour, yet all the way thou hast had one enemy, and therefore never any perfect peace. But who is this one enemy in this text? As long as we put it off, and as loath as we are to look this enemy in the face, yet we must, though it be death. And this is the fourth and next step in this paraphrase.

Surge et descende in domum figuli, says the prophet Jeremy, that is, say the expositors, to the consideration of thy mortality. It is *Surge, descende, Arise and go down*[11]: a descent with an ancension: our grave is upward, and our heart is upon Jacob's ladder, in the way, and nearer to heaven. Our daily funerals are some emblems of that; for though we be laid down in the earth after, yet we are lifted up upon men's shoulders before. We rise in the descent to death, and so we do in the descent to the contemplation of it. In all the potter's house, is there one vessel made of better stuff than clay? There is his matter. And

[11] Jer. xviii. 2.

of all forms, a circle is the perfectest, and art thou loath to make up that circle, with returning to the earth again?

Thou must, though thou be loath. *Fortasse*, says St. Augustine, that word of contingency, of casualty, *perchance*, *In omnibus ferme rebus, præterquam in morte locum habet:* It hath room in all human actions excepting death. He makes his example thus: such a man is married; where he would, or at least where he must, where his parents, or his guardian will have him; shall he have children? *Fortasse*, says he, they are a young couple, perchance they shall: and shall those children be sons? *Fortasse*, they are of a strong constitution, perchance they shall: and shall those sons live to be men? *Fortasse*, they are from healthy parents, perchance they shall: and when they have lived to be men, shall they be good men? such as good men may be glad they may live? *Fortasse*, still; they are of virtuous parents, it may be they shall: but when they are come to that *morientur*, shall those good men die? Here, says that father, the *fortasse* vanishes; here it is *omnino certè, sine dubitatione;* infallibly, inevitably, irrecoverably they must die. Doth not man die even in his birth? The breaking of prison is death, and what is our birth, but a breaking of prison? As soon as we were clothed by God, our very apparel was an emblem of death. In the skins of dead beasts, he covered the skins of dying men. As soon as God set us on work, our very occupation was an emblem of death; it was to dig the earth; not to dig pitfalls for other men, but graves for ourselves. Hath any man here forgot to-day, that yesterday is dead? and the bell tolls for to-day, and will ring out anon; and for as much of every one of us, as appertains to this day. *Quotidiè morimur, et tamen nos esse æternos putamus*, says St. Hierome; We die every day, and we die all the day long; and because we are not absolutely dead, we call that an eternity, an eternity of dying: and is there comfort in that state? why, that is the state of hell itself, eternal dying, and not dead.

But for this there is enough said, by the moral man; (that we may respite divine proofs, for divine points anon, for our several resurrections) for this death is merely natural, and it is enough that the moral man says, *Mors lex, tributum, officium mortalium*[12].

[12] Seneca.

First it is *lex*, you were born under that law, upon that condition, to die: so it is a rebellious thing not to be content to die, it opposes the law. Then it is *tributum*, an imposition which nature the queen of this world lays upon us, and which she will take, when and where she list; here a young man, there an old man, here a happy, there a miserable man; and so it is a seditious thing not to be content to die, it opposes the prerogative. And lastly, it is *officium*, men are to have their turns, to take their time, and then to give way by death to successors; and so it is *incivile*, *inofficiosum*, not to be content to die, it opposes the frame and form of government. It comes equally to us all, and makes us all equal when it comes. The ashes of an oak in the chimney, are no epitaph of that oak, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too, it says nothing, it distinguishes nothing: as soon the dust of a wretch whom thou wouldest not, as of a prince whom thou couldest not look upon, will trouble thine eyes, if the wind blow it thither; and when a whirl-wind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, This is the patrician, this is the noble flour, and this the yeomanly, this the plebeian bran. So is the death of Jezebel (Jezebel was a queen) expressed; *They shall not say, this is Jezebel;* not only not wonder that it is, nor pity that it should be, but they shall not say, they shall not know, this is Jezebel. It comes to all, to all alike; but not alike welcome to all. To die too willingly, out of impatience to wish, or out of violence to hasten death, or to die too unwillingly, to murmur at God's purpose revealed by age, or by sickness, are equal distempers; and to harbour a disobedient loathness all the way, or to entertain it at last, argues but an irreligious ignorance; an ignorance that death is in nature but *expiratio*, a breathing out, and we do that every minute; an ignorance that God himself took a day to rest in, and a good man's grave is his sabbath; an ignorance that Abel the best of those whom we can compare with him, was the first that died. Howsoever, whensoever, all times are God's

times: *Vocantur boni ne diutius vexentur a noxiis, mali ne diutius bonos persequantur*[13], God calls the good to take them from their dangers, and God takes the bad to take them from their triumph. And therefore neither grudge that thou goest, nor that worse stay, for God can make his profit of both; *Aut ideo vivit ut corrigatur, aut ideo ut per illum bonus exerceatur;* God reprieves him to mend him, or to make another better by his exercise; and not to exult in the misery of another, but to glorify God in the ways of his justice, let him know, *Quantumcunque sero, subito ex hac vita tollitur, qui finem prævidere nescivit*[14]: How long soever he live, how long soever he lie sick, that man dies a sudden death, who never thought of it. If we consider death in St. Paul's saying, *It is decreed that all men must die*, there death is indifferent; if we consider it in his saying, *That it is an advantage to die*, there death is good; and so much the vulgate edition seems to intimate, when (*Deut.* xxx. 19.) whereas we read, I have set before you life and death, that reads it, *Vitam et bonum*, Life, and that which is good. If then death be at the worst indifferent, and to the good, good, how is it *hostis*, an enemy to the kingdom of Christ? for that also is the fifth and next step in this paraphrase.

First God did not make death, says the wise man, and therefore St. Augustine makes a reasonable prayer to God, *Ne permittas Domine quod non fecisti, dominari Creaturæ quam fecisti*[15]; Suffer not O Lord, death, whom thou didst not make, to have dominion over me whom thou didst. Whence then came death? The same wise man hath showed us the father. Through envy of the devil, came death into the world[16]; and a wiser than he, the Holy Ghost himself hath showed us the mother, *By sin came death into the world*[17]. But yet if God have naturalized death, taken death into the number of his servants, and made death his commissioner to punish sin, and he do but that, how is death an enemy? First, he was an enemy in invading Christ, who was not in his commission, because he had no sin; and still he is an enemy, because still he adheres to the enemy. Death hangs upon the edge of every persecutor's sword; and upon the sting of every

[13] Augustine. [14] Gregorius. [15] Sap. i. 13. [16] Sap. ii. ult.
[17] Rom. v. 12.

calumniator's, and accuser's tongue. In the bull of Phalaris, in the bulls of Basan, in the bulls of Babylon, the shrewdest bulls of all, in temporal, in spiritual persecutions, ever since God put an enmity between man and the serpent, from the time of Cain who began in a murder, to the time of antichrist, who proceeds in massacres, death hath adhered to the enemy, and so is an enemy.

Death hath a commission, *The reward of sin is death*, but where God gives a supersedeas, upon that commission, *As I live, saith the Lord, I would have no sinner die*, not die the second death, yet death proceeds to that execution: and whereas the enemy whom he adheres to, the serpent himself, hath power but upon the heel, the lower, the mortal part, the body of man, *Death is come up into our windows*[18], saith the prophet, into our best lights, our understandings, and benights us there, either with ignorance before sin, or with senselessness hereafter: and a sheriff that should burn him, who were condemned to be hanged, were a murderer, though that man must have died: to come in by the door, by the way of sickness upon the body, is, but to come in at the window by the way of sin, is not death's commission; God opens not that window.

So then he is an enemy, for they that adhere to the enemy are enemies: and adhering is not only a present subministration of supply to the enemy (for that death doth not) but it is also a disposition to assist the enemy, then when he shall be strong enough to make benefit of that assistance. And so death adheres; when sin and Satan have weakened body and mind, death enters upon both. And in that respect he is the *last* enemy, and that is our sixth and next step in this paraphrase.

Death is the last, and in that respect the worst enemy. In an enemy, that appears at first, when we are or may be provided against him, there is some of that, which we call honour: but in the enemy that reserves himself unto the last, and attends our weak estate, there is more danger. Keep it, where I intend it, in that which is my sphere, the conscience: if mine enemy meet me betimes in my youth, in an object of temptation, (so Joseph's enemy met him in Potiphar's wife) yet if I do not adhere to this

[18] Jer. ix. 21.

enemy, dwell upon a delightful meditation of that sin, if I do not fuel, and foment that sin, assist and encourage that sin, by high diet, wanton discourse, other provocation, I shall have reason on my side, and I shall have grace on my side, and I shall have the history of a thousand that have perished by that sin, on my side; even spitals will give me soldiers to fight for me, by their miserable example against that sin; nay perchance sometimes the virtue of that woman, whom I solicit, will assist me. But when I lie under the hands of that enemy, that hath reserved himself to the last, to my last bed, then when I shall be able to stir no limb in any other measure than a fever or palsy shall shake them, when everlasting darkness shall have an inchoation in the present dimness of mine eyes, and the everlasting gnashing in the present chattering of my teeth, and the everlasting worm in the present gnawing of the agonies of my body, and anguishes of my mind; when the last enemy shall watch my remediless body, and my disconsolate soul there, there, where not the physician, in his way, perchance not the priest in his, shall be able to give any assistance, and when he hath sported himself with my misery upon that stage, my deathbed, shall shift the scene, and throw me from that bed, into the grave, and there triumph over me, God knows how many generations, till the Redeemer, my Redeemer, the Redeemer of all me, body, as well as soul, come again; as death is the enemy which watches me, at my last weakness, and shall hold me, when I shall be no more, till that angel come, *Who shall say, and swear that time shall be no more*, in that consideration, in that apprehension, he is the powerfulest, the fearfulest enemy; and yet even there this enemy shall be destroyed, which is our seventh and last step in this paraphrase.

This destruction, this abolition of this last enemy, is by the resurrection; for the text is part of an argument for the resurrection. And truly it is a fair intimation, and testimony of an everlasting end in that state of the resurrection (that no time shall end it) that we have it presented to us in all the parts of time; in the past, in the present, and in the future. We had a resurrection in prophecy; we have a resurrection in the present working of God's spirit; we shall have a resurrection in the final consummation. The prophet speaks in the future, *He will*

swallow up death in victory[19], there it is *abolebit:* all the evangelists speak historically, of matter of fact, in them it is *abolevit.* And here in this apostle, it is in the present, *aboletur*, now he is destroyed. And this exhibits unto us a threefold occasion of advancing our devotion, in considering a threefold resurrection; first, a resurrection from dejections and calamities in this world, a temporary resurrection; secondly, a resurrection from sin, a spiritual resurrection; and then a resurrection from the grave, a final resurrection.

When the prophets speak of a resurrection in the Old Testament, for the most part their principal intention is upon a temporal restitution from calamities that oppressed them then. Neither doth Calvin carry those emphatical words, which are so often cited for a proof of the last resurrection: *That he knows his Redeemer lives, that he knows he shall stand the last man upon earth, that though his body be destroyed, yet in his flesh and with his eyes he shall see God*[20], to any higher sense than so, that how low soever he be brought, to what desperate state soever he be reduced in the eyes of the world, yet he assures himself of a resurrection, a reparation, a restitution to his former bodily health, and worldly fortune which he had before. And such a resurrection we all know Job had.

In that famous, and most considerable prophetical vision which God exhibited to Ezekiel, where God set the prophet in a valley of very many, and very dry bones, and invites the several joints to knit again, ties them with their old sinews, and ligaments, clothes them in their old flesh, wraps them in their old skin, and calls life into them again, God's principal intention in that vision was thereby to give them an assurance of a resurrection from their present calamity, not but that there is also good evidence of the last resurrection in that vision too; thus far God argues with them, *a re nota;* from that which they knew before, the final resurrection, he assures them that which they knew not till then, a present resurrection from those pressures: remember by this vision that which you all know already, that at last I shall reunite the dead, and dry bones of all men in a general resurrec-

[19] Isaiah xxv. 8. [20] Job xix. 25.

tion: and then if you remember, if you consider, if you look upon that, can you doubt, but that I who can do that, can also recollect you, from your present desperation, and give you a resurrection to your former temporal happiness? And this truly arises pregnantly, necessarily out of the prophet's answer; God asks him there, *Son of man, can these bones live?* and he answers, *O Lord God thou knowest.* The prophet answers according to God's intention in the question. If that had been for their living in the last resurrection, Ezekiel would have answered God as Martha answered Christ, when he said, *Thy brother Lazarus shall rise again;* viz. *I know that he shall rise again at the resurrection at the last day*[21]; but when the question was, whether men so macerated, so scattered in this world, could have a resurrection to their former temporal happiness here, that puts the prophet to his *Domine tu nosti*, It is in thy breast to propose it, it is in thy hand to execute it, whether thou do it, or do it not, thy name be glorified; it falls not within our conjecture, which way it shall please thee to take for this resurrection, *Domine tu nosti*, Thou, Lord, and thou only knowest; which is also the sense of those words, *Others were tortured, and accepted not a deliverance, that they might obtain a better resurrection*[22]: A present deliverance had been a resurrection, but to be the more sure of a better hereafter, they less respected that; according to that of our Saviour, *He that finds his life, shall lose it*[23]; He that fixeth himself too earnestly upon this resurrection, shall lose a better.

This is then the prophetical resurrection for the future, but a future in this world; that if rulers take counsel against the Lord, the Lord shall have their counsel in derision[24]; if they take arms against the Lord, the Lord shall break their bows, and cut their spears in sunder; if they hiss, and gnash their teeth, and say, We have swallowed him up; if we be made their by-word, their parable, their proverb, their libel, the theme and burden of their songs, as Job complains, yet whatsoever fall upon me, damage, distress, scorn, or the last enemy, death itself, that death which we consider here, death of possessions, death of estimation, death of health, death of contentment, yet it shall be

[21] John xi. 24. [22] Heb. xi. 35. [23] Matt. x. 39. [24] Psalm ii. 4.

destroyed in a resurrection, in the return of the light of God's countenance upon me even in this world. And this is the first resurrection.

But this first resurrection, which is but from temporal calamities, doth so little concern a true and established Christian, whether it come or no, (for still Job's basis is his basis, and his centre, though he kill me, kill me, kill me, in all these several deaths, and give me no resurrection in this world, yet I will trust in him) as that, as though this first resurrection were no resurrection, not to be numbered among the resurrections, St. John calls that which we call the second, which is from sin, the first resurrection: *Blessed and holy is he, who hath part in the first resurrection*[25]: and this resurrection, Christ implies, when he says, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear it shall live*[26]: that is, by the voice of the word of life, the gospel of repentance, they shall have a spiritual resurrection to a new life.

St. Austin and Lactantius both were so hard in believing the roundness of the earth, that they thought that those *homines pensiles*, as they call them, those men that hang upon the other cheek of the face of the earth, those antipodes, whose feet are directly against ours, must necessarily fall from the earth, if the earth be round. But whither should they fall? If they fall, they must fall upwards, for heaven is above them too, as it is to us. So if the spiritual antipodes of this world, the sons of God, that walk with feet opposed in ways contrary to the sons of men, shall be said to fall, when they fall to repentance, to mortification, to a religious negligence, and contempt of the pleasures of this life, truly their fall is upwards, they fall towards heaven. *God gives breath unto the people upon the earth*[27], says the prophet, *Et spiritum his, qui calcant illam.* Our translation carries that no farther, but that *God gives breath to people upon the earth, and spirit to them that walk thereon;* but Irenæus makes a useful difference between *afflatus* and *spiritus*, that God gives breath to all upon earth, but his spirit only to them, who tread in a religious scorn upon earthly things.

[25] Apoc. xx. 6. [26] John v. 25. [27] Isaiah xlv. 5.

Is it not a strange phrase of the apostle, *Mortify your members; fornication, uncleanness, inordinate affections*[28]? He does not say, mortify your members against those sins, but he calls those very sins, the members of our bodies, as though we were elemented and compacted of nothing but sin, till we come to this resurrection, this mortification, which is indeed our vivification; *Till we bear in our body, the dying of our Lord Jesus, that the life also of Jesus may be made manifest in our body*[29]. God may give the other resurrection from worldly misery, and not give this. A widow may be rescued from the sorrow and solitariness of that state, by having a plentiful fortune; there she hath one resurrection; but *The widow that liveth in pleasure, is dead while she lives*[30]; she hath no second resurrection; and so in that sense, even this chapel may be a churchyard, men may stand, and sit, and kneel, and yet be dead; and any chamber alone may be a Golgotha, a place of dead men's bones, of men not come to this resurrection, which is the renunciation of their beloved sin.

It was inhumanly said by Vitellius, upon the death of Otho, when he walked in the field of carcasses, where the battle was fought; O how sweet a perfume is a dead enemy! But it is a divine saying to thy soul, O what a savour of life unto life is the death of a beloved sin! What an angelical comfort was that to Joseph and Mary in Egypt, after the death of Herod, *Arise, for they are dead that sought the child's life*[31]! And even that comfort is multiplied upon thy soul, when the Spirit of God says to thee, Arise, come to this resurrection: for that Herod, that sin, that sought the life, the everlasting life of this child, the child of God, thy soul, is dead, dead by repentance, dead by mortification. The highest cruelty that story relates, or poets imagine, is when a persecutor will not afford a miserable man death, not be so merciful to him as to take his life. Thou hast made thy sin, thy soul, thy life; inanimated all thy actions, all thy purposes with that sin. *Miserere animæ tuæ*, be so merciful to thyself, as to take away that life by mortification, by repentance, and thou art come to this resurrection: and though a man may have the former resurrection, and not this, peace in his fortune, and yet not peace in his conscience, yet whosoever hath this second, hath

[28] Col. iii. 5, [29] 2 Cor. iv. 10. [30] 1 Tim. v. 6. [31] Matt. ii. 20.

an infallible seal of the third resurrection too, to a fulness of glory in body, as well as in soul. For *Spiritus maturam efficit carnem, et capacem incorruptelæ*[28]; This resurrection by the spirit, mellows the body of man, and makes that capable of everlasting glory, which is the last weapon, by which the last enemy death, shall be destroyed.

Upon that pious ground, that all Scriptures were written for us, as we are Christians, that all Scriptures conduce to the proof of Christ, and of the Christian state, it is the ordinary manner of the fathers to make all that David speaks historically of himself, and all that the prophet speaks futurely of the Jews, if those places may be referred to Christ, to refer them to Christ primarily, and but by reflection, and in a second consideration upon David, or upon the Jews. Thereupon do the fathers (truly I think more generally, more unanimously than in any other place of Scripture) take that place of Ezekiel which we spake of before, to be primarily intended of the last resurrection, and but secondarily of the Jews' restitution. But Gasper Sanctius, a learned Jesuit, (that is not so rare, but an ingenuous Jesuit too) though he be bound by the Council of Trent, to interpret Scriptures according to the fathers, yet here he acknowledges the whole truth, that God's purpose was to prove, by that which they did know, which was the general resurrection, that which they knew not, their temporal restitution. Tertullian is vehement at first, but after, more supple. *Allegoricæ Scripturæ*, says he, *resurrectionem subradiant aliæ, aliæ determinant:* Some figurative places of Scripture do intimate a resurrection, and some manifest it; and of those manifest places he takes this vision of Ezekiel to be one. But he comes after to this, *Sit et corporum, et rerum, et meâ nihil interest;* Let it signify a temporal resurrection, so it may signify the general resurrection of our bodies too, says he, and I am well satisfied; and then the truth satisfies him, for it doth signify both. It is true that Tertullian says, *De vacuo similitudo non competit;* If the vision be but a comparison, if there were no such thing as a resurrection, the comparison did not hold. *De nullo parabola non convenit*, says he, and truly; If there were no resurrection to which that parable might have rela-

[28] Irenæus.

tion, it were no parable. All that is true; but there was a resurrection always known to them, always believed by them, and that made their present resurrection from that calamity, the more easy, the more intelligible, the more credible, the more discernible to them.

Let therefore God's method be thy method; fix thyself firmly upon that belief of the general resurrection, and thou wilt never doubt of either of the particular resurrections, either from sin, by God's grace, or from worldly calamities, by God's power. For that last resurrection is the ground of all. By that, says Irenæus, this last enemy, death, is truly destroyed, because his last spoil, the body, is taken out of his hands. The same body; (as the same father notes) Christ did not fetch another sheep to the flock, in the place of that which was lost, but the same sheep: God shall not give me another, a better body at the resurrection, but the same body made better; for *Si non haberet caro salvari, neutiquam verbum Dei caro factum fuisset*, If the flesh of man were not to be saved, the anchor of salvation would never have taken the flesh of man upon him.

The punishment that God laid upon Adam, *In sweat, and in sorrow shalt thou eat thy bread*[33], is but *till man return to dust:* but when man is returned to dust, God returns to the remembrance of that promise, *Awake and sing ye that dwell in the dust*[34]. A mercy already exhibited to us, in the person of our Saviour Christ Jesus, in whom, *Per primitias benedixit campo*, (says St. Chrysostom) as God by taking a handful for the first fruits, gave a blessing to the whole field, so he hath sealed the bodies of all mankind to his glory, by pre-assuming the body of Christ to that glory. For by that there is now *Commercium inter Cœlum et terram*[35]; there is a trade driven, and a staple established between heaven and earth; *Ibi caro nostra, hic Spiritus ejus;* Thither have we sent our flesh, and hither hath he sent his Spirit.

This is the last abolition of this enemy, Death; for after this, the bodies of the saints he cannot touch, the bodies of the damned he cannot kill, and if he could, he were not therein their enemy, but their friend. This is that blessed and glorious state, of

[33] Gen. iii. 17. [34] Isaiah xxvi. 19. [35] Bernard.

which, when all the apostles met to make the Creed, they could say no more, but *Credo resurrectionem, I believe the resurrection of the body;* and when those two reverend fathers to whom it belongs, shall come to speak of it upon the day proper for it in this place, and if all the bishops that ever met in councils should meet them here, they could but second the apostle's *credo*, with their *anathema*, we believe, and woe be unto them that do not believe, the resurrection of the body; but in going about to express it, the lips of an angel would be uncircumcised lips, and the tongue of an archangel would stammer. I offer not therefore at it: but in respect of, and with relation to that blessed state, according to the doctrine, and practice of our church, we do pray for the dead; for the militant church upon earth, and the triumphant church in heaven, and the whole Catholic church in heaven, and earth; we do pray that God will be pleased to hasten that kingdom, that we with all others departed in the true faith of his holy name, may have this perfect consummation, both of body and soul, in his everlasting glory, Amen.

SERMON XIII.

PREACHED AT WHITEHALL, THE FIRST FRIDAY IN LENT, 1622.

JOHN xi. 35:

Jesus wept.

I AM now but upon the compassion of Christ. There is much difference between his compassion and his passion, as much as between the men that are to handle them here. But *Lacryma passionis Christi est vicaria*[1]: a great personage may speak of his passion, of his blood; my vicarage is to speak of his compassion and his tears. Let me chafe the wax, and melt your souls in a bath of his tears now, let him set to the great seal of his effectual passion, in his blood, then. It is a common place, I know, to speak of tears: I would you knew as well, it were a common

[1] Augustine.

practice to shed them. Though it be not so, yet bring St. Bernard's patience, *Libenter audiam, qui non sibi plausum, sed mihi planctum moveat;* Be willing to hear him, that seeks not your acclamation to himself, but your humiliation to his and your God; not to make you praise with them that praise, but to make you weep with them that weep, *And Jesus wept.*

The Masorites (the Masorites are the critics upon the Hebrew Bible, the Old Testament) cannot tell us, who divided the chapters of the Old Testament into verses; neither can any other tell us, who did it in the New Testament. Whoever did it seems to have stopped in an amazement in this text, and by making an entire verse of these two words, *Jesus wept*, and no more, to intimate that there needs no more for the exalting of our devotion to a competent height, than to consider how, and where, and when, and why *Jesus wept.* There is not a shorter verse in the Bible, nor a larger text. There is another as short; *Semper gaudete, Rejoice evermore*[2], and of that holy joy, I may have leave to speak here hereafter, more seasonably, in a more festival time, by my ordinary service. This is the season of general compunction, of general mortification, and no man privileged, for *Jesus wept.*

In that letter which Lentulus is said to have written to the senate of Rome, in which he gives some characters of Christ, he says, that Christ was never seen to laugh, but to weep often. Now in what number he limits his often, or upon what testimony he grounds his number, we know not. We take knowledge that he wept thrice. He wept here, when he mourned with them that mourned for Lazarus; he wept again, when he drew near to Jerusalem, and looked upon that city; and he wept a third time, in his passion. There is but one evangelist, but this, St. John, that tells us of these first tears, the rest say nothing of them; there is but one evangelist, St. Luke[3], that tells us of his second tears, the rest speak not of those; there is no evangelist, but there is an apostle that tells us of his third tears, St. Paul says, *That in the days of his flesh, he offered up prayers with strong cries, and tears*[4]; and those tears, expositors of all sides refer to his passion, though some to his agony in the garden, some to his passion on the cross; and these in my opinion most fitly; be-

[2] 1 Thess. v. 16. [3] Luke xix. 41. [4] Heb. v. 7.

cause those words of St. Paul belong to the declaration of the priesthood, and of the sacrifice of Christ; and for that function of his, the cross was the altar; and therefore to the cross we fix those third tears. The first were humane tears, the second were prophetical, the third were pontifical, appertaining to the sacrifice. The first were shed in a condolency of a human and natural calamity fallen upon one family; Lazarus was dead: the second were shed in contemplation of future calamities upon a nation; Jerusalem was to be destroyed: the third, in contemplation of sin, and the everlasting punishments due to sin, and to such sinners as would make no benefit of that sacrifice, which he offered in offering himself. His friend was dead, and then Jesus wept; he justified natural affections, and such offices of piety: Jerusalem was to be destroyed, and then Jesus wept; he commiserated public and national calamities, though a private person: his very giving of himself for sin, was to become to a great many ineffectual; and then Jesus wept; he declared how indelible the natural stain of sin is, that not such sweat as his, such tears, such blood as his could absolutely wash it out of man's nature. The tears of the text are as a spring, a well, belonging to one household, the sisters of Lazarus: the tears over Jerusalem, are as a river, belonging to a whole country; the tears upon the cross, are as the sea, belonging to all the world; and though literally there fall no more into our text, than the spring, yet because the spring flows into the river, and the river into the sea, and that wheresoever we find that Jesus wept, we find our text, (for our text is but that, *Jesus wept*) therefore by the leave and light of his blessed Spirit, we shall look upon those lovely, those heavenly eyes, through this glass of his own tears, in all these three lines, as he wept here over Lazarus, as he wept there over Jerusalem, as he wept upon the cross over all of us. For so often Jesus wept.

First then, Jesus wept *humanitus*, he took a necessary occasion to show that he was true man. He was now in hand with the greatest miracle that ever he did, the raising of Lazarus, so long dead. Could we but do so in our spiritual raising, what a blessed harvest were that? What a comfort to find one man here today, raised from his spiritual death, this day twelvemonth?

Christ did it every year, and every year he improved his miracle. In the first year, he raised the governor's daughter[5]; she was newly dead, and as yet in the house. In the beginning of sin, and whilst in the house, in the house of God, in the church, in a glad obedience to God's ordinances and institutions there, for the reparation and resuscitation of dead souls, the work is not so hard. In his second year, Christ raised the widow's son[6]; and him he found without, ready to be buried. In a man grown cold and stiff in sin, impenetrable, inflexible by denouncing the judgments of God, almost buried in a stupidity, and insensibleness of his being dead, there is more difficulty. But in his third year, Christ raised this Lazarus; he had been long dead, and buried, and in probability, putrified after four days.

This miracle Christ meant to make a pregnant proof of the resurrection, which was his principal intention therein. For the greatest arguments against the resurrection being for the most part of this kind, when a fish eats a man, and another man eats that fish, or when one man eats another, how shall both these men rise again? When a body is resolved in the grave to the first principles, or is passed into other substances, the case is somewhat near the same; and therefore Christ would work upon a body near that state, a body putrified. And truly, in our spiritual raising of the dead, to raise a sinner putrified in his own earth, resolved in his own dung, especially that hath passed many transformations, from shape to shape, from sin to sin, (he hath been a salamander and lived in the fire, in the fire successively, in the fire of lust in his youth, and in his age in the fire of ambition; and then he hath been a serpent, a fish, and lived in the waters, in the water successively, in the troubled water of sedition in his youth, and in his age in the cold waters of indevotion) how shall we raise this salamander and this serpent, when this serpent and this salamander is all one person, and must have contrary music to charm him, contrary physic to cure him? To raise a man resolved into divers substances, scattered into divers forms of several sins, is the greatest work. And therefore this miracle (which implied that) St. Basil calls *Miraculum in miraculo*, A pregnant, a double miracle. For here is *mortuus redivivus*,

[5] Matt. ix. 25. [6] Luke vii. 15.

a dead man lives; that had been done before; but *Alligatus ambulat*, says Basil; He that is fettered, and manacled, and tied with many difficulties, he walks.

And therefore as this miracle raised him most estimation, so (for they ever accompany one another) it raised him most envy; envy that extended beyond him, to Lazarus himself, who had done nothing; and yet, *The chief priests consulted how they might put Lazarus to death, because by reason of him, many believed in Jesus*[7]. A disease, a distemper, a danger which no time shall ever be free from; that wheresoever there is a coldness, a disaffection to God's cause, those who are any way occasionally instruments of God's glory, shall find cold affections. If they killed Lazarus, had not Christ done enough to let them see that he could raise him again? For *Cæca sævitia, si aliud videtur mortuus, aliud occisus;* It was a blind malice, if they thought, that Christ could raise a man naturally dead, and could not if he were violently killed[8]. This then being his greatest miracle, preparing the hardest article of the Creed, the resurrection of the body, as the miracle itself declared sufficiently his divinity, that nature, so in this declaration that he was God, he would declare that he was man too, and therefore *Jesus wept.*

He wept as man doth weep, and he wept as a man may weep; for these tears were *Testes naturæ, non indices diffidentiæ*[9], They declared him to be true man, but no distrustful, no inordinate man. In Job there is a question asked of God, *Hast thou eyes of flesh, and doest thou see, as man sees*[10]? Let this question be directed to God manifested in Christ, and Christ will weep out an answer to that question, I have eyes of flesh, and I do weep as man weeps. Not as sinful man, not as a man, that had let fall his bridle, by which he should turn his horse: not as a man that were cast from the rudder, by which he should steer his ship: not as a man that had lost his interest and power in his affections, and passions; Christ wept not so. Christ might go farther that way, than any other man: Christ might ungirt himself, and give more scope and liberty to his passions, than any other man: both because he had no original sin within to drive him, no inor-

[7] John xii. 10. [8] Augustine.
[9] Bernard. [10] Job x. 4.

dinate love without to draw him, when his affections were moved; which all other men have.

God says to the Jews, *That they had wept in his ears*[11]; God had heard them weep: but for what, and how? *they wept for flesh.* There was a tincture, there was a deep dye of murmuring in their tears. Christ goes as far in the passion, in his agony, and he comes to a passionate deprecation, in his *tristis anima*, and in the *si possibile*, and in the *transeat calix*. But as all these passions were sanctified in the root, from which no bitter leaf, no crooked twig could spring, so they were instantly washed with his *veruntamen*, a present and a full submitting of all to God's pleasure, *Yet not my will, O Father, but thine be done.* It will not be safe for any man to come so near an excess of passions, as he may find some good men in the Scriptures to have done: that because he hears Moses say to God, *Blot my name out of the book of life*, therefore he may say, God damn me, or I renounce God. It is not safe for a man to expose himself to a temptation, because he hath seen another pass through it. Every man may know his own bias, and to what sin that diverts him: the beauty of the person, the opportunity of the place, the importunity of the party, being his mistress, could not shake Joseph's constancy. There is one such example, of one that resisted a strong temptation: but then there are in one place, two men together, that sinned upon their own bodies, *Her* and *Onan*[12], then when no temptation was offered, nay when a remedy against temptation was ministered to them.

Some man may be chaster in the stews, than another in the church; and some man will sin more in his dreams, than another in his discourse. Every man must know how much water his own vessel draws, and not to think to sail over, wheresoever he hath seen another (he knows not with how much labour) shove over: no nor to adventure so far, as he may have reason to be confident in his own strength: for though he may be safe in himself, yet he may sin in another, if by his indiscreet, and improvident example, another be scandalized. Christ was always safe; *He was led of the Spirit*[13]: of what spirit? his own spirit: *Led* willingly *into the wilderness, to be tempted of the devil.* No other

[11] Numb. xi. 18. [12] Gen. xlvi. 12. [13] Matt. iv. 1.

man might do that; but he who was able to say to the sun, *Siste sol*, was able to say to Satan, *Siste Lucifer*. Christ in another place gave such scope to his affections, and to others' interpretations of his actions, that his friends and kinsfolks thought him mad, beside himself: but all this while, Christ had his own actions, and passions, and their interpretations in his own power: he could do what he would. Here in our text, Jesus was troubled, and he groaned; and vehemently, and often, his affections were stirred: but as in a clean glass, if water be stirred and troubled, though it may conceive a little light froth, yet it contracts no foulness in that clean glass, the affections of Christ were moved, but so: in that holy vessel they would contract no foulness, no declination towards inordinateness. But then every Christian is not a Christ; and therefore as he that would fast forty days, as Christ did, might starve; and he that would whip merchants out of the temple, as Christ did, might be knockt down in the temple; so he knowing his own inclinations, or but the general ill inclination of all mankind, as he is infected with original sin, that should converse so much with publicans and sinners, might participate of their sins. The rule is, we must avoid inordinateness of affections; but when we come to examples of that rule, ourselves, well understood by ourselves, must be our own examples; for it is not always good to go so far, as some good men have gone before.

Now though Christ were far from both, yet he came nearer to an excess of passion, than to an indolency, to a senselessness, to a privation of natural affections. Inordinateness of affections may sometimes make some men like some beasts; but indolency, absence, emptiness, privation of affections, makes any man at all times, like stones, like dirt. *In novissimis*, saith St. Peter, in the last, that is, in the worst days, in the dregs, and lees, and tartar of sin, then shall come men, lovers of themselves; and that is ill enough in man; for that is an affection peculiar to God, to love himself. *Non speciale vitium, sed radix omnium vitiorum*, says the school in the mouth of Aquinas: Self-love cannot be called a distinct sin, but the root of all sins. It is true that Justin Martyr says, *Philosophandi finis est Deo assimilari*, The end of Christian philosophy is to be wise like God; but not in this, to

love ourselves; for the greatest sin that ever was, and that upon which even the blood of Christ Jesus hath not wrought, the sin of angels, was that, *similis ero altissimo*, to be like God. To love ourselves, to be satisfied in ourselves, to find an omni-sufficiency in ourselves, is an intrusion, an usurpation upon God: and even God himself, who had that omni-sufficiency in himself, conceived a conveniency for his glory, to draw a circumference about that centre, creatures about himself, and to shed forth lines of love upon all them, and not to love himself alone. Self-love in man sinks deep: but yet you see, the apostle in his order, casts the other sin lower, that is, into a worse place, *to be without natural affections.*

St. Augustine extends these natural affections, to religious affections, because they are natural to a supernatural man, to a regenerate man, who naturally loves those that are of the household of the faithful, that profess the same truth of religion: and not to be affected with their distresses, when religion itself is distressed in them, is impiety. He extends these affections to moral affections; the love of eminent and heroical virtues in any man: we ought to be affected with the fall of such a man. And he extends them to civil affections, the love of friends: not to be moved in their behalf, is argument enough that we do not much love them.

For our case in the text, these men whom Jesus found weeping, and wept with them, were none of his kindred: they were neighbours, and Christ had had a conversation, and contracted a friendship in that family: *He loved Martha, and her sister, and Lazarus*[14], says the story: and he would let the world see that he loved them: for so the Jews argued that saw him weep, *Behold how he loved them*[15]; without outward declarations, who can conclude an inward love? to assure that, *Jesus wept.*

To an inordinateness of affections it never came; to a natural tenderness it did; and so far as to tears; and then who needs be ashamed of weeping? *Look away far from me, for I will weep bitterly*, says Jerusalem in Esay. But *look upon me*, says Christ in the Lamentations, *Behold and see if ever there were any sorrow, any tears like mine*: not like his in value, but in the root as they

[14] Ver. 5. [15] Ver. 36.

proceeded from natural affection, they were tears of imitation, and we may, we must weep tears like his tears. They scourged him, they crowned him, they nailed him, they pierced him, and then blood came; but he shed tears voluntarily, and without violence: the blood came from their ill, but the tears from his own good nature: the blood was drawn, the tears were given. We call it a childish thing to weep, and a womanish; and perchance we mean worse in that than in the childish; for therein we may mean falsehood to be mingled with weakness. Christ made it an argument of his being man, to weep, for though the lineaments of man's body, eyes and ears, hands and feet, be ascribed to God in the Scriptures, though the affections of man's mind be ascribed to him, (even sorrow, nay repentance itself, is attributed to God) I do not remember that ever God is said to have wept: it is for man. And when God shall come to that last act in the glorifying of man, when he promises, *to wipe all tears from his eyes*, what shall God have to do with that eye that never wept?

He wept out of a natural tenderness in general; and he wept now out of a particular occasion. What was that? *Quia mortuus*, because Lazarus was dead. We stride over many steps at once; waive many such considerable circumstances as these; Lazarus his friend was dead, therefore he wept, Lazarus, the staff and sustentation of that family was dead, he upon whom his sisters relied was dead, therefore he wept. But I stop only upon this one step, *quia mortuus*, that he was dead. Now a good man is not the worse for dying, that is true and capable of a good sense, because he is established in a better world: but yet when he is gone out of this world he is none of us, he is no longer a man. The stronger opinion in the school, is, that Christ himself, when he lay dead in the grave, was no man. Though the Godhead never departed from the carcass, (there was no divorce of that hypostatical union) yet because the human soul was departed from it, he was no man. Hugo de S. Victor, who thinks otherwise, that Christ was a man then, thinks so upon a weak ground: he thinks, that because the soul is the form of man, the soul is man; and that therefore the soul remaining, the man remains. But it is not the soul, but the union of the soul, that makes the

man. The master of the sentences, Peter Lombard, that thinks so too, that Christ was then a man, thinks so upon as weak a ground: he thinks that it is enough to constitute a man, that there be a soul and body, though that soul and body be not united; but still it is the union that makes the man: and therefore when he is disunited, dead, he is none of us, he is no man; and therefore we weep how well soever he be. Abraham was loath to let go his wife, though the king had her: a man hath a natural loathness to let go his friend, though God take him to him.

St. Augustine says, that he knew well enough, that his mother was in heaven; and St. Ambrose, that he knew well enough that his master Theodosius the emperor was in heaven, but because they saw not in what state they were, they thought that something might be asked at God's hands in their behalf; and so out of a humane and pious officiousness, in a devotion perchance indigested, unconcoted, and retaining yet some crudities, some irresolutions, they strayed into prayers for them after they were dead. Lazarus's sisters made no doubt of their brother's salvation; they believed his soul to be in a good estate: and for his body, they told Christ, Lord we know that he shall rise at the last day: and yet they wept.

Here in this world, we who stay lack those who are gone out of it: we know they shall never come to us; and when we shall go to them, whether we shall know them or no, we dispute. They who think that it conduces to the perfection of happiness in heaven, that we should know one another, think piously if they think we shall. For as, for the maintenance of public peace, states and churches may think diversly in points of religion that are not fundamental, and yet both be true and orthodoxal churches; so for the exaltation of private devotion in points that are not fundamental, divers men may think diversly, and both be equally good Christians. Whether we shall know them there, or no, is problematical and equal; that we shall not till then, is dogmatical and certain: therefore we weep. I know there are philosophers that will not let us weep, nor lament the death of any: and I know that in the Scriptures there are rules, and that there are instructions conveyed in that example, that David left

mourning as soon as the child was dead; and I know that there are authors of a middle nature, above the philosophers, and below the Scriptures, the Apocryphal books, and I know it is said there, Comfort thyself, for thou shalt do him no good that is dead[16], *Et te ipsum pessimabis* (as the vulgate reads it) Thou shalt make thyself worse and worse, in the worst degree. But yet all this is but of inordinate lamentation; for in the same place, the same wise man says, My son, let thy tears fall down over the dead; weep bitterly and make great moan, as he is worthy. When our Saviour Christ had uttered his *consummatum est*, all was finished, and their rage could do him no more harm, when he had uttered his *In manus tuas*, he had delivered and God had received his soul, yet how did the whole frame of nature mourn in eclipses, and tremble in earthquakes, and dissolve and shed in pieces in the opening of the temple, *quia mortuus*, because he was dead.

Truly, to see the hand of a great and mighty monarch, that hand that hath governed the civil sword, the sword of justice at home, and drawn and sheathed the foreign sword, the sword of war abroad, to see that hand lie dead, and not be able to nip or fillip away one of his own worms, (and then *Quis homo*, What man, though he be one of those men, of whom God hath said, *Ye are gods*, yet *Quis homo, What man is there that lives, and shall not see death?*) to see the brain of a great and religious counsellor (and God bless all from making, all from calling any great that is not religious) to see that brain that produced means to becalm gusts at council tables, storms in parliaments, tempests in popular commotions, to see that brain produce nothing but swarms of worms, and no proclamation to disperse them; to see a reverend prelate that hath resisted heretics and schismatics all his life, fall like one of them by death, and perchance be called one of them when he is dead; to recollect all, to see great men made no men, to be sure that they shall never come to us, not to be sure that we shall know them when we come to them; to see the lieutenants and images of God, kings; the sinews of the state, religious counsellors; the spirit of the church, zealous prelates; and then to see vulgar, ignorant, wicked, and facinorous men thrown all by one hand of death, into one cart, into one

[16] Ecclus. xxxviii. 6.

common tide-boat, one hospital, one almshouse, one prison, the grave, in whose dust no man can say, this is the king, this is the slave, this is the bishop, this is the heretic, this is the counsellor, this is the fool; even this miserable equality of so unequal persons, by so foul a hand, is the subject of this lamentation, even *quia mortuus*, because Lazarus was dead, *Jesus wept.*

He wept even in that respect, *quia mortuus*, and he wept in this respect too, *quia non adhibita media*, because those means which in appearance might have saved his life, by his default were not used, for when he came to the house, one sister, Martha, says to him, *Lord if thou hadst been here, my brother had not died;* and then the other sister, Mary, says so too, *Lord if thou hadst been here, my brother had not died:* they all cry out, that he who only, only by coming, might have saved his life, would not come. Our Saviour knew in himself that he abstained to better purpose, and to the farther glory of God: for when he heard of his death, he said to his disciples, *I am glad for your sakes that I was not there.* Christ had certain reserved purposes which conduced to a better establishing of their faith, and to a better advancing of God's kingdom, the working of that miracle. But yet because others were able to say to him, it was in you to have saved him, and he did not, even this *quia non adhibita media*, affected him; and *Jesus wept.*

He wept, *Etsi quatriduanus*, though they said unto him, *He hath been four days dead, and stinks.* Christ doth not say, there is no such matter, he doth not stink; but though he do, my friend shall not lack my help. Good friends, useful friends, though they may commit some errors, and though for some misbehaviours they may stink in our nostrils, must not be derelicted, abandoned to themselves. Many a son, many a good heir, finds an ill air from his father; his father's life stinks in the nostrils of all the world, and he hears every where exclamations upon his father's usury, and extortion, and oppression: yet it becomes him by a better life, and by all other means to rectify and redeem his father's fame. *Quatriduanus est*, is no plea for my negligence in my family; to say, My son, or my servant hath proceeded so far in ill courses, that now it is to no purpose to go about to reform him, because *quatriduanus est. Quatriduanus*

est, is no plea in my pastoral charge, to say that seducers, and practicers, and persuaders, and solicitors for superstition, enter so boldly into every family, that now it is to no purpose to preach religious wariness, religious discretion, religious constancy. *Quatriduanus est*, is no plea for my usury, for my simony; to say, I do but as all the world doth, and hath used to do a long time. To preach there where reprehension of growing sin is acceptable, is to preach in season; where it is not acceptable, it is out of season; but yet we must preach in season, and out of season too. And when men are so refractory, as that they forbear to hear, or hear and resist our preaching, we must pray; and where they despise or forbid our praying, we must lament them, we must weep: *quatriduanus erat*, Lazarus was far spent, yet *Jesus wept*.

He wept, *etsi suscitandus;* though he knew that Lazarus were to be restored, and raised to life again: for as he meant to declare a great good will to him at last, so he would utter some by the way; he would do a great miracle for him, as he was a mighty God; but he would weep for him too, as he was a good-natured man. Truly it is no very charitable disposition, if I give all at my death to others, if I keep all all my life to myself. For how many families have we seen shaked, ruined by this distemper, that though the father mean to alien nothing of the inheritance from the son at his death, yet because he affords him not a competent maintenance in his life, he submits his son to an encumbering of his fame with ignominious shiftings, and an encumbering of the estate with irrecoverable debts. I may mean to feast a man plentifully at Christmas, and that man may starve before in Lent: great persons may think it in their power to give life to persons and actions by their benefits, when they will, and before that will be up and ready, both may become incapable of their benefits. Jesus would not give this family, whom he pretended to love, occasion of jealousy, of suspicion, that he neglected them; and therefore though he came not presently to that great work, which he intended at last, yet he left them not comfortless by the way, *Jesus wept*.

And so (that we may reserve some minutes for the rest) we end this part, applying to every man that blessed exclamation of St. Ambrose, *Ad monumentum hoc digneris accedere Domine Jesu*,

Lord Jesus be pleased to come to this grave, to weep over this dead Lazarus, this soul in this body: and though I come not to a present rising, a present deliverance from the power of all sin, yet if I can feel the dew of thy tears upon me, if I can discern the eye of thy compassion bent towards me, I have comfort all the way, and that comfort will flow into an infallibility in the end.

And be this the end of this part, to which we are come by these steps. *Jesus wept*, that as he showed himself to be God, he might appear to be man too: he wept not inordinately; but he came nearer excess than indolency: he wept because he was dead; and because all means for life had not been used; he wept, though he were far spent; and he wept, though he meant to raise him again.

We pass now from his humane to his prophetical tears, from Jesus weeping in contemplation of a natural calamity fallen upon one family, Lazarus was dead, to his weeping in contemplation of a national calamity foreseen upon a whole people; Jerusalem was to be destroyed. His former tears had some of the spirit of prophecy in them; for therefore says Epiphanius, Christ wept there, because he foresaw how little use the Jews would make of that miracle, his humane tears were prophetical, and his prophetical tears are humane too, they rise from good affections to that people. And therefore the same author says, That because they thought it an uncomely thing for Christ to weep for any temporal thing, some men have expunged and removed that verse out of St. Luke's Gospel, that Jesus when he saw that city, wept: but he is willing to be proposed, and to stand for ever for an example of weeping in contemplation of public calamities; therefore *Jesus wept*.

He wept first, *inter acclamationes*, in the midst of the congratulations and acclamations of the people, then when the whole multitude of his disciples cried out, *Vivat rex, Blessed be the King, that comes in the name of the Lord*[17], Jesus wept. When Herod took to himself the name of the Lord, when he admitted that gross flattery, *It is a God and not a man that speaks*, it was no wonder that present occasion of lamentation fell upon him.

[17] Luke xix. 38.

But in the best times, and under the best princes, (first, such is the natural mutability of all worldly things; and then [and that especially] such is the infiniteness, and enormousness of our rebellious sin) then is ever just occasion of fear of worse, and so of tears. Every man is but a sponge, and but a sponge filled with tears: and whether you lay your right hand or your left upon a full sponge, it will weep. Whether God lay his left hand, temporal calamities, or his right hand, temporal prosperity; even that temporal prosperity comes always accompanied with so much anxiety in ourselves, so much uncertainty in itself, and so much envy in others, as that that man who abounds most, that sponge shall weep.

Jesus wept, *inter acclamationes*, when all went well enough with him; to show the slipperiness of worldly happiness, and then he wept *inter judicia;* then when himself was in the act of denouncing judgments upon them, Jesus wept, to show with how ill a will he inflicted those judgments, and that themselves, and not he, had drawn those judgments upon them. How often do the prophets repeat that phrase, *Onus visionis*, O the burden of the judgments that I have seen upon this, and this people! It was a burden that pressed tears from the prophet Esay, *I will water thee with my tears, O Heshbon*[18]: when he must pronounce judgments upon her, he could not but weep over her. No prophet so tender as Christ, nor so compassionate; and therefore he never takes rod into his hand, but with tears in his eyes. Alas, did God lack a footstool, that he should make man only to tread and trample upon? Did God lack glory, and could have it no other way, but by creating man therefore, to afflict him temporally here, and eternally hereafter? whatsoever Christ weeps for in the way of his mercy, it is likely he was displeased with it in the way of his justice: if he weep for it, he had rather it were not so. If then those judgments upon Jerusalem were only from his own primary, and positive, and absolute decree, without any respect to their sins, could he be displeased with his own act, or weep and lament that which only himself had done? Would God ask that question of Israel, *Quare moriemini domus Israel?* Why will you die O house of Israel? if God lay open to that

[18] Isaiah xvi. 9.

answer, We die therefore, because you have killed us; Jerusalem would not judge herself, therefore Christ judged her; Jerusalem would not weep for herself, and therefore Jesus wept; but in those tears of his, he showed, that he had rather her own tears had averted, and washed away those judgments.

He wept, *cum appropinquavit*, says the text there, *When Jesus came near the city and saw it, then he wept;* not till then. If we will not come near the miseries of our brethren, if we will not see them, we will never weep over them, never be affected towards them. It was *cum ille*, not *cum illi*, when Christ himself, not when his disciples, his followers, who could do Jerusalem no good, took knowledge of it. It was not *cum illi*, nor it was not *cum illa*, not when those judgments drew near; it is not said so; neither is there any time limited in the text, when those judgments were to fall upon Jerusalem; it is only said generally, indefinitely, these days shall come upon her. And yet Christ did not ease himself upon that, that those calamities were remote and far off, but though they were so, and not to fall till after his death, yet he lamented future calamities then, then Jesus wept. Many such little brooks as these fall into this river, the consideration of Christ's prophetical tears; but let it be enough to have sprinkled these drops out of the river; that Jesus, though a private person, wept in contemplation of public calamities; that he wept in the best times, foreseeing worse; that he wept in their miseries, because he was no author of them: that he wept not till he took their miseries into his consideration; and he did weep a good time, before those miseries fell upon them. There remain yet his third tears, his pontifical tears, which accompany his sacrifice; those tears we called the sea, but a sea which must now be bounded with a very little sand.

To sail apace through this sea; these tears, the tears of his cross, were expressed by that inestimable weight, the sins of all the world. If all the body were eye, argues the apostle in another place; why, here all the body was eye; every pore of his body made an eye by tears of blood, and every inch of his body made an eye by their bloody scourges. And if Christ's looking upon Peter, made Peter weep, shall not his looking upon

us here, with tears in his eyes, such tears in such eyes, springs of tears, rivers of tears, seas of tears, make us weep too? Peter who wept under the weight of his particular sin, wept bitterly; how bitterly wept Christ under the weight of all the sins of all the world? In the first tears, Christ's humane tears (those we called a spring) we fetched water at one house, we condoled a private calamity in another; Lazarus was dead. In his second tears, his prophetical tears, we went to the condoling of a whole nation; and those we called a river. In these third tears, his pontifical tears, tears for sin, for all sins (those we call a sea) here is *mare liberum*, a sea free and open to all; every man may sail home, home to himself, and lament his own sins there.

I am far from concluding all to be impenitent, that do not actually weep and shed tears; I know there are constitutions, complexions, that do not afford them. And yet the worst epithet which the best poet could fix upon Pluto himself, was to call him *Illachrymabilis*, a person that could not weep. But to weep for other things, and not to weep for sin, or if not to tears, yet not to come to that tenderness, to that melting, to that thawing, that resolving of the bowels which good souls feel; this is a sponge (I said before, every man is a sponge) this is a sponge dried up into a pumice stone; the lightness, the hollowness of a sponge is there still, but (as the pumice is) dried in the Ætnas of lust, of ambition, of other flames in this world.

I have but three words to say of these tears of this weeping. What it is, what it is for, what it does; the nature, the use, the benefit of these tears, is all. And in the first, I forbear to insist upon St. Basil's metaphor, *Lachrymæ sudor animi male sani;* Sin is my sickness, the blood of Christ Jesus is my bezoar[19] tears is the sweat that that produceth. I forbear Gregory Nyssen's metaphor too, *Lachryma sanguis cordis defœcatus;* Tears are our best blood, so agitated, so ventilated, so purified, so rarified into spirits, as that thereby I become *idem spiritus*, one spirit with my God. That is large enough, and embraces all, which St. Gregory says, That man weeps truly, that soul sheds true

[19] A stone formerly in high repute as an antidote, brought from the East Indies, and said to be formed in an animal called *pasan*. Its formation is now supposed to be fabulous.—JOHNSON.

tears, that considers seriously, first, *ubi fuit in innocentia*, the blessed state which man was in, in his integrity at first, *ubi fuit*: and then considers, *ubi est in tentationibus*, the weak estate that man is in now, in the midst of temptations, where, if he had no more, himself were temptation too much, *ubi est;* and yet considers farther, *ubi erit, in gehenna*, the insupportable, and for all that, the inevitable, the irreparable, and for all that, undeterminable torments of hell, *ubi erit;* and lastly, *ubi non erit, in cœlis*, the inexpressible joy and glory which he loses in heaven, *ubi non erit*, where he shall never be. These four to consider seriously, where man was, where he is, where he shall be, where he shall never be, are four such rivers, as constitute a paradise. And as a ground may be a weeping ground, though it have no running river, no constant spring, no gathering of waters in it; so a soul that can pour out itself into these religious considerations, may be a weeping soul, though it have a dry eye: this weeping then is but a true sorrow, (that was our first) and then, what this true sorrow is given us for, and that is our next consideration.

As water is in nature a thing indifferent, it may give life, (so the first living things that were, were in the water) and it may destroy life, (so all things living upon the earth, were destroyed in the water) but yet though water may, though it have done good and bad, yet water does now one good office, which no ill quality that is in it can equal, it washes our souls in baptism; so though there be good tears and bad tears, tears that wash away sin, and tears that are sin, yet all tears have this degree of good in them, that they are all some kind of argument of good nature, of a tender heart; and the Holy Ghost loves to work in wax, and not in marble. I hope that is but merely poetical which the poet says, *Discunt lachrymare decenter;* That some study to weep with a good grace; *Quoque volunt plorant tempore, quoque modo*, They make use and advantage of their tears, and weep when they will. But of those who weep not when they would, but when they would not, do half employ their tears upon that for which God hath given them that sacrifice, upon sin. God made the firmament, which he called heaven, after it had divided the waters: after we have distinguished our tears, natural from spiritual, worldly from

heavenly, then there is a firmament established in us, then there is a heaven opened to us: and truly, to cast pearls before swine, will scarce be better resembled, than to shed tears (which resemble pearls) for worldly losses.

Are there examples of men passionately enamoured upon age? or if upon age, upon deformity? If there be examples of that, are they not examples of scorn too? do not all others laugh at their tears? and yet such is our passionate doting upon this world. *Mundi facies*, says St. Augustine, (and even St. Augustine himself hath scarce said anything more pathetically) *Tanta rerum labe contrita, ut etiam speciam seductionis amiserit;* The face of the whole world is so defaced, so wrinkled, so ruined, so deformed, as that man might be trusted with this world, and there is no jealousy, no suspicion that this world should be able to minister any occasion of temptation to man: *Speciem seductionis amisit.* And yet, *Qui in seipso aruit, in nobis floret*, says St. Gregory, as wittily as St. Augustine, (as it is easy to be witty, easy to extend an epigram to a satire, and a satire to an invective, in declaiming against this world) that world which finds itself truly in an autumn, in itself, finds itself in a spring, in our imaginations. *Labenti hæremus*, says that father: *et cum labentem sistere non possumus, cum ipso labimur:* The world passes away, and yet we cleave to it; and when we cannot stay it from passing away, we pass away with it.

To mourn passionately for the love of this world, which is decrepit, and upon the deathbed, or immoderately for the death of any that is passed out of this world, is not the right use of tears. That hath good use which Chrysologus notes, That when Christ was told of Lazarus' death, he said he was glad; when he came to raise him to life, then he wept: for though his disciples gained by it, (they were confirmed by a miracle) though the family gained by it, (they had their Lazarus again) yet Lazarus himself lost by it, by being re-imprisoned, re-committed, re-submitted to the manifold incommodities of this world. When our Saviour Christ forbad the women to weep for him, it was because there was nothing in him, for tears to work upon; no sin: *Ordinem flendi docuit*, says St. Bernard, Christ did not absolutely forbid tears, but regulate and order their tears, that they might

weep in the right place; first for sin. David wept for Absolon; he might imagine, that he died in sin, he wept not for the child by Bathsheba, he could not suspect so much danger in that. *Exitus aquarum*, says David, *Rivers of waters ran down from mine eyes*[20], why? *Quia illi*, *Because they*, who are they? not other men, as it is ordinarily taken; but *Quia illi*, *Because mine own eyes* (so Hilary, and Ambrose, and Augustine take it) *have not kept thy laws:* As the calamities of others, so the sins of others may, but our own sins must be the object of our sorrow. *Thou shalt offer to me*, says God, *the first of thy ripe fruits, and of* thy *liquors*[21], as our translation hath it: the word in the original is *Vedingnacha*, *lachrymarum*, And of thy tears: thy first tears must be to God for sin: the second and third may be to nature and civility, and such secular offices. But *Liquore ad lippitudinem apto quisquamne ad pedes lavandos abutetur?* It is St. Chrysostom's exclamation and admiration, Will any wash his feet in water for sore eyes? Will any man embalm the carcass of the world, which he treads under foot, with those tears which should embalm his soul? Did Joseph of Arimathea bestow any of his perfumes (though he brought a superfluous quantity, a hundred pound weight for one body) yet did he bestow any upon the body of either of the thieves? Tears are true sorrow, that you heard before; true sorrow is for sin, that you have heard now; all that remains is how this sorrow works, what it does.

The fathers have infinitely delighted themselves in this descant, the blessed effect of holy tears. He amongst them that remembers us, that in the old law all sacrifices were washed, he means, that our best sacrifice, even prayer itself, receives an improvement, a dignity, by being washed in tears. He that remembers us, that if any room of our house be on fire, we run for water, means that in all temptations, we should have recourse to tears. He that tells us, that money being put into a bason, is seen at a farther distance, if there be water in the bason, then if it be empty, means also, that our most precious devotions receive an addition, a multiplication by holy tears. St. Bernard means all that they all mean in that, *Cor lachrymas nesciens durum, impurum*, A hard heart is a foul heart. Would you shut up the devil in

[20] Psalm cxix. 136. [21] Exod. xxii. 19.

his own channel, his channel of brimstone, and make that worse? St. Hierome tells the way, *Plus tua lachryma, &c.* Thy tears torment him more than the fires of hell; will you needs have holy water? truly, true tears are the holiest water. And for purgatory, it is liberally confessed by a jesuit, *Non minus efficax, &c*[22]. One tear will do thee as much good, as all the flames of purgatory. We have said more than once, that man is a sponge; and in *Codice scripta*, All our sins are written in God's book, says St. Chrysostom: if there I can fill my sponge with tears, and so wipe out all my sins out of that book, it is a blessed use of the sponge.

I might stand upon this, the manifold benefits of godly tears, long; so long, as till you wept, and wept for sin; and that might be very long. I contract all to this one, which is all: to how many blessednesses must these tears, this godly sorrow reach by the way, when as it reaches to the very extreme, to that which is opposed to it, to joy? for godly sorrow is joy. The words in Job are in the Vulgate, *Dimitte me ut plangam dolorem meum*: *Lord spare me awhile that I may lament my lamentable estate*[23]: and so ordinarily the expositors that follow that translation, make their use of them. But yet it is in the original, *Lord spare me awhile, that I may take comfort:* that which one calls *lamenting*, the other calls *rejoicing*: to conceive true sorrow and true joy, are things not only contiguous, but continual; they do not only touch and follow one another in a certain succession, joy assuredly after sorrow, but they consist together, they are all one, joy and sorrow. *My tears have been my meat day and night*[24], says David: not that he had no other meat, but that none relished so well. It is a grammatical note of a jesuit[25], (I do not tell you it is true; I have almost told you that it is not true, by telling you whose it is, but that it is but a grammatical note) that when it is said, *Tempus cantus, The time of singing is come*[26], it might as well be rendered out of the Hebrew, *Tempus plorationis, The time of weeping is come;* and when it is said, *Nomini tuo cantabo, Lord I will sing unto thy name*[27], it might be as well rendered out of the Hebrew, *Plorabo, I will weep, I*

[22] Mendoza in 1 Sam. [23] Job x. 20. [24] Psalm xlii. 3.
[25] Mendoza. [26] Cant. ii. 12. [27] 2 Sam. xxii. 50

will sacrifice my tears unto thy name. So equal, so indifferent a thing is it, when we come to godly sorrow, whether we call it sorrow or joy, weeping or singing.

To end all, to weep for sin is not a damp of melancholy, to sigh for sin, is not a vapour of the spleen, but as Monica's confessor said still unto her, in the behalf of her son St. Augustine, *Filius istarum lachrymarum*, The son of these tears cannot perish; so wash thyself in these three examplar baths of Christ's tears, in his humane tears, and be tenderly affected with humane accidents, in his prophetical tears, and avert as much as in thee lieth, the calamities imminent upon others, but especially in his pontifical tears, tears for sin, and I am thy confessor, *non ego, sed Dominus;* not I, but the Spirit of God himself is thy confessor, and he absolves thee, *filius istarum lachrymarum*, the soul bathed in these tears cannot perish: for this is *trina immersio*, that threefold dipping which was used in the primitive church in baptism. And in this baptism, thou takest a new Christian name, thou who wast but a Christian, art now a regenerate Christian; and as Naaman the leper came cleaner out of Jordan, than he was before his leprosy, (for his flesh came as the flesh of a child) so there shall be better evidence in this baptism of thy repentance, than in thy first baptism; better in thyself, for then thou hadst no sense of thy own estate, in this thou hast: and thou shalt have better evidence from others too; for howsoever some others will dispute, whether all children which die after baptism, be certainly saved or no, it never fell into doubt or disputation, whether all that die truly repentant, be saved or no. Weep these tears truly, and God shall perform to thee, first that promise which he makes in Esay, *The Lord shall wipe all tears from thy face*[28], all that are fallen by any occasion of calamity here, in the militant church; and he shall perform that promise which he makes in the Revelation, *The Lord shall wipe all tears from thine eyes*[29], that is, dry up the fountain of tears; remove all occasion of tears hereafter, in the triumphant church.

[28] Isaiah 25. [29] Revel. vii. 17.

SERMON XIV.

PREACHED AT WHITEHALL, MARCH 4, 1624.

MATT. xix. 17.

And he said unto him, Why callest thou me good? There is none good but One; that is, God.

THAT which God commanded by his Word, to be done at some times (that we should humble our souls by fasting) the same God commands by his church, to be done now: in the Scriptures you have *præceptum*, The thing itself, what; in the church, you have the *Nunc*, The time, when. The Scriptures are God's voice; the church is his echo; a redoubling, a repeating of some particular syllables, and accents of the same voice. And as we hearken with some earnestness, and some admiration at an echo, when perchance we do not understand the voice that occasioned that echo; so do the obedient children of God apply themselves to the echo of his church, when perchance otherwise they would less understand the voice of God, in his Scriptures, if that voice were not so redoubled unto them. This fasting then, thus enjoined by God, for the general, in his word, and thus limited to this time, for the particular, in his church, is indeed but a continuation of a great feast: where, the first course (that which we begin to serve in now) is manna, food of angels, plentiful, frequent preaching; but the second course, is the very body and blood of Christ Jesus, shed for us, and given to us, in that blessed sacrament, of which himself makes us worthy receivers at that time. Now, as the end of all bodily eating, is assimilation, that after all other concoctions, that meat may be made *idem corpus*, the same body that I am; so the end of all spiritual eating, is assimilation too, that after all hearing, and all receiving, I may be made *idem spiritus cum Domino*, the same spirit, that my God is: for, though it be good to hear, good to receive, good to meditate, yet, (if we speak effectually, and consummatively) why call we these good? There is nothing good but One, that is, assimilation to God; in which perfect and consummative sense, Christ

says to this man, in this text, *Why callest thou me good? there is none good but One, that is God.*

The words are part of a dialogue, of a conference, between Christ, and a man who proposed a question to him; to whom Christ makes an answer by way of another question, *Why callest thou me good*, &c. In the words, and by occasion of them, we consider the text, the context, and the pretext: not as three equal parts of the building; but the context, as the situation and prospect of the house, the pretext, as the access and entrance to the house, and then the text itself, as the house itself, as the body of the building: in a word, in the text, the words; in the context, the occasion of the words; in the pretext, the pretence, the purpose, the disposition of him who gave the occasion.

We begin with the context; the situation, the prospect; how it stands, how it is butted, how it is bounded; to what it relates, with what it is connected. And in that, we are no farther curious, but only to note this, that the text stands in that story, where a man comes to Christ, inquires the way to heaven, believes himself to be in that way already, and (when he hears of nothing, but keeping the commandments) believes himself to be far gone in that way; but when he is told also, that there belongs to it a departing with his riches, his beloved riches, he breaks off the conference, he separates himself from Christ; for, (says the story) *This man had great possessions.* And to this purpose, (to separate us from Christ) the poorest amongst us, hath great possessions. He that starves, as well as he that surfeits, he that lies in the spitting places, and excremental corners of the streets, as well as he that sits upon carpets, in the region of perfumes, he that is ground and trod to dirt, with obloquy, and contempt, as well as he that is built up every day a story and story higher with additions of honour, every man hath some such possessions as possess him, some such affections as weigh down Christ Jesus, and separate him from Him, rather than from those affections, those possessions. Scarce any sinner but comes sometimes to Christ, in the language of the man in this text, *Good master what good thing shall I do, that I may have eternal life?* And if Christ would go no farther with such men, but to say to the adulterer, Do not thou give thy money to usury; no more to the

penurious usurer, but, do not thou waste thyself in superfluous and expensive feasting; if Christ would proceed no farther, but to say to the needy person, that had no money, Do not thou buy preferment; or to the ambitious person that soars up after all, Do not thou forsake thyself, deject thyself, undervalue thyself, in all these cases, the adulterer and the usurer, the needy and the ambitious man, would all say with the man in the text, *All these things have we done from our youth.* But when Christ proceeds to a *vade, et vende*, to depart with their possessions, that which they possess, that which possesses them, this changes the case.

There are some sins so rooted, so rivetted in men, so incorporated, so consubstantiated in the soul, by habitual custom, as that those sins have contracted the nature of ancient possessions. As men call manners by their names, so sins have taken names from men, and from places; Simon Magus gave the name to a sin, and so did Gehazi, and Sodom did so: there are sins that run in names, in families, in blood; hereditary sins, entailed sins; and men do almost prove their gentry by those sins, and are scarce believed to be rightly born, if they have not those sins; these are great possessions, and men do much more easily part with Christ, than with these sins. But then there are less sins, light sins, vanities; and yet even these come to possess us, and separate us from Christ. How many men neglect this ordinary means of their salvation, the coming to these exercises, not because their undoing lies on it, or their discountenancing; but merely out of levity, of vanity, of nothing; they know not what to do else, and yet do not this. You hear of one man that was drowned in a vessel of wine; but how many thousands in ordinary water? And he was no more drowned in that precious liquor, than they in that common water. A gad of steel does no more choke a man, than a feather, than a hair; men perish with whispering sins, nay with silent sins; sins that never tell the conscience they are sins, as often as with crying sins: and in hell there shall meet as many men, that never thought what was sin, as that spent all their thoughts in the compassing of sin; as many, who in a slack inconsideration, never cast a thought upon that place, as that by searing their conscience, overcame the sense and fear of the place. Great sins are great possessions; but levities and

vanities possess us too; and men had rather part with Christ, than with any possessions; which is all we will note out of this first part, the context, the situation, and prospect of the house, the coherence and connexion of the text.

The second part, is the pretext; that is the pretence, the purpose, the disposition of him that moved this question to Christ, and occasioned this answer. Upon which we make this stop, because it hath been variously apprehended by the expositors; for some think he came in an humble disposition to learn of Christ, and others think he came in a pharisaical confidence in himself, with which Epiphanius first, and then St. Jerome charge him. But in such doubtful cases in other men's actions, when it appears not evidently, whether it were well, or ill done, where the balance is even, always put you in your charity, and that will turn the scale the best way. Things which are in themselves, but misinterpretable, do not you presently misinterpret: you allow some grains to your gold, before you call it light: allow some infirmities to any man, before you call him ill. For this man in the text, *venit*, says this evangelist, he came to Christ, he came of himself. St. Peter himself came not so, St. Peter came not, till his brother Andrew brought him: none of the twelve apostles came to Christ so, they came not, till Christ called them: here we hear of no calling, no inviting, no mention of any motion towards him, no intimation of any intimation to him, and yet he came. Blessed are they that come to Christ Jesus, before any collateral respects draw them, before the laws compel them, before calamities drive them to him: he only comes hither, that comes voluntarily, and is glad he is here; he that comes so, as that he had rather he were away, is not here. *Venit*, says our Evangelist, of this man: and then, says St. Mark [1], handling the same story, *Venit procurrens, He came running*. Nicodemus came not so, Nicodemus durst not avow his coming; and therefore he came creeping, and he came softly, and he came seldom, and he came by night.

Blessed are they who make haste to Christ, and publish their zeal to the encouragement of others: for let no man promise himself a religious constancy in the time of his trial, that doth

[1] Mark x. 17.

not his part in establishing the religious constancy of other men. Of all proofs, demonstration is the powerfulest: when I have just reason to think my superiors would have it thus, this is music to my soul; when I hear them say they would have it thus, this is rhetoric to my soul; when I see their laws enjoin it to be thus, this is logic to my soul; but when I see them actually, really, clearly, constantly do thus, this is a demonstration to my soul, and demonstration is the powerfulest proof: the eloquence of inferiors is in words, the eloquence of superiors is in action.

He came to Christ; he ran to him; and when he was come, as St. Mark relates it, *He fell upon his knees to Christ.* He stood not then pharisaically upon his own legs, his own merits, though he had been a diligent observer of the commandments before. Blessed are they, who bring the testimony of a former zeal to God's service, and yet make that no excuse for their present, or future slackness; the benefit of our former goodness is, that that enables us to be the better still: for, as all example is powerful upon us, so our own example most of all; in this case we are most immediately bound by ourselves; still to be so good, as we ourselves have been before: there was a time when I was nothing; but there shall never be any time, when I shall be nothing; and therefore I am most to respect the future. The good services that a man hath done to God by pen, or sword, are wings, and they exalt him if he would go forward; but they are weights and depress him, and aggravate his condemnation, if his presumption upon the merit of those former services, retard him for the future. This man had done well, but he stood not upon that; he kneeled to Christ, and he said to him, *Good master.* He was no ignorant man, and yet he acknowledged that he had somewhat more to learn of Christ, than he knew yet. Blessed are they that inanimate all their knowledge, consummate all in Christ Jesus. The university is a paradise, rivers of knowledge are there, arts and sciences flow from thence. Council tables are *Horti conclusi*, (as it is said in the Canticles) *Gardens that are walled in*, and they are *fontes signati, wells that are sealed up;* bottomless depths of unsearchable counsels there. But those *Aquæ quietudinum*, which the prophet speaks of, *The waters of*

rest, they flow from this good master, and flow into him again; all knowledge that begins not, and ends not with his glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance. He would learn of him, and what? *Quid boni faciam*, What good thing shall I do? Still he refers to the future; to do as well as to have done: and still to be doing so. Blessed are they that bring their knowledge into practice; and blessed again, that crown their former practice with future perseverance.

This was his disposition that came; his, though he were a young man; (for so he is said to be, in the 22nd verse) and young men are not often so forward in such ways. I remember one of the panegyrics celebrates and magnifies one of the Roman emperors for this, that he would marry when he was young; that he would so soon confine and limit his pleasures, so soon determine his affections in one person. When a young man comes to Christ, Christ receives him with an extraordinary welcome; well intimated in that, that that disciple whom Christ loved most, came to him youngest. He came though he were young; and he came though he were *Unus è principibus*, (for so he is qualified in St. Luke) a principal man, a great man; as we translate it, *One of the rulers*[8]: for so he is a real and a personal answer and instance to that scornful question of the pharisees, *Nunquid e principibus, Do any of the rulers*, any great men, *believe in Christ?* It is true that the Holy Ghost doth say, *Non multi nobiles*[9], Few noblemen come to heaven. Not out of Panigorola, the bishop of Asti's reason, *Pauci quia pauci*, There cannot come many noblemen to heaven, because there are not many upon earth; for many times there are many. In calm and peaceable times, the large favours of indulgent princes, in active and stirring times, the merit and the fortune of forward men, do often enlarge the number. But such is often the corrupt inordinateness of greatness, that it only carries them so much beyond other men, but not so much nearer to God; it only sets men at a farther, not God at a nearer distance to them; but because they are come to be called God's, they think they have no farther to go to God, but to themselves. But *God is the God of the mountains, as well as*

[8] Luke xviii. 18. [9] 1 Cor. i. 26.

of the valleys[4]; great and small are equal, and equally nothing in his sight: for, when all the world is *in pugillo, in God's fist*[5], (as the prophet speaks) who can say then, this is the ant, this is the elephant? Our conversation should be in heaven; and if we look upon the men of this world, as from heaven, as if we looked upon this world itself, from thence, the hills would be no hills, but all one flat and equal plain; so are all men, one kind of dust. Records of nobility are only from the book of life, and your preferment is your interest in a place at the right-hand of God. But yet, when those men whom God hath raised in this world, take him in their arms, and raise him too, though God cannot be exalted above himself, yet he is content to call this a raising, and to thank them for it. Therefore when this man, a man of this rank came to him, *Jesus beheld him*[6], says the Gospel, *and he loved him, and he said, One thing thou lackest;* God knows, he lacked many things; but because he had that one, zeal to him, Christ doth not reproach to him his other defects: God pardons great men many errors, for that one good affection, a general zeal to his glory, and his cause.

His disposition then, (though it have seemed suspicious, and questionable to some) was so good, as that it hath afforded us these good considerations. If it were not so good as these circumstances promise, yet it affords us another as good consideration, that how bad soever it were, Christ Jesus refused him not, when he came to him. When he inquired of Christ after salvation, Christ doth not say, There is no salvation for thee, thou viper, thou hypocrite, thou Pharisee, I have locked an iron door of predestination between salvation and thee; when he inquired of him, what he should do to be sure of heaven, Christ doth not say, There is no such art, no such way, no such assurance here; but you must look into the eternal decree of election first, and see whether that stand for you or no: but Christ teaches him the true method of this art: for, when he says to him, *Why callest thou me good? There is none good but God*, he only directs him in the way to that end, which he did indeed, or pretended to seek. And this direction of his, this method is our third part; in which, having already seen in the first, (the context) the situa-

[4] 1 Kings xx. 28. [5] Isaiah xl. 12. [6] Mark x. 21.

tion and prospect of the house, that is, the coherence and occasion of the words, and in the second, (the pretext) the access and entrance to the house, that is, the pretence and purpose of him that occasioned the words, you may now be pleased to look farther into the house itself, and to see how that is built; that is, by what method Christ builds up, and edifies this new disciple of his; which is the principal scope and intention of the text, and that, to which all the rest did somewhat necessarily prepare the way.

Our Saviour Christ thus undertaking the farther rectifying of this thus disposed disciple, by a fair method leads him to the true end; good ends, and by good ways, consummate goodness. Now Christ's answer to this man is diversely read: we read it, (as you have heard) *Why callest thou me good?* The vulgate edition in the Roman church, reads it thus, *Quid me interrogas de bono? Why dost thou question me concerning goodness?* Which is true? That which answers the original; and it can admit no question, but that ours doth so. But yet, Origen, to be sure, in his eighth tractate upon this Gospel, reads it both ways: and St. Augustine, in his sixty-third chapter of the second book *De consensu Evangelistarum*, thinks it may very well be believed, that Christ did say both: that when this man called him *good master*, Christ said then, *There was none good but God;* and that when this man asked him, *What good thing he should do*, then Christ said, *Why dost thou ask me, me whom thou thinkest to be but a mere man, what is goodness? There is none good but God;* if thou look to understand goodness from man, thou must look out such a man as is God too. So that this was Christ's method, by these holy insinuations, by these approaches, and degrees, to bring this man to a knowledge, that he was very God, and so the Messiah that was expected. *Nihil est falsitas, nisi cum esse putatur, quod non est*[1]: all error consists in this, that we take things to be less or more, other than they are. Christ was pleased to redeem this man from this error, and bring him to know truly what he was, that he was God. Christ therefore doth not rebuke this man, by any denying that he himself was good; for Christ doth assume that addition to himself, *I am the good Shepherd.* Neither doth

[1] Augustine.

God forbid, that those good parts which are in men, should be celebrated with condign praise. We see that God, as soon as he saw that anything was good, he said so, he uttered it, he declared it, first of the light, and then of other creatures: God would be no author, no example of smothering the due praise of good actions. For, surely that man hath no zeal to goodness in himself, that affords no praise to goodness in other men.

But Christ's purpose was also, that this praise, this recognition, this testimony of his goodness, might be carried higher, and referred to the only true author of it, to God. So the priests and the elders come to Judith[8], and they say to her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the rejoicing of our nation, thou hast done all these things by thy hand; and all this was true of Judith, and due to Judith; and such recognitions, and such acclamations God requires of such people, as have received such benefits by such instruments: for as there is treason, and petty treason, so there is sacrilege, and petty sacrilege; and petty sacrilege is to rob princes and great persons of their just praise. But then, as we must confer this upon them, so must they, and we, and all transfer all upon God: for so Judith proceeds there, with her priests and elders, Begin unto my God, with timbrels, sing unto the Lord with cymbals, exalt him, and call upon his name. So likewise Elizabeth magnifies the blessed Virgin Mary, *Blessed art thou amongst women*[9]: and this was true of her, and due to her; and she takes it to herself, when she says there, *From henceforth all generations shall call me blessed*; but first, she had carried it higher, to the highest, *My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour*. In a word, Christ forbids not this man to call him good, but he directs him to know in what capacity that attribute of goodness belonged to him, as he was God: that when this man believed before that Christ was good, and learnt from him now, that none was good but God, he might by a farther concoction, a farther rumination, a farther meditation of this, come in due time to know that Christ was God; and this was his method.

Now this leads us into two rich and fragrant fields; this sets us upon the two hemispheres of the world; the western hemi-

[8] Judith xv. 8. [9] Luke i. 42.

sphere, the land of gold, and treasure, and the eastern hemisphere, the land of spices and perfumes; for this puts us upon both these considerations, first, that nothing is essentially good, but God, (and there is the land of gold, centrical gold, visceral gold, gremial gold, gold in the matrice and womb of God, that is, essential goodness in God himself) and then upon this consideration too, that this essential goodness of God is so diffusive, so spreading, as that there is nothing in the world, that doth not participate of that goodness; and there is the land of spices and perfumes, the dilatation of God's goodness. So that now both these propositions are true, first, that there is nothing in this world good, and then this also, that there is nothing ill: as, amongst the fathers, it is in a good sense, as truly said, *Deus non est ens*, *Deus non est substantia*, God is no essence, God is no substance, (for fear of imprisoning God in a predicament) as it is said by others of the fathers, that there is no other essence, no other substance but God.

First then, there is nothing good but God: neither can I conceive anything in God, that concerns me so much as his goodness; for, by that I know him, and for that I love him. I know him by that, for, as Damascene says, *Primarium Dei nomen, bonitas;* God's first name, that is, the first way by which God notified himself to man, was goodness; for out of his goodness he made him. His name of Jehovah we admire with a reverence; but we cannot express that name: not only not in the signification of it, but not confidently, not assuredly in the sound thereof; we are not sure that we should call it Jehovah; not sure that any man did call it Jehovah a hundred years ago. But, *Ineffabili dulcedine teneor cum audio, bonus Dominus*[10]; I am, not transported with astonishment, as at his name of Jehovah, but replenished with all sweetness, established with all soundness, when I hear of my God in that name, my good God. By that I know him, and for that I love him: for the object of my understanding is truth; but the object of my love, my affection, my desire, is goodness. If my understanding be defective, in many cases, faith will supply it; if I believe it, I am as well satisfied, as if I knew it; but nothing supplies, nor fills, nor satisfies the desire of man, on this

[10] Augustine,

side of God; every man hath something to love, and desire, till he determine it in God; because God only hath *imminuibilem bonitatem*, as they render Dionysius the Areopagite, an inexhaustible goodness; a sea that no land can suck in, a land that no sea can swallow up, a forest that no fire can waste, a fire that no water can quench. He is so good, goodness so, as that he is *Causa bonorum, et quæ in nos, et quæ in nobis*[11], The cause of all good either received by us, or conceived in us; of all, either prepared externally for us, or produced internally in us. In a word, he is *Bonum cætera bona colorans, et amabilia reddens*[12], It is his goodness, that gilds and enamels all the good persons, or good actions in this world. There is none good but God; and *Quale bonum ille*, says that father, What kind of goodness God is, this doth sufficiently declare, *Quod nulli ab eo recedenti bene sit*, That no man that ever went from him, went by good way, or came to good end; there is none good but God; there is centrical, visceral, gremial gold, goodness in the root, in the tree of goodness, God.

Now, *Arbor bona, bonos fructus*, says Christ; *If the tree be good, the fruit is good too.* The tree is God; What are the fruits of this tree? What are the offspring of God? St. Ambrose tells us, *Angeli et homines, et virtutes eorum;* Angels and men, and the good parts, and good actions of angels and men, are the fruit of this tree, they grow from God. Angels, as they fell, Adam, as he fell, the sins of angels and men, are not the fruits of this tree, they grow not radically, not primarily from God. *Nihil in se habet Deus semi-plenum*, says Damascene: God is no half-god, no fragmentary God; he is an entire God, and not made of remnants; not good only so, as that he hath no room for ill in himself, but good so too, as that he hath no room for any ill will towards any man; no man's damnation, no man's sin, grows radically from this tree. When God had made all, says Tertullian, he blessed all; *Maledicere non norat, quia nec malefacere*, says he: God could no more mean ill, than do ill; God can no more make me sin, than sin himself. It is the fool that says, There is no God, says David; and it is the other fool, says St. Basil, that says, God produces any ill; *Par pretii scelus, quia negat Deum bonum;* It is as impiously done, to deny God to be

[11] Augustine. [12] Idem.

entirely good, as to deny him to be God. For we see the Manichees, and the Marcionites, and such other heretics in the primitive church, would rather admit, and constitute two Gods, a good God, and a bad God, than be drawn to think, that he that was the good God indeed, could produce any ill of himself, or mean any ill to any man, that had done none.

And therefore even from Plato himself, some Christians might learn more moderation in expressing themselves in this point; Plato says, *Creavit quia bonus*, Therefore did God create us, that he might be good to us; and then he adds, *Bono nunquam inest invidia*, Certainly that God, that made us out of his goodness, does not now envy us that goodness which he hath communicated to us; certainly he does not wish us worse, that so he might more justly damn us, and therefore compel us, by any positive decree, to sin, to justify his desire of damning us: much less did this good God hate us, or mean ill to us, before he made us, and made us only therefore, that he might have glory in our destruction. There is nothing good but God, there is nothing but goodness in God.

How abusively then do men call the things of this world, goods? They may as well call them (so they do in their hearts) Gods, as goods; *for there is none good but God.* But how much more abusively do they force the word, that call them *Bona quia beant*, Goods because they make us good, blessed, happy? In which sense, Seneca uses the word shrewdly, *Insolens malum beata uxor*, A good wife, a blessed wife, says he, that is, a wife that brings a great estate, is an insolent mischief. If we do but cast our eye upon that title in the law, *bonorum*, and *de bonis*, of goods, we shall easily see, what poor things they make shift to call goods. And if we consider (if it deserve a consideration) how great a difference their lawyers make (Baldus makes that, and others with him) between *bonorum possessio*, and *possessio bonorum*, that one should amount to a right and propriety in the goods, and the other but to a sequestration of such goods, we may easily see, that they can scarce tell what to call, or where to place such goods. Health, and strength, and stature, and comeliness, must be called goods, though but of the body; the body itself is in the substance itself, but dust; these are but the acci-

dents of that dust, and yet they must be goods. Land, and money, and honour must be called goods, though but of fortune; fortune herself, is but such an idol, as that St. Augustine was ashamed ever to have named her in his works, and therefore repents it in his retractations; herself is but an idol, and an *idol is nothing*, these, but the accidents of that nothing, and yet they must be goods. Are they such goods, as make him necessarily good that hath them? Or such, as no man can be good, that is without them? How many men make themselves miserable, because they want these goods? And how many men have been made miserable by others, because they had them? Except thou see the face of God upon all thy money, as well as the face of the king, the hand of God to all thy patents, as well as the hand of the king, God's *amen*, as well as the king's *fiat*, to all thy creations, all these reach not to the title of goods, for *there is none good but God.*

Nothing in this world; not if thou couldst have it all; carry it higher, to the highest, to heaven; heaven itself were not good, without God. For, in the school, very many and very great men, have thought and taught, that the human nature of Christ, though united hypostatically to the Divine nature, was not merely by that union, impeccable, but might have sinned, if besides that union, God had not infused, and superinduced other graces, of which other graces, the beatifical vision, the present sight of the face and essence of God, was one: because, (say they) Christ had from his conception, in his human nature, that beatifical vision of God, which we shall have in the state of glory, therefore he could not sin. This beatifical vision, say they, which Christ had here, and which, (as they suppose, and not improbably, in the problematical way of the school) God, of his absolute power, might have withheld, and yet the hypostatical union have remained perfect; (for, say they, the two natures, human and Divine, might have been so united, and yet the human not have so seen the Divine;) this beatifical vision, this sight of God, was the cause, or seal, or consummation of Christ's perfection, and impeccability in his human nature. Much more is this beatifical vision, this sight of God in heaven, the cause or consummation of all the joys and glory which we shall receive in that place: for howsoever

they dispute, whether that kind of blessedness consist in seeing God, *formaliter*, or *causaliter*, that is, whether I shall see all things in God, as in a glass, in which the species of all things are, or whether I shall see all things, by God, as by the benefit of a light, which shall discover all things to me, yet they all agree, (though they differ *de modo*, of the manner, how) that howsoever it be, the substance of the blessedness is in this, that I shall see God: *Blessed are the pure in heart*, says Christ, *for they shall see God;* if they should not see God, they were not blessed. And therefore they who place children that die unbaptised, in a room, where though they feel no torment, yet they shall never see God, durst never call that room a part of heaven, but of hell rather; though there be no torment, yet, if they see not God, it is hell. There is nothing good in this life, nothing in the next, without God, that is, without sight and fruition of the face, and presence of God; which is that, which St. Augustine intends, when he says, *Secutio Dei est appetitus beatitatis, consecutio beatitas;* our looking towards God, is the way to blessedness, but blessedness itself is only the sight of God himself.

That therefore thou mayest begin thy heaven here, put thyself in the sight of God, put God in thy sight, in every particular action. We cannot come to the body of the sun, but we can use the light of the sun many ways: we cannot come to God himself here, but yet here we can see him by many manifestations: so many, as that St. Augustine, in his twentieth chapter, *De moribus ecclesiæ Catholicæ*, hath collected aright places of Scripture, where every one of our senses is called a seeing; there is a *gustate et videte*, and *audite*, and *palpate; tasting*, and *hearing*, and *feeling*, and all, to this purpose, are called *seeing;* in all our senses, in our faculties, we may see God if we will: God sees us at midnight; he sees us, then, when we had rather he looked off. If we see him so, it is a blessed interview. How would he that were come abroad at mid-night, to do a mischief, sneak away, if he saw the watch? What a damp must it necessarily cast upon any sinner, in the nearest approach to his sin, if he can see God? See him before thou sinnest; then he looks lovingly: after the sin, remember how fain Adam would have hid himself from God: he that goes one step out of God's sight, is loath to come

into it again: if you will sit at the right hand of God hereafter, you must walk with God here; so Abraham, so Enoch *walked with God*[13], *and God took him.* God knows, God takes not every man that dies: God says to the rich secure man, *Fool, this night they shall fetch away thy soul;* but he does not tell him who. That then you be no strangers to God then, see him now; and remember, that his last judgment is expressed in that word, *Nescio vos, I know you not;* not to be known by God, is damnation; and God knows no man there, with whom he was not acquainted here. There is none good but God; the fruition of that God, is in seeing him; the way to see him there, is to look towards him here. And so we have gone as far as the first of our two propositions carried us, that in this world there is nothing good.

The other that remains, is, that there is nothing ill; that this goodness of God is so spread over all, (all actions, all persons) as that there is nothing ill. Seneca, whom Tertullian calls still *Senecam nostram*, Our Seneca, that is, that Christian Seneca, as though he had read that of St. Paul, (between whom and him, it hath been thought, there passed epistles) *Quid habes, quod non accepisti? What hast thou, that thou hast not received from God?* and meant to say more than that, says, *Quid non dedit?* What is there, that were good for thee, that God hath not given thee? And he, whom they call so often *Platonem Hebræorum*, the Jews Plato, that is *Philo Judæus*, says well, *Nihil boni sterile creavit Deus;* God hath made nothing, in which he hath not imprinted, and from which he hath not produced some good: he follows it so far, (and justly) as to say, that God does good, where that good does no good: he takes his examples from God's raining in the sea; that rain does no good in the sea: and from God's producing fresh springs in the desert land, where not only no beasts come to drink, but where the very salt tide overflows the fresh spring. He might have added an example from Paradise, that God would plant such a garden, for so few hours; that God would provide man such a dwelling, when he knew he would not dwell a day in it. And he might have added an example from the light too; that God would create light, and say it was good, then when it

[13] Gen. v. 25.

could be good for nothing, for there was nothing made to see it, nor to be seen by it: so forward, so early was God, in diffusing his goodness. Of every particular thing, God said *it was good*, and of all together, that *it was very good;* there was, there is nothing ill. For, when it is ordinarily inquired in the school, whether anything be essentially good, it is safely answered there, that if by essentially we mean independently, so good as that it can subsist of itself, without dependence upon, or relatian to any other thing, so there is nothing essentially good: but if by essentially good, we mean that whose essence, and being is good, so everything is essentially good. And therefore when the Manichees pressed St. Augustine with that, *Unde malum?* If there be not an ill God, as well as a good, *unde malum*, from whom, or from whence proceeds all that ill that is in the world? St. Augustine says, *Unde malum? Quid malum?* From whence comes evil? Why, what is there, that you can call evil? I know no such thing; so that, if there be such a God, that God hath no creature. For, as poisons conduce to physic, and discord to music, so those two kinds of evil, into which we contract all others, are of good use, that is, *malum pœnæ*, the evil of punishment, affliction, adversity, and *malum culpæ*, even sin itself, from which the punishment flows.

Be pleased to stop a little, upon each of these. First, *malum pœnæ*, affliction, poverty, sickness, imprisonment, banishment, and such, are not evil. The blood of Christ Jesus only is my cordial; that restores me, repairs me; but affliction is my physic; that purges, that cleanses me. *Hostiliter se opponit medicus*, says Tertullian, The physician comes in like an enemy, with a knife to lance, with fire to cauterize, but *opponit se morbo*, he is but an enemy to the disease, he means the patient no harm; no more does God to me, in all his medicinal corrections. But how if these afflictions hang long upon me? If they do so, that is, *Ægrotantium animarum diæta*[14]; God enters into another course of physic, and finds it better for me to spend my disease by a diet; and long sicknesses are such diets: God will recover my soul by a consumption of the body, and establish everlasting health, by long sickness. Howsoever, let God's corrections go as

[14] Clem. Alex.

nigh as they can go in this world, *Etsi novum videtur, quod dicere volo*, says Origen, *dicam tamen;* Though it be strange that I will say, I will say it, *Etiam bonitas Dei est, qui dicitur furor ejus;* That which we call the anger of God, the wrath of God, the fury of God, is the goodness of God. *Correct me not O Lord, in thy wrath*, says David; but, rather than leave me uncorrected, correct me any way. We call God, just, and we call him merciful, according to our present taste of God, and use of God, *Cum unicam habeat affectionem Deus, nempe bonitatem* [15], When as God hath but one affection in himself, that is, goodness, nor but one purpose upon us, that is, to do us good.

So then, this which we call *malum pœnæ*, affliction, adversity, is not evil; that which occasions this, *malum culpæ*, sin itself, is not evil; not evil so, as that it should make us incapable of this diffusive goodness of God. You know, I presume, in what sense we say in the school, *malum nihil*, and *peccatum nihil*, that evil is nothing, sin is nothing; that is, it hath no reality, it is no created substance, it is but a privation, as a shadow is, as sickness is; so it is nothing. It is wittily argued by Boëthius, God can do all things; God cannot sin; therefore sin is nothing. But it is strongly argued by St. Augustine, if there be anything naturally evil, it must necessarily be contrary to that which is naturally good; and that is God. Now, *contraria æqualia*, says he; whatsoever things are contrary to one another, are equal to one another; so, if we make anything naturally evil, we shall slide into the Manichees' error, to make an evil God. So far doth the school follow this, as that there, one archbishop of Canterbury, out of another, that is, Bradwardine out of Anselm, pronounces it *Hæreticum esse dicere, malum esse aliquid*, To say that anything is naturally evil, is an heresy.

But if I cannot find a foundation for my comfort, in this subtlety of the school, that sin is nothing, (no such thing as was created or induced by God, much less forced upon me by him, in any coactive decree) yet I can raise a second step for my consolation in this, that be sin what it will in the nature thereof, yet my sin shall conduce and cooperate to my good. So Joseph says to his brethren, *You thought evil against me, but God meant it unto*

[15] Cyril. Alex.

good[16]: which is not only good to Joseph, who was no partaker in the evil, but good even to them, who meant nothing but evil. And therefore, as Origen said, *Etsi novum*, Though it be strangely said, yet I say it, that God's anger is good; so says St. Augustine, *Audeo dicere*, Though it be boldly said, yet I must say it, *Utile esse cadere in aliquod manifestum pecoatum*, Many sinners would never have been saved, if they had not committed some greater sin at last, than before; for the punishment of that sin hath brought them to a remorse of all their other sins formerly neglected. If neither of these will serve my turn, neither that sin is nothing in itself, and therefore not put upon me by God, nor that my sin, having occasioned my repentance, hath done me good, and established me in a better state with God, than I was in before that sin, yet this shall fully rectify me, and assure my consolation, that in a pious sense I may say, Christ Jesus is the sinner, and not I. For, though in the two and twentieth session of the Council of Basil, that proposition were condemned as scandalous, in the mouth of a bishop of Nazareth, *Augustinus de Roma, Christus quotidie peccat*, That Christ does sin every day, yet Gregory Nazianzen expresses the same intention, in equivalent terms, when he says, *Quamdiu inobediens ego, tamdiu, quantum ad me attinet, inobediens Christus:* As long as I sin, for so much as concerns me, me, who am incorporated in Christ, me, who by my true repentance have discharged myself upon Christ, Christ is the sinner, even in the sight, and justice of his Father, and not I.

And as this consideration, that the goodness of God, in Christ, is thus spread upon all persons, and all actions, takes me off from my aptness to misinterpret other men's actions, not to be hasty to call indifferent things, sins, not to call hardness of access in great persons, pride, not to call sociableness of conversation in women, prostitution, not to call accommodation of civil businesses in states, prevarication, or dereliction and abandoning of God, and toleration of religion; as it takes me off from this misinterpreting of others; so, for myself, it puts me upon an ability, to chide, and yet to cheer my soul, with those words of David, *O my soul, why art thou so sad? why art thou so disquieted within me?* Since

[16] Gen. l. 20.

sin is nothing, no such thing as is forced upon thee by God, by which thy damnation should be inevitable, or thy reconciliation impossible, since of what nature soever sin be in itself, thy sins being truly repented, have advanced, and improved thy state in the favour of God, since thy sin, being by that repentance discharged upon Christ, Christ is now the sinner, and not thou, *O my soul, why art thou so sad? why art thou disquieted within me?* And this consideration of God's goodness, thus derived upon me, and made mine in Christ, ratifies and establishes such a holy confidence in me, as that all the moral constancy in the world, is but a bulrush, to this bulwark; and therefore, we end all, with that historical, but yet useful note, that that Duke of Burgundy, who was surnamed *Carolus Audax*, Charles the Bold, was son to that duke, who was surnamed *Bonus*, the Good Duke: a good one produced a bold one: true confidence proceeds only out of true goodness: for, *The wicked shall fly, when no man pursueth, but the righteous are bold as a lion*[17]. This constancy, and this confidence, and upon this ground, holy courage in a holy fear of him, Almighty God infuse and imprint in you all, for his Son Christ Jesus' sake. And to this glorious Son of God, &c.

SERMON XV.

PREACHED AT WHITEHALL, MARCH 3, 1619.

Amos v. 18.

Woe unto you, that desire the day of the Lord: what have ye to do with it? the day of the Lord is darkness and not light.

For the presenting of the woes and judgments of God, denounced by the prophets against Judah and Israel, and the extending and applying them to others, involved in the same sins as Judah and Israel were, Solomon seems to have given us somewhat a clear

[17] Prov. xxviii. 1.

direction: *Reprove not a scorner lest he hate thee, rebuke a wise man and he will love thee*[1]. But how if the wise man and this scorner be all in one man, all one person? If the wise man of this world be come to take St. Paul so literally as his word, as to think scornfully that *preaching* is indeed but *the foolishness of preaching*, and that as the church is within the state, so preaching is a part of state government, flexible to the present occasions of time, appliable to the present dispositions of men? This fell upon this prophet in this prophecy, *Amasias the priest of Bethel informed the king that Amos meddled with matters of state, and that the land was not able to bear his words*, and to *Amos himself he says, Eat thy bread in some other place, but prophecy here no more, for this is the king's chapel, and the king's court; Amos replies, I was no prophet nor the son of a prophet, but in an other course, and the Lord took me and said unto me, Go and prophecy to my people*[2]. Though we find no Amasiah, no mis-interpreting priest here, (we are far from that, because we are far from having a Jeroboam to our king as he had, easy to give ear, easy to give credit to false informations) yet every man that comes with God's message hither, brings a little Amasiah of his own, in his own bosom, a little whisperer in his own heart that tells him, *this is the king's chapel, and it is the king's court*, and these woes and judgments, and the denouncers and proclaimers of them are not so acceptable here. But we must have our own Amos, as well as our Amasias, this answer to this suggestion, *I was no prophet, and the Lord took me and bad me prophesy*. What shall I do?

And besides, since the woe in this text is not St. John's *woe*, his iterated, his multiplied *woe*, *Væ, væ, væ habitantibus terram*[3], a woe of desolation upon the whole world (for God loves this world, as the work of his own hands, as the subject of his providence, as the scene of his glory, as the garden-plot that is watered by the blood of his Son:) since the *woe* in this text, is not Esay's *woe*, *Væ genti peccatrici*[4], an increpation and commination upon our whole nation (for God hath not come so near to any nation, and dealt so well with any nation as with ours:) since the *woe* in this text is not Ezekiel's *woe*, *Væ civitati sanguinum*[5], an impu-

[1] Prov. ix. 8. [2] Amos vii. 10. [3] Apoc. viii. 13. [4] Isaiah i. 4. [5] Ezek. xxiv. 6.

tation of injustice or oppression, and consequently of a malediction laid upon the whole city (for God hath carried his woes upon other cities, *Væ Chorazin, væ Bethsaida;* God hath laid his heavy hand of war and other calamities upon other cities, that this city might see herself and her calamities long before in that glass, and so avoid them:) since the *woe* in this text, is not the prophet's other *woe*, *Væ domui*[6], not a woe upon any family (for when any man in his family comes to Joshua's protestation, *As for me and my house we will serve the Lord*[7], the Lord comes to his protestation, *I will show mercy to thee and thy house for a thousand generations*[8]:) since the woe in this text, is not Esay's woe again, *Væ coronæ*, (for, the same prophet tells us of what affection they are, that they are idolaters, persons inclined to an idolatrous and superstitious religion, and fret themselves, and curse the king and their God; we know that the prophet's *Væ coronæ* in that place is *Væ coronæ superbiæ*[9], and the crown and height of pride is in him, who hath set himself above all that is called God. Christian princes know that if their crowns were but so as they seem (all gold) they should be but so much the heavier for being all gold; but they are but crowns of thorns gilded, specious cares, glorious troubles, and therefore no subject of pride:) to contract this, since the *woe* in this text, is no state woe, nor church woe, for it is not Ezekiel's *Væ pastoribus insipientibus*[10], which cannot feed their flock, nor Jeremy's *Væ pastoribus disperdentibus*[11], Woe unto those lazy shepherds, which do not feed their flock but suffer them to scatter: since the *woe* in this text is not a woe upon the whole world, nor upon the whole nation, nor upon the whole city, nor upon any whole family, nor upon any whole rank or calling of men, when I have asked with Solomon, *Cui væ*[12]? To whom belongs this woe? I must answer with St. Paul, *Væ mihi*[13], Woe unto me if I do not tell to whom it belongs. And therefore since in spiritual things especially charity begins with itself, I shall transfer this *væ* from myself, by laying it upon them, whom your own conscience shall find it to belong unto; *Væ desiderantibus diem Domini; Woe be unto them that desire the day of the Lord, &c.*

[6] Ezek. xliv. 6. [7] Jos. xxiv. 15. [8] Isaiah xxviii. 1. [9] Isaiah viii. 11.
[10] Ezek. xiii. 3. [11] Jer. xxiii. 1. [12] Prov. xxiii. 29. [13] 1 Cor. ix. 16.

But yet if these words can be narrow in respect of persons, it is strange, for in respect of the sins that they are directed upon, they have a great compass, they reach from that high sin of presumption, and contempt, and deriding the day of the Lord, the judgments of God, and they pass through the sin of hypocrisy, when we make shift to make the world, and to make ourselves believe that we are in good case towards God, and would be glad that the day of the Lord, the day of judgment would come now; and then they come down to the deepest sin, the sin of desperation, of an unnatural valuing of this life, when overwhelmed with the burden of other sins, or with God's punishment for them; men grow to a murmuring weariness of this life, and to an impatient desire, and perchance to a practice of their own ends; in the first acceptation, the day of the Lord is the day of his judgments and afflictions in this life; in the second, the day of the Lord is the day of the general judgment; and in the third, the day of the Lord, is that *crepusculum*, that twilight between the two lives, or rather that *meridies noctis*, as the poet calls it, that noon of night, the hour of our death and transmigration out of this world. And if any desire any of these days of the Lord, out of any of these indispositions, out of presumption, out of hypocrisy, out of desperation, he falls within the compass of this text, and from him we cannot take off this *væ desiderantibus*.

First then the prophet directs himself most literally upon the first sin of presumption. They were come to say, that in truth whatsoever the prophet declaimed in the streets, there was no such thing as *dies Domini*, any purpose in God to bring such heavy judgments upon them; to the prophets themselves they were come to say, You yourselves live parched and macerated in a starved and penurious fortune, and therefore you cry out that all we must die of famine too, you yourselves have not a foot of land among all the tribes, and therefore you cry out that all the tribes must be carried into another land in captivity. That which you call the day of the Lord is come upon you, beggary, and nakedness, and hunger, contempt, and affliction, and imprisonment is come upon you, and therefore you will needs extend this day upon the whole state, but *desideramus*, we would fain see any such thing come to pass, we would fain see God go about to do

any such thing, as that the state should not be wise enough to prevent him. To see a prophet neglected, because he will not flatter, to see him despised below, because he is neglected above, to see him injured, insulted upon, and really damnified, because he is despised, all this is *dies mundi*, and not *dies Domini*, it is the ordinary course of the world, and no extraordinary day of the Lord, but that there should be such a stupor and consternation of mind and conscience as you talk of, and that that should be so expressed in the countenance, that *They which had been purer than snow, whiter than milk, redder than rubies, smoother than sapphires*[14], should not only be, as in other cases, pale with a sudden fear, but *blacker in face than a coal*, as the prophet says there, that they should not be able to set a good face upon their miseries, nor disguise them with a confident countenance, that there should be such a consternation of countenance and conscience, and then such an excommunication of church and state, as that the whole body of the children of Israel should be *without king, without sacrifice, without ephod, without teraphim*[15], *desideramus*, we would fain see such a time, we would fain see such a God as were so much too hard for us.

They had seen such a God before, they had known that that God had formerly brought all the people upon the face of the earth so near to an annihilation, so near to a new creation, as to be but eight persons in the general flood, they had seen that God to have brought their own numerous, and multitudinous nation, their six hundred thousand men that came out of Egypt to that paucity, as but two of them are recorded to enter into the land of promise, and could they doubt what that God could do, or would do upon them? Or, as Jeremy saith, *Could they belie the Lord, and say it is not he? neither shall evil come upon us, or shall we see sword and famine*[16]? God expressed his anger thrice upon this people, in their state, in their form of government in itself, first he expressed it in giving them a king, for though that be the best form of govenment in itself, yet for that people at that time, God saw it not to be the fittest, and so it was extorted from him, and he gave them their king in anger. Secondly, he expressed his anger in giving them two kings, in the desertion of the ten tribes,

[14] Lam. iv. 7. [15] Hos. iii. 4. [16] Jer. xii.

and division of the two kingdoms. Thirdly, he expressed his anger in leaving them without any king after this captivity which was prophesied here.

Now of those six thousand years, which are vulgarly esteemed to be the age and term of this world, three thousand were passed before the division of the kingdom, and presently upon the division, they argued *â divisibili ad corruptibile*, whatsoever may be broken and divided may come to nothing. It is the devil's way to come to destruction by breaking of unions. There was a contract between God and Job, because Job loved and feared him, and there the devil attempts to draw away the head from the union, God from Job, with that suggestion, *Doth Job serve thee for nothing?* Dost thou get anything by this union? or doth not Job serve himself upon thee? There was a natural, an essential, an eternal union between the Father and the Son in the Trinity, and the devil sought to break that. If he could break the union in the Godhead, he saw not why he might not destroy the Godhead. The devil was logician good enough, *Omne divisibile corruptibile*, Whatsoever may be broken, may be annihilated. And the devil was papist good enough, *Schisma æquipollet hæresi*, Whosoever is a schismatic, departed from the obedience of the Roman church, is easily brought within compass of heresy too, because it is a matter of faith to affirm a necessity of such an obedience. And therefore the devil attempts to make that schism in the Trinity, with that, *Si filius Dei es, Make these stones bread, If thou beest the Son of God, cast thyself down from this pinnacle*, that is, Do something of thyself, exceed thy commission, and never attend so punctually all thy directions from thy Father. In Job's case he would draw the head from the union; in Christ's case he would alienate the Son from the Father, because division is the forerunner (and alas, but a little way the forerunner) of destruction. And therefore as soon as that kingdom was come to a division between ten and two tribes, between a king of Judah, and a king of Israel, presently upon it, and in the compass of a very short time arose all those prophets that prophesied of a destruction; as soon as they saw a division, they foresaw a destruction. And therefore when God had showed before what he could do, and declared by his prophets then what

he would do, *Væ desiderantibus, Woe unto them that say, Let him make speed and hasten his work, that we may see it*[17]: that is, that are yet confident that no such thing shall fall upon us, and confident with a scorn, and fulfil that which the apostle saith, *There shall come in the latter days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning at the creation*[18]. But God shall answer their scorn with scorn, as in Ezekiel, *Son of man, What is that proverb which you have in the land of Israel, saying, The days are prolonged, and every vision fails*[19]? that is, The prophets talk of great calamities, but we are safe enough, *Tell them* (says the Lord) *I will make their proverb to cease, I will speak and it shall come to pass; in your days, O rebellious house, will I say the word, and perform it.*

And therefore, *Ut quid vobis?* What should you pretend to desire that day? what can ye get by that day? *Because you have made a covenant with death, and are at an agreement with hell, when that invadens flagellum,* (as the prophet with an elegant horror, if they can consist, expresses it) *When that overflowing scourge shall pass through, shall it not come to you*[20]? Why? who are you? have you thought of it beforehand, considered it, digested it, and resolved, that in the worst that can fall, your vocal constancy, and your human valour shall sustain you from all dejection of spirit? What judgment of God soever shall fall upon you, whensoever this *dies Domini* shall break out upon you, you have light in yourselves, and by that light you shall see light, and pass through all incommodities. Be not deceived, this day of the Lord is darkness and not light, the first blast, the first breath of his indignation blows out thy candle, extinguishes all thy wisdom, all thy counsels, all thy philosophical sentences, disorders thy *Seneca*, thy *Plutarch*, thy *Tacitus*, and all thy premeditations; for the sword of the Lord is a two-edged sword, it cuts bodily, and it cuts ghostly, it cuts temporally, and it cuts spiritually, it cuts off all worldly relief from others, and it cuts off all Christian patience, and good interpretation of God's correction in thine own heart.

Ut quid vobis? What can you get by that day? can you

[17] Isaiah v. 19. [18] 2 Pet. iii. 4. [19] Ezek. xii. 22. [20] Isaiah xx. 15.

imagine that though you have been benighted under your own obduration and security before, yet when this day of the Lord, the day of affliction shall come, *afflictio dabit intellectum*, the day will bring light of itself, the affliction will give understanding, and it will be time enough to see the danger and the remedy both at once, and to turn to God by that light, which that affliction shall give? Be not deceived, *dies Domini tenebræ*, this day of the Lord will be darkness and not light. God hath made two great lights for man, the sun, and the moon; God doth manifest himself two ways to man, by prosperity, and adversity; but if there were no sun, there would be no light in the moon neither; if there be no sense of God in thy greatness, in thy abundance, it is a dark time to seek him in the clouds of affliction, and heaviness of heart. Experience teacheth us, that if we be reading any book in the evening, if the twilight surprise us, and it grows dark, yet we can read longer in that book which we were in before, than if we took a new book of another subject into our hands: if we have been accustomed to the contemplation of God in the sunshine of prosperity, we shall see him better in the night of misery, than if we had began but then. If you seem to desire that day of the Lord, because you do not believe that that day will come, or because you believe that when that day comes, it will be time enough to rectify yourselves, then, *Ut quid vobis?* This day shall be good for nothing to either of you, for to both you it shall be darkness, and not light.

The days which God made for man were darkness, and then light, still the evening and the morning made up the day. The day which the Lord shall bring upon secure and carnal man, is darkness without light, judgments without any beams of mercy shining through them, such judgments, as if we will consider the vehemency of them, we shall find them expressed in such an extraordinary height, as scarce any where else in Jeremy, *Men shall ask one of another if they be in labour, whether they travail with child. Wherefore do I see every man with his hands on his loins, as a woman in travail? Alas, because that day is great, and none is like it*[21]. This is the unexpected and unconsidered strangeness of that day, if we consider the vehemency, and if we

[21] Jer. xxx. 7.

consider the suddenness, the speed of bringing that day upon secure man. This is intimated very sufficiently in another story of the same prophet, that when he had said to the prophet Hananiah, *That he should die within a year*[22], when God saith, his judgments shall come shortly, if then we consider the vehemency, or the nearness of the day of the Lord, the day of his visitation, we shall be glad to say with that prophet, *As for me I have not desired that woful day thou knowest*[23], that is, I have neither doubted but that there shall be such a day, nor I have not put off my repentance to that day, for what can that do good to either of those dispositions, when to them it shall be darkness, and not light?

Now this *woe* of this prophet thus denounced against contemptuous scorners of the *day of the Lord*, as that day signifies afflictions in this life, have had no subject to work upon this congregation (as by God's grace there is none of that distemper here) it is a piece of a sermon well lost; and God be blessed that it hath had no use, that nobody needed it. But as the *woe* is denounced in the second acceptation against hypocrites, so it is a chain-shot, and in every congregation takes whole ranks, and here *dies Domini* is the last day of judgment, and the desire in the text is not, as before, a denying that any such day should be, but it is an hypocritical pretence, that we have so well performed our duties, as that we should be glad if that day would come, and then the darkness of the text is everlasting condemnation.

For this day of the Lord then, the last day of judgment, consider only, or reflect only upon these three circumstances: first, there is *Lex violata*, A law given to thee and broken by thee. Secondly, there is *Testis prolatus*, Evidence produced against thee, and confessed by thee. And then there is *Sententia lata*, A judgment given against thee, and executed upon thee.

For the law first, when that law is *to love God with all thy power*, not to scatter thy love upon any other creature, when the law is *not to do, not to covet any ill*, wilt thou say this law doth not concern me, because it is impossible in itself, for this coveting, this first concupiscence is not in a man's own power? Why, this law was possible to man, when it was given to man, for it

[22] Jer. xxviii. 16. [23] Jer. xvii. 16.

was naturally imprinted in the heart of man, when man was in his state of innocency, and then it was possible, and the impossibility that is grown into it since, is by man's own fault. Man by breaking the law, hath made the law impossible, and himself inexcusable; wilt thou say with that man in the Gospel, *Omnia hæc a juventute*, I have kept all this law from my youth? From thy youth? remember thy youth well, and what law thou kept then, and thou wilt find it to be another law, *Lex in membris, A law of the flesh warring against the law of the mind*, nay, thou wilt find that thou didst never maintain a war against that law of the flesh, but wast glad that thou camest to the obedience of that law so soon, and art sorry thou canst follow that law no longer.

This is the law, and wilt thou put this to trial? Wilt thou say who can prove it? Who comes in to give evidence against me? All those whom thy solicitations have overcome, and who have overcome thy solicitations, good and bad, friends and enemies, wives and mistresses, persons most incompatible, and contrary, here shall join together, and be of the jury. If St. Paul's case were so far thy case, as that thou wert in righteousness unblameable, no man, no woman able to testify against thee, yet when the records of all thoughts shall be laid open, and a retired and obscure man shall appear to have been as ambitious in his cloister, as a pretending man at the court, and a retired woman in her chamber, appear to be as licentious as a prostitute woman in the stews, when the heart shall be laid open, and this laid open too, that some sins of the heart are the greatest sins of all (as infidelity, the greatest sin of all, is rooted in the heart) and sin produced to action, is but a dilatation of that sin, and all dilatation is some degree of extenuation, (the body sometimes grows weary of acting some sin, but the heart never grows weary of contriving of sin.)

When this shall be that law, and this the evidence, what can be the sentence, but that, *Ite maledicti, Go ye cursed into everlasting fire*, where it is not as in the form of our judgment here, you shall be carried to the place of execution, but *ite, goe*, our own consciences shall be our executioners, and precipitate us into that condemnation. It is not a captivity of Babylon for seventy years, (and yet seventy years is the time of man's life, and why

might not so many years' punishment, expiate so many years' sinful pleasure?) but it is seventy millions of millions of generations, for they shall live so long in hell, as God himself in heaven; it is not an imprisonment during the king's pleasure, but during the king's displeasure, whom nothing can please nor reconcile, after he shall have made up that account with his Son, and told him, These be all you died for, these be all you purchased, these be all whom I am bound to save for your sakes, for the rest, their portion is everlasting destruction.

Under this law, under this evidence, under this sentence, *væ desiderantibus*, woe to them that pretend to desire this day of the Lord, as though by their own outward righteousness, they could stand upright in this judgment. Woe to them that say, Let God come when he will, it shall go hard, but he shall find me at church, I hear three or four sermons a week; he shall find me in my discipline and mortification, I fast twice a week; he shall find me in my stewardship and dispensation, I give tithes of all that I possess. When Ezechias showed the ambassadors of Babylon all his treasure and his armour, the malediction of the prophet fell upon it, that all that treasure and armour which he had so gloriously showed, should be transported to them, to whom he had showed it, into Babylon. He that publishes his good works to the world, they are carried into the world, and that is his reward. Not that there is not a good use of letting our light shine before men too; for when St. Paul says, *If I yet please men, I should not be the servant of Christ*[24]; and when he saith, *I do please all men in all things:* St. Austine found no difficulty in reconciling those two; *Navem quæro*, says he, *sed et patriam*, When I go to the haven to hire a ship, it is for the love I have to my country; When I declare my faith by my works to men, it is for the love I bear to the glory of God; but if I desire the Lord's day upon confidence in these works, *Væ scirpo*, as Job expresses it, *Woe unto me poor rush, for* (says he) *the rush is green till the sun come*[25], that is, says Gregory upon that place, *Donec divina districtio in judicio candeat*, Till the fire of the judgment examine our works, they may have some verdure,

[24] Gal. i. 10. [25] Job viii. 16.

some colour, but *væ desiderantibus*, woe unto them that put themselves unto that judgment for their work's sake.

For *Ut quid vobis?* To what end is it for you? If your hypocritical security could hold out to the last, if you could delude the world at the last gasp, if those that stand about you then could be brought to say, He went away like a lamb, alas the Lamb of God went not away so, the Lamb of God had his colluctations, disputations, expostulations, apprehensions of God's indignation upon him then: this security, call it by a worse name, stupidity, is not a lying down like a lamb, but a lying down like Issachar's ass between two burdens, for two greater burdens cannot be, than sin, and the senslessness of sin. *Ut quid vobis?* What will ye do at that day, which shall be darkness and not light? God dwells in *luce inaccessibili*[26], in such light as no man by the light of nature can comprehend here, but when that light of grace which was shed upon thee here, should have brought thee at last to that inaccessible light, then thou must be cast *in tenebras exteriores*[27], into darkness, and darkness without the kingdom of Heaven. And if the darkness of this world, which was but a darkness of our making, could not comprehend the light, when Christ in his person, brought the light and offered repentance, certainly in that outward darkness of the next world, the darkness which God hath made for punishment, they shall see nothing, neither *intramittendo*, nor *extramittendo*, neither by receiving offer of grace from heaven, nor in the disposition to pray for grace in hell. For as at our inanimation in our mother's womb, our immortal soul when it comes, swallows up the other souls of vegetation, and of sense, which were in us before; so at this our regeneration in the next world, the light of glory shall swallow up the light of grace. To as many as shall be within, there will need no grace to supply defects, nor eschew dangers, because there we shall have neither defects nor dangers. *There shall be no night, no need of candle, nor of sun, for the Lord shall give them light, and they shall reign for ever and ever*[28]. There shall be no such light of grace, as shall work repentance to them that are in the light of glory; neither could they that

[26] 1 Tim. vi. 16. [27] Matt. viii. 12. [28] Apoc. xxii. 5.

are in outward darkness, comprehend the light of grace, if it could flow out upon them. First, you did the works of darkness, says the apostle[19], and then that custom, that practice brought you to love darkness better than light[20]; and then as the *prince of darkness* delights to transform himself *into an angel of light*; so by your hypocrisy you pretend a light of grace, when you are darkness itself, and therefore, *Ut quid vobis?* What will you get by that day which is darkness and not light?

Now as this woe and commination of our prophet had one aim, to beat down their scorn which derided the judgments of God in this world, and a second aim to beat down their confidence, that thought themselves of themselves able to stand in God's judgments in the next world; so it hath a third mark better than these two, it hath an aim upon them in whom a weariness of this life, when God's corrections are upon them, or some other mistaking of their own estate and case, works an over-hasty and impatient desire of death, and in this sense and acceptation, the day of the Lord is the day of our death and transmigration out of this world, and the darkness is still everlasting darkness. Now for this we take our lesson in Job, *Man's life is a warfare*[21]; man might have lived at peace, he himself choose a rebellious war, and now *Quod volens expetiit nolens portat*[22], That war which he willingly embarked himself in at first, though it be against his will now, he must go through with. In Job we have our lesson, and in St. Paul we have our law, *Take ye the whole armour of God, that ye may be able having done all to stand*[23]; that is, that having overcome one temptation, you may stand in battle against the next, for it is not *adolescentia militia*, but *vita*; that we should think to triumph if we had overcome the heat and intemperance of youth, but we must fight it out to our lives' end. And then we have the reward of this lesson, and of this law limited, *No man is crowned, except he fight according to this law*[24]; that is, he perseveres to the end. And as we have our lesson in Job, our rule and reward in the apostle, who were both great commanders in the warfare; so we have our example in our great General, Christ Jesus, *Who though his soul were heavy*,

[19] Rom. xiii. 12. [20] John iii. [21] Job vii. 1. [22] Gregory.
[23] Eph. vi. 3. [24] 2 Tim. ii. 5.

and heavy unto death[35], *though he had a baptism to be baptized with, and he was straitened, and in pain till it were accomplished, and though he had power to lay down his soul, and take it up again*[36], *and no man else could take it from him, yet he fought it out to the last hour, and till his hour came, he would not prevent it, nor lay down his soul.* *Væ desiderantibus*, Woe unto them that desire any other end of God's correction, but what he hath ordained and appointed, for *Ut quid vobis?* What shall you get by choosing your own ways? *Tenebræ et non lux;* They shall pass out of this world, in this inward darkness of melancholy, and dejection of spirit, into the outward darkness, which is an everlasting exclusion from the Father of lights, and from the kingdom of joy; their case is well expressed in the next verse to our text, *They shall fly from a lion, and a bear shall meet them, they shall lean on a wall, and a serpent shall bite them;* they shall end this life by a miserable and hasty death, and out of that death shall grow an immortal life in torments, which no weariness, nor desire, nor practice can ever bring to an end.

And here in this acceptation of these words, this *væ* falls directly upon them who colouring and apparelling treason in martyrdom, expose their lives to the danger of the law, and embrace death; these of whom one of their own society saith[37], that the Scevolaes, the Catoes, the Porciaes, the Cleopatraes of the old time, were nothing to the Jesuits, for saith he, they could die once, but they lacked courage *ad multas mortes;* perchance he means, that after those men were once in danger of the law, and forfeited their lives by one coming, they could come again and again, as often as the plentiful mercy of their king would send them away, *Rapiunt mortem spontanea irruptione*, says he to their glory, they are voluntary and violent pursuers of their own death, and as he expresses it, *Crederes morbo adesos*, You would think that the desire of death is a disease in them; a graver man than he[38] mistakes their case and cause of death as much, you are (saith he, encouraging those of our nation to the pursuit of death) *In sacris septis ad martyrium saginati*, Fed up and fattened here for martyrdom, *et sacramento sanguinem spospondistis*, they have

[35] Matt. xxvi. 38. [36] John x. 18. [37] Scribanius.
[38] Baron. Martyrol. 29 December.

taken an oath that they will be hanged, but that he in whom (as his great pattern God himself) mercy is above all his works, out of his abundant sweetness makes them perjured when they have so sworn and vowed their own ruin. But those that send them, give not the lives of these men so freely, so cheaply as they pretend. But as in dry pumps, men pour in a little water, that they may pump up more; so they are content to drop in a little blood of imaginary, but traitorous martyrs, that by that at last they may draw up at last the royal blood of princes, and the loyal blood of subjects; *væ desiderantibus*, woe to them that are made thus ambitious of their own ruin, *Ut quid vobis? Tenebræ et non lux*, you are kept in darkness in this world, and sent into darkness from heaven into the next, and so your ambition, *ad multas mortes*, shall be satisfied, you die more than one death, *morte moriemini*, this death delivers you to another, from which you shall never be delivered.

We have now passed through these three acceptations of these words, which have fallen into the contemplation, and meditation of the ancients in their expositions of this text; as this dark day of the Lord, signifies his judgments upon atheistical scorners in this world, as it signifies his last irrevocable, and irremediable judgments upon hypocritical relyers upon their own righteousness in the next world, and between both, as it signifies their uncomfortable passage out of this life, who bring their death inordinately upon themselves; and we shall shut up all with one signification more of the Lord's day, that, that is the Lord's day, of which the whole Lent is the vigil, and the eve. All this time of mortification, and our often meeting in this place to hear of our mortality, and our immortality, which are the two real texts, and subjects of all our sermons; all this time is the eve of the resurrection of our Lord and Saviour Jesus Christ. That is the Lord's day, when all our mortification, and dejection of spirit, and humbling of our souls, shall be abundantly exalted in his resurrection, and when all our fasts and abstinence shall be abundantly recompensed in the participation of his body and his blood in the sacrament; God's chancery is always open, and his seal works always; at all times remission of sins may be sealed to a penitent soul in the sacrament. That clause which the chancellors had in

their patents under the Roman emperors, *Ut prærogativam gerat conscientiæ nostræ*, is in our commission too, for God hath put his conscience into his church, and whose sins are remitted there, are remitted in heaven at all times; but yet *dies Domini*, the Lord's resurrection is as the full term, a more general application of this seal of reconciliation: but *Væ desiderantibus*, Woe unto them that desire that day, only because they would have these days of preaching, and prayer, and fasting, and troublesome preparation past and gone. *Væ desiderantibus*, Woe unto them who desire that day, only, that by receiving the sacrament that day, they might delude the world, as though they were not of a contrary religion in their heart; *Væ desiderantibus*, Woe unto them who present themselves that day without such a preparation as becomes so fearful and mysterious an action, upon any carnal or collateral respects. Before that day of the Lord comes, comes the day of his crucifying; before you come to that day, if you come not to a crucifying of yourselves to the world, and the world to you, *Ut quid vobis?* What shall you get by that day? You shall profane that day, and the Author of it, as to make that day of Christ's triumph, the triumph of Satan, and to make even that body and blood of Christ Jesus, *vehiculum Satanæ*, his chariot to enter into you, as he did into Judas. That day of the Lord will be darkness and not light, and that darkness will be, that you shall not discern the Lord's body, you shall scatter all your thoughts upon wrangling and controversies, *de modo*, how the Lord's body can be there, and you shall not discern by the effects, nor in your own conscience, that the Lord's body is there at all. But you shall take it to be only an obedience to civil or ecclesiastical constitutions, or only a testimony of outward conformity, which should be *signaculum et viaticum*, a seal of pardon for past sins, and a provision of grace against future. But he that is well prepared for this, strips himself of all these *væ desiderantibus*, of all these comminations that belong to carnal desires, and he shall be as Daniel was, *vir desideriorum*, a man of chaste and heavenly desires only; he shall desire that *day of the Lord*, as that day signifies *affliction* here, with David, *Bonum est mihi quod humiliasti me*[89], I am mended by my sickness, enriched by my poverty,

[89] Psalm cxix. 17.

and strengthened by my weakness; and with St. Bernard desire, *Irascaris mihi Domine*, O Lord be angry with me, for if thou chidest me not, thou considerest me not, if I taste no bitterness, I have no physic; if thou correct me not, I am not thy son: and he shall desire that *day of the Lord*, as that day signifies, *the last judgment*, with the desire of the martyrs under the altar, *Usque quo Domine? How long, O Lord, ere thou execute judgment?* And he shall desire this *day of the Lord*, as this day is the *day of his own death*, with St. Paul's desire, *Cupio dissolvi, I desire to be dissolved, and to be with Christ.* And when this *day of the Lord*, as it is *the day of the Lord's resurrection*, shall come, his soul shall be satisfied as with marrow, and with fatness, in the body and blood of his Saviour, and in the participation of all his merits, as entirely, as if all that Christ Jesus hath said, and done, and suffered, had been said, and done, and suffered for his soul alone. Enlarge our days, O Lord, to that blessed day, prepare us before that day, seal to us at that day, ratify to us after that day, all the days of our life, an assurance in that kingdom, which thy Son our Saviour hath purchased for us, with the inestimable price of his incorruptible blood, to which glorious Son of God, &c.

SERMON XVI.

PREACHED AT ST. PAUL'S, IN THE EVENING, UPON EASTER DAY, 1623.

Acts ii. 36.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord, and Christ.

The first word of the text, must be the last part of the sermon, *therefore;* therefore let all know it. Here is something necessary to be known, and the means by which we are to know it; and these will be our two parts; *Scientia, et modus*, Knowledge, and the way to it; for, *Qui testatur de scientia, testatur de modo*

scientiæ, is a good rule in all laws, He that will testify anything upon his knowledge, must declare how he came by that knowledge. So then, what we must conclude, and upon what premises, what we must resolve, and what must lead us to that resolution, are our two stages, our two resting places: and to those two, our several steps are these; in the first, *Let all the house of Israel know, &c.* We shall consider first, the manner of St. Peter, (for the text is part of a sermon of St. Peter's) in imprinting this knowledge in his auditory; which is, first, in that compellation of love and honour, *Domus Israel, The house of Israel:* but yet, when he hath raised them to a sense of their dignity, in that attribute, he doth not pamper them with an over-value of them, he lets them know their worst, as well as their best, Though you be the house of Israel, yet it is you that have crucified Christ Jesus, *That Jesus whom ye have crucified;* and from this his manner of preparing them, we shall pass to the matter that he proposes to them: when he had remembered them what God had done for them (*You are the house of Israel*), and what they had done against God (*You have crucified that Jesus*), he imparts a blessed message to them all, *Let all know it:* let them know it, and know it assuredly; he exhibits it to their reason, to their natural understanding, and what? The greatest mystery, the entire mystery of our salvation, *That that Jesus is both Lord, and Christ;* but he is made so; made so by God; made both; made Christ, that is, anointed, embalmed, preserved from corruption, even in the grave, and made Lord by his triumph, and by being made Head of the church, in the resurrection, and in the ascension: and so, that which is the last step of our first stage, (*That that Jesus is made Lord, as well as he is made Christ*) enters us upon our second stage, the means by which we are to know, and prove all this to ourselves; *Therefore*, says the text, *let all know it;* wherefore? why, because God hath raised him, after you had crucified him; because *God hath loosed the bands of death, because it was impossible that he should be holden by death;* because David's prophecy of a deliverance from the grave is fulfilled in him, therefore let all know this to be thus. So that the resurrection of Christ is argument enough to prove, that Christ is made Lord of all; and if he be Lord, he hath subjects, that do

as he does; and so his resurrection is become an argument, and an assurance of our resurrection too; and that is as far as we shall go in our second part, that first Christ's resurrection is proof enough to us of his dominion; if he be risen, he is Lord; and then his dominion is proof enough to us of our resurrection; if he be Lord, Lord of us, we shall rise too: and when we have paced, and passed through all these steps, we shall in some measure have solemnized this day of the resurrection of Christ; and in some measure have made it the day of our resurrection too.

First then, the apostle applies himself to his auditory, in a fair, in a gentle manner; he gives them their titles, *Domus Israel, The house of Israel.* We have a word now denizened, and brought into familiar use amongst us, compliment; and for the most part, in an ill sense; so it is, when the heart of the speaker doth not answer his tongue; but God forbid but a true heart, and a fair tongue might very well consist together: as virtue itself receives an addition, by being in a fair body, so do good intentions of the heart, by being expressed in fair language. That man aggravates his condemnation, that gives me good words, and means ill; but he gives me a rich jewel, and in a fair cabinet, he gives me precious wine, and in a clean glass, that intends well, and expresses his good intentions well too. If I believe a fair speaker, I have comfort a little while, though he deceive me, but a froward and peremptory refuser, unsaddles me at first. I remember a vulgar Spanish author, who writes the *Josephina*, the life of Joseph, the husband of the blessed Virgin Mary, who moving that question, why that Virgin is never called by any style of majesty, or honour in the Scriptures, he says, That if after the declaring of her to be the mother of God, he had added any other title, the Holy Ghost had not been a good courtier, (as his very word is) nor exercised in good language, and he thinks that had been a defect in the Holy Ghost himself. He means surely the same that Epiphanius doth, That in naming the saints of God, and especially the blessed Virgin, we should always give them the best titles that are appliable to them; *Quis unquam ausus*, (says he) *proferre nomen*

Mariæ, et non statim addidit virgo[1]? Who ever durst utter the name of that Mary, without that addition of incomparable honour, *The Virgin Mary*?

That Spanish author need not be suspicious of the Holy Ghost in that kind, that he is no good courtier so; for in all the books of the world, you shall never read so civil language, nor so fair expressions of themselves to one another, as in the Bible: when Abraham shall call himself *dust, and ashes*, (and indeed if the Son of God were *a worm, and no man*, what was Abraham?) If God shall call this Abraham, this dust, this worm of the dust, *the friend of God*, (and all friendship implies a parity, an equality in something;) when David shall call himself *a flea, and a dead dog*, even in respect of Saul, and God shall call David, *A man according to his own heart*, when God shall call us, *The apple of his own eye, the seal upon his own right hand*, who would go farther for an example, or farther than that example for a rule of fair accesses, of civil approaches, of sweet and honourable entrances into the affections of them with whom they were to deal? Especially is this manner necessary in men of our profession; *Not to break a bruised reed, nor to quench smoaking flax*, not to avert any from a will to hear, by any frowardness, any morosity, any defrauding them of their due praise, and due titles; but to accompany this blessed apostle, in this way of his discreet, and religious insinuation, to call them *Men of Judea*, ver. 14. and *Men of Israel*, ver. 22. and *Men and brethren*, ver. 29. and here *Domus Israel*, the ancientest house, the honourablest house, the lastingest house in the world, *the house of Israel*.

He takes from them nothing that is due, that would but exasperate; he is civil, but his civility doth not amount to a flattery, as though the cause of God needed them, or God must be beholden to them, or God must pay for it, or smart for it, if they were not blessed. And therefore, though he do give them their titles, *Aperte illis imputat crucifixionem Christi*, says St. Chrysostom, Plainly and without disguise he imputes and puts home to them the crucifying of Christ; how honourably soever they were descended, he lays that murder close to their consciences, *You, you house of Israel*

[1] Epiphan. Hæres. 78.

have crucified the Lord Jesus. There is a great deal of difference between Shimei's vociferations against David; *Thou man of blood, thou man of Belial*[a], and Nathan's proceeding with David; and yet Nathan forbore not to tell him, *Thou art the man*[b], Thou hast despised the Lord, thou hast killed Uriah, thou hast taken his wife. It is one thing to sew pillows under the elbows of kings, (flatterers do so) another thing to pull the chair from under the king, and popular and seditious men do so. Where inferiors insult over their superiors, we tell them, *Christi Domini, They are the Lord's anointed*, and the Lord hath said, *Touch not mine anointed;* and when such superiors insult over the Lord himself, and think themselves gods without limitation, as the God of heaven is, when they do so, we must tell them they do so, *Etsi Christi Domini*, Though you be the Lord's anointed, yet you crucify the anointed Lord: for this was St. Peter's method, though his successor will not be bound by it.

When he hath carried the matter thus evenly between them, (I do not deny, but you are the house of Israel, you cannot deny but you have crucified the Lord Jesus; you are heirs of a great deal of honour, but you are guilty of a shrewd fault too) stand or fall to your Master, your Master hath thus dealt mercifully with you all, that to you all, all, he sends a message, *Sciant omnes, Let all the house of Israel know this.* Needs the house of Israel know anything? needs there any learning in persons of honour? We know, this characterizes, this distinguishes some whole nations; in one nation it is almost a scorn for a gentleman to be learned, in another almost every gentleman, is conveniently, and in some measure, learned. But I enlarge not myself, I pretend not to comprehend national virtues, or national vices. For this knowledge, which is proclaimed here, which is, the knowledge that the true Messiah is come, and that there is no other to be expected, is such a knowledge, as that even the house of Israel itself, is without a foundation, if it be without this knowledge. Is there any house, that needs no reparations? is there a house of Israel, (let it be the library, the depository of the oracles of God, a true church, that hath the true word of the true God, let it be the house fed with manna, that hath the true administration of

[a] 2 Sam. xvi. 5. [b] 2 Sam. xii. 7.

the true sacraments of Christ Jesus) is there any such house, that needs not a farther knowledge, that there are always thieves about that house, that would rob us of that word, and of those sacraments?

The Holy Ghost is a dove, and the dove couples, pairs, is not alone; take heed of singular, of schismatical opinions; and what is more singular, more schismatical, than when all religion is confined in one man's breast? The dove is *animal sociale*, a sociable creature, and not singular; and the Holy Ghost is that; and Christ is a sheep, *animal gregale*, They flock together: embrace thou those truths, which the whole flock of Christ Jesus, the whole Christian church, hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditional, and conditional, and occasional, and collateral, and circumstantial points, for almanack divinity, that changes with the season, with the time, and meridional divinity, calculated to the height of such a place, and lunary divinity, that ebbs and flows, and state divinity, that obeys affections of persons, *domus Israel*, the true church of God, had need of a continual succession of light, a continual assistance of the Spirit of God, and of her own industry, to know those things that belong to her peace.

And therefore let no church, no man, think that he hath done enough, or knows enough. If the devil thought so too, we might the better think so: but since we see, that he is in continual practice against us, let us be in a continual diligence, and watchfulness, to countermine him. We are *domus Israel*, the house of Israel, and it is a great measure of knowledge, that God hath afforded us; but if every pastor look into his parish, and every master into his own family, and see what is practising there, *Sciat domus Israel*, Let all our Israel know, that there is more knowledge, and more wisdom necessary; be every man far from calumniating his superiors, for that mercy which is used towards them that are fallen, but be every man as far from remitting, or slackening his diligence, for the preserving of them, that are not fallen.

The wisest must know more, though you be *domus Israel*, the house of Israel already: and then *Etsi crucifixistis*, Though you

have crucified the Lord Jesus, you may know it, *Sciant omnes*, Let all know it. St. Paul says once, *If they had known it, they would not have crucified the Lord of life*[4]: but he never says, if they have crucified the Lord of life, they are excluded from knowledge. I mean no more, but that the mercy of God in manifesting and applying himself to us, is above all our sins. No man knows enough; what measure of temptations soever he have now, he may have temptations, through which this knowledge, and this grace, will not carry him; and therefore he must proceed from grace to grace. So no man hath sinned so deeply, but that God offers himself to him yet; *Sciant omnes*, The wisest man hath ever something to learn, he must not presume; the sinfulest man hath God ever ready to teach him, he must not despair.

Now the universality of this mercy, God hath enlarged, and extended very far, in that he proposes it, even to our knowledge, *Sciant*, Let all know it. It is not only *Credant*, Let all believe it: for the infusing of faith is not in our power: but God hath put it in our power to satisfy their reason, and to chafe that wax, to which he himself vouchsafes to set to the great seal of faith. And that St. Hierome takes to be most properly his commission, *Tentemus animas, quæ deficiunt a fide, naturalibus rationibus adjuvare;* Let us endeavour to assist them, who are weak in faith, with the strength of reason. And truly it is very well worthy of a serious consideration, that whereas all the articles of our creed, are objects of faith, so, as that we are bound to receive them *de fide*, as matters of faith, yet God hath left that, out of which all these articles are to be deduced, and proved, (that is, the Scripture) to human arguments; it is not an article of the creed, to believe these, and these books, to be, or not to be Canonical Scripture; but our arguments for the Scripture are human arguments, proportioned to the reason of a natural man. God does not seal in water, in the fluid and transitory imaginations, and opinions of men; we never set the seal of faith to them; but in wax, in the rectified reason of man, that reason that is ductile, and flexible, and pliant, to the impressions that are naturally proportioned unto it, God sets to his seal of faith.

[4] 1 Cor. ii. 8.

They are not continual, but they are contiguous, they flow not from one another, but they touch one another, they are not both of a piece, but they enwrap one another, faith and reason. Faith itself, by the prophet Esay, is called knowledge; *By his knowledge shall my righteous servant justify many*[5], says God of Christ; that is, by that knowledge that men shall have of him. So Zechary expresses it at the circumcision of John Baptist, *That he was to give knowledge of salvation, for the remission of sins*[6].

As therefore it is not enough for us in our profession, to tell you, *Qui non crediderit, damnabitur*, Except you believe all this, you shall be damned, without we execute that commission before, *Ite prædicate*, Go and preach, work upon their affections, satisfy their reason: so it is not enough for you, to rest in imaginary faith, and easiness in believing, except you know also what, and why, and how you come to that belief. Implicit believers, ignorant believers, the adversary may swallow; but the understanding believer, he must chaw, and pick bones, before he come to assimilate him, and make him like himself. The implicit believer stands in an open field, and the enemy will ride over him easily; the understanding believer, is in a fenced town, and he hath out-works to lose, before the town be pressed; that is, reasons to be answered, before his faith be shaked, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last; and therefore *Sciant omnes*, Let all men know, that is, endeavour to inform themselves, to understand.

That particular, that general particular, (if we may so say, for it includes all) which all were to know, is, that the same Jesus, whom they crucified, was exalted above them all.

Suppose an impossibility; (St. Paul does so, when he says to the Galatians, *If an angel from heaven should preach any other Gospel;* for that is impossible;) if we could have been in paradise, and seen God take a clod of red earth, and make that wretched clod of contemptible earth, such a body as should be fit to receive his breath, an immortal soul, fit to be the house of the second person in the Trinity, for God the Son to dwell in bodily; fit to be the temple for the third person, for the Holy Ghost, should we not have wondered more, than at the production of all other

[5] Isaiah liii. 11. [6] Luke i. 77.

creatures? It is more, that the same Jesus, whom they had crucified, is exalted thus, to sit in that despised flesh, at the right hand of our glorious God; that all their spitting should but macerate him, and dissolve him into a better mould, a better plaster; that all their buffetings should but knead him, and press him into a better form; that all their scoffs, and contumelies should be prophecies; that that *Ecce Rex, Behold your King;* and that *Rex Judæorum, This is the King of the Jews*, which words, they who spoke them, thought to be lies, in their own mouths, should become truths, and he be truly the king, not of the Jews only, but of all nations too; that their nailing him upon the cross, should be a settling of him upon an everlasting throne; and their lifting him up upon the cross, awaiting upon him, so far upon his way to heaven, that this Jesus, whom they had thus evacuated, thus crucified, should be thus exalted, was a subject of infinite admiration, but mixed with infinite confusion too.

Wretched blasphemer of the name of Jesus, that Jesus, whom thou crucifiest, and treadest under thy feet, in that oath, is thus exalted. Unclean adulterer, that Jesus, whom thou crucifiest, in stretching out those forbidden arms in a strange bed, thou that beheadest thyself, castest off thy head, Christ Jesus, that thou mightst make thy body, the body of a harlot, that Jesus, whom thou defilest there, is exalted. Let several sinners pass this through their several sins, and remember with wonder, but with confusion too, that that Jesus, whom they have crucified, is exalted above all.

How far exalted? Three steps, which carry him above St. Paul's third heaven: he is Lord, and he is Christ, and he is made so by God; God hath made him both Lord and Christ. We return up these steps, as they lie, and take the lowest first: *Fecit Deus*, God made him so: nature did not make him so, no, not if we consider him in that nature, wherein he consists of two natures, God, and man. We place in the School, (for the most part) the infinite merit of Christ Jesus (that his one act of dying once, should be a sufficient satisfaction to God, in his justice, for all the sins of all men) we place it, I say, rather *in pacto*, than *in persona*, rather that this contract was thus made between the

Father and the Son, than that, whatsoever that person, thus consisting of God and man, should do, should, only in respect of the person, be of an infinite value, and extension, to that purpose; for then, any act of his, his incarnation, his circumcision, any had been sufficient for our redemption, without his death. But *Fecit Deus*, God made him that, that he is; the contract between the Father and him, that all that he did, should be done so, and to that purpose, that way, and to that end, this is that, that hath exalted him, and us in him.

If then, not the subtlety, and curiosity, but the wisdom of the school, and of the church of God, have justly found it most commodious, to place all the mysteries of our religion, *in pacto*, rather than *in persona*, in the covenant, rather than in the person, though a person of incomprehensible value, let us also, in applying to ourselves those mysteries of our religion, still *adhærere pactis*, and not *personis*, still rely upon the covenant of God with man, revealed in his word, and not upon the person of any man: not upon the persons of martyrs, as if they had done more than they needed for themselves, and might relieve us, with their supererogations; for, if they may work for us, they may believe for us; and *Justus fide sua vivet*, says the prophet, *The righteous shall live by his own faith*[7]. Not upon that person, who hath made himself supernumerary, and a controller upon the three persons in the Trinity, the Bishop of Rome; not upon the consideration of accidents upon persons, when God suffers some to fall, who would have advanced his cause, and some to be advanced, who would have thrown down his cause, but let us ever dwell *in pacto*, and in the *Fecit Deus*, this covenant God had made in his word, and in this we rest.

It is God then, not nature, not his nature that made him; and what? *Christ;* Christ is, anointed: and then Mary Magdalen made him Christ, for she anointed him before his death; and Joseph of Arimathea made him Christ, for he anointed him, and embalmed him, after his death. But her anointing before, kept him not from death, nor his anointing after, would not have kept him from putrefaction in the grave, if God had not in a far other manner, made him Christ, anointed him *præ consortibus*, above

[7] Habak. ii. 4.

his fellows. God hath anointed him, embalmed him, enwrapped him in the leaves of the prophets, *That his flesh should not see corruption in the grave, that the flames of hell should not take hold of him*, nor singe him there; so anointed him, as that, in his human nature, *He is ascended into heaven, and set down at the right hand of God;* for, *de eo quod ex Maria est, Petrus loquitur*, says St. Basil, That making of him Christ, that is, that anointing which St. Peter speaks of in this place, is the dignifying of his human nature, that was anointed, that was consecrated, that was glorified in heaven.

But he had a higher step than that; *God made this Jesus, Christ*, and he made him *Lord;* he brought him to heaven, in his own person, in his human nature; so he shall all us; but when we shall be all there, he only shall be Lord of all. And if there should be no other bodies in heaven, than his, yet, yet now he is Lord of all, as he is head of the church. *Ask of me*, says his Father, *and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*[a]. And, as it is added, ver. 6, *I have set my King upon my holy hill of Sion;* so he hath made him Lord, head of the Jews, and of the Gentiles too, of Sion, and of the nations also; he hath consecrated his person, raised his human nature, to the glorious region of blessed spirits, to heaven, and he hath dignified him with an office, made him Lord, head of the church, not only of Jews, and Gentiles upon earth, but of the militant and triumphant church too.

Our two general parts were *Scientia, et modus*, what we must all know, and by what we must know it. Our knowledge is, this exaltation of Jesus; and our means is implied, in the first word of the text, *Therefore*, Therefore because he is raised from the dead; for to that resurrection, expressed in three, or four several phrases before the text, is this text, and this exaltation referred; Christ was delivered for our sins, raised for our justification, and upon that depends all. Christ's descending into hell, and his resurrection, in our creed, make but one article, and in our creed we believe them both alike: *Quis nisi infidelis negaverit, apud inferos fuisse Christum?* says St. Augustine; Who but an infidel, will deny Christ's descending into hell? And if he be-

[a] Psal. ii. 8.

lieve that to be a limb of the article of the resurrection, his descent into hell, must rather be an inchoation of his triumph, than a consummation of his exinanition, the first step of his exaltation there, rather than the last step of his passion upon the cross: but the declaration, the manifestation, that which admits no disputation, was his resurrection. *Factus, id est, declaratus per resurrectionem*, says St. Cyril, He was made Christ, and Lord, that is, declared evidently to be so, by his resurrection; as there is the like phrase, in St. Paul, *God hath made the wisdom of this world, foolishness*[9], that is, declared it to be so. And therefore it is imputed to be a crucifying of the Lord Jesus again[10], *Non credere eum, post mortem, immortalem*, Not to believe, that now after his having overcome death in his resurrection, he is in an immortal, and in a glorious state in heaven. For when the apostle argues thus, *If Christ be not risen, then is our preaching in vain, and your faith in vain*[11], he implies the contrary too, if you believe the resurrection, we have preached to good purpose: *Mortuum esse Christum, pagani credunt; resurrexisse propria fides Christianorum*[12]: The heathen confess Christ's death; to believe his resurrection, is the proper character of a Christian: for the first stone of the Christian faith, was laid in this article of the resurrection; in the resurrection only was the first promise performed, *Ipse conteret, He shall bruise the serpent's head*; for, in this, he triumphed over death, and hell; and the last stone of our faith, is laid in the same article too, that is, the day of judgment; of a day of judgment God hath given an assurance unto all men (says St. Paul at Athens) *In that he hath raised Christ Jesus from the dead*[13]. In this Christ makes up his circle; in this he is truly Alpha and Omega; his coming in Paradise in a promise, his coming to judgment in the clouds, are tied together in the resurrection: and therefore all the Gospel, all our preaching, is contracted to that one text, *To bear witness of the resurrection;* only for that, was there need of a new apostle, *There was a necessity of one to be chosen in Judas' room, to be a witness of the resurrection*[14]; *Non ait cæterorum, sed tantum resurrectionis*, says St. Chrysostom, He does not say, to bear witness of the other

[9] 1 Cor. i. 20. [10] Heb. vi. 6. [11] 1 Cor. xv. 14.
[12] Augustine. [13] Acts xvii. 31. [14] Acts i. 22.

articles, but only of the resurrection; he charges him with no more instructions, he needs no more, in his commission, but to preach the resurrection: for in that, *Trophæum de morte excitavit, et indubitatum reddidit corruptionem deletam*[15]: Here is a retreat from the whole warfare, here is a trophy erected upon the last enemy; *The last enemy that shall be destroyed is death*, and here is the death of that enemy, in the resurrection.

And therefore, to all those who importuned him for a sign, Christ still turns upon the resurrection. The Jews pressed him in general, *What sign showest thou unto us*[16]? And he answers, *Destroy this temple* (this body), *and in three days I will raise it.* In another place, the scribes and the Pharisees join, *Master we would see a sign from thee*[17], and he tells them, *There shall be no sign, but the sign of the Prophet Jonas;* who was a type of the resurrection. And then the Pharisees, and Sadducees join; now they were bitter enemies to one another; but, as Tertullian says, *Semper inter duos latrones crucifixus Christus*, It was always Christ's case to be crucified between two thieves; so these, though enemies, join in this vexation, *They ask a sign*, as the rest, and, as to the rest, Christ gives that answer of Jonas. So that Christ himself determines all, sums up all in this one article, the resurrection.

Now, if the resurrection of this Jesus, have made him, not only *Christ*, anointed and consecrated in heaven, in his own person, but made him *Lord*, then he hath subjects, upon whom that dominion, and that power works, and so we have assurance of a resurrection in him too. That he is made Lord of us by his resurrection, is rooted in prophecy; *It pleased the Lord to bruise him*, says the prophet Esay; *But he shall see his seed, and he shall prolong his days*[18]; that is, he shall see those that are regenerate in him, live with him, for ever. It is rooted in prophecy, and it spreads forth in the Gospel. *To this end*, says the apostle, *Christ died, and rose, that he might be Lord of the dead, and of the living*[19]. Now, what kind of Lord, if he had no subjects? *Cum videmus caput super aquas*[20], when the head is above water, will any imagine the body to be drowned? What a perverse con-

[15] Athanasius. [16] John ii. 18. [17] Matt. xii. 38.
[18] Isaiah liii. 10. [19] Rom. xiv. 9. [20] Gregory.

sideration were it, to imagine a live head, and dead members? Or, consider our bodies in ourselves, and *Our bodies are temples of the Holy Ghost;* and shall the temples of the Holy Ghost lie for ever, for ever, buried in their rubbish? They shall not; for, the day of judgment, is the day of regeneration[21], as it is called in the Gospel; *Quia caro nostra ita generabitur per incorruptionem, sicut anima per fidem*[22]: Because our body shall be regenerated by glory there, as our souls are by faith here. Therefore, Tertullian calls the resurrection, *Exemplum spei nostræ*, The original, out of which we copy out our hope; and *Clavem sepulchrorum nostrorum*, How hard soever my grave be locked, yet with that key, with the application of the resurrection of Christ Jesus, it will open; and they are all names, which express this well, which Tertullian gives Christ, *Vadem, obsidem, fidejussorem resurrectionis nostræ*, That he is the pledge, the hostage, the surety of our resurrection: so doth that also which is said in the school, *Sicut Adam forma morientium, ita Christus forma resurgentium*[23]; Without Adam, there had been no such thing as death, without Christ, no such thing as a resurrection: but *ascendit ille effractor*, (as the prophet speaks) *The breaker is gone up before, and they have passed through the gate*[24], that is, assuredly, infallibly, they shall pass.

But what needs all this heat, all this animosity, all this vehemence, about the resurrection? May not man be happy enough in heaven, though his body never come thither? Upon what will ye ground the resurrection? Upon the omnipotence of God? *Asylum hæreticorum est Omnipotentia Dei*, (which was well said, and often repeated amongst the ancients) The omnipotence of God, hath always been the sanctuary of heretics, that is, always their refuge, in all their incredible doctrines, God is able to do it, can do it. You confess, the resurrection is a miracle; and miracles are not to be multiplied, nor imagined without necessity; and what necessity of bodies in heaven?

Beloved, we make the ground and foundation of the resurrection, to be, not merely the omnipotency of God, for God will not do all, that he can do: but the ground is, *Omnipotens voluntas Dei revelata*, The Almighty will of God revealed by him, to us:

[21] Matt. xix. 28. [22] Augustine. [23] Theophylact. [24] Mich. ii. 13.

and therefore Christ joins both these together, *Ye err, not knowing the Scriptures, nor the power of God*[25]; that is, not considering the power of God, as it is revealed in the Scriptures: for there is our foundation of this doctrine: we know, out of the omnipotence of God, it may be; and we know out of the Scriptures it must be: that works upon our faith, this upon our reason; that it is man that must be saved, man that must be damned; and to constitute a man, there must be a body, as well as a soul. Nay, the immortality of the soul, will not so well lie in proof, without a resuming of the body. For, upon those words of the apostle, *If there were no resurrection, we were the miserablest of all men*, the school reasons reasonably: naturally the soul and body are united; when they are separated by death, it is contrary to nature, which nature still affects this union; and consequently the soul is the less perfect, for this separation; and it is not likely, that the perfect natural state of the soul, which is, to be united to the body, should last but three or four score years, and, in most, much less, and the unperfect state, that in the separation, should last eternally, for ever: so that either the body must be believed to live again, or the soul believed to die.

Never therefore dispute against thine own happiness; never say, God asks the heart, that is, the soul, and therefore rewards the soul, or punishes the soul, and hath no respect to the body; *Nec auferamus cogitationes a collegio carnis*, says Tertullian, Never go about to separate the thoughts of the heart, from the college, from the fellowship of the body; *Siquidem in carne, et cum carne, et per carnem agitur, quicquid ab anima agitur*, All that the soul does, it does in, and with, and by the body. And therefore, (says he also) *Caro abluitur, ut anima emaculetur*, The body is washed in baptism, but it is that the soul might be made clean; *Caro ungitur, ut anima consecretur*, In all unctions, whether that which was then in use in baptism, or that which was in use at our transmigration, and passage out of this world, the body was anointed, that the soul might be consecrated; *Caro signatur*, (says Tertullian still) *ut anima muniatur;* The body is signed with the cross, that the soul might be armed against temptations; and again, *Caro de corpore Christi vescitur, ut anima de*

[25] Matt. xxii. 29.

Deo saginetur; My body received the body of Christ, that my soul might partake of his merits. He extends it into many particulars, and sums up all thus, *Non possunt in mercede separari, quæ opera conjungunt*, These two, body, and soul, cannot be separated for ever, which, whilst they are together, concur in all that either of them do. Never think it presumption, says St. Gregory, *Sperare in te, quod in se exhibuit Deus homo*, To hope for that in thyself, which God admitted, when he took thy nature upon him. And God hath made it, says he, more easy than so, for thee to believe it, because not only Christ himself, but such men, as thou art, did rise at the resurrection of Christ. And therefore when our bodies are dissolved and liquefied in the sea, putrified in the earth, resolved to ashes in the fire, macerated in the air, *Velut in vasa sua transfunditur caro nostra*[26], make account that all the world is God's cabinet, and water, and earth, and fire, and air, are the proper boxes, in which God lays up our bodies, for the resurrection. Curiously to dispute against our own resurrection, is seditiously to dispute against the dominion of Jesus; who is not made Lord by the resurrection, if he have no subjects to follow him in the same way. We believe him to be Lord, therefore let us believe his, and our resurrection.

This blessed day, which we celebrate now, he rose: he rose so, as none before did, none after ever shall rise; he rose; others are but raised: *Destroy this temple*, says he, *and I will raise it*[27]; I, without employing any other architect, *I lay down my life*[28], says he: the Jews could not have killed him, when he was alive; if he were alive here now, the Jesuits could not kill him here now; except his being made *Christ* and *Lord*, an anointed king, have made him more open to them. *I have a power to lay it down*, says he, *and I have a power to take it up again.*

This day, we celebrate his resurrection; this day let us celebrate our own: our own, not our one resurrection, for we need many. Upon those words of our Saviour to Nicodemus[29], *Oportet denuo nasci*, speaking of the necessity of baptism, *Non solum denuo, sed tertio nasci oportet*, says St. Bernard, He must be born again, and again; again by baptism, for original sin, and for actual sin, again by repentance; *Infelix homo ego, et misera-*

[26] Tertullian. [27] John ii. 19. [28] John x. 17. [29] John ii. 3.

bilis casus, says he, *cui non sufficit una regeneratio!* Miserable man that I am, and miserable condition that I am fallen into, whom one regeneration will not serve! So is it a miserable death that hath swallowed us, whom one resurrection will serve. We need three, but if we have not two, we were as good be without one. There is a resurrection from worldly calamities, a resurrection from sin, and a resurrection from the grave.

First, from calamities; for, as dangers are called death, (Pharaoh calls the plague of locusts, a death, *Intreat the Lord your God, that he may take from me, this death only*[30], and so St. Paul says, in his dangers, *I die daily*[31]) so is the deliverance from danger called a resurrection: it is the hope of the wicked upon the godly, *Now that he lieth, he shall rise no more*[32]; that is, now that he is dead in misery, he shall have no resurrection in this world. Now, this resurrection God does not always give to his servants, neither is this resurrection the measure of God's love of man, whether he do raise him from worldly calamities or no.

The second is the resurrection from sin; and therefore, this St. John calls, *The first resurrection*[33], as though the other, whether we rise from worldly calamities, or no, were not to be reckoned. *Anima spiritualiter cadit, et spiritualiter resurget*, says St. Augustine, Since we are sure, there is a spiritual death of the soul, let us make sure a spiritual resurrection too. *Audacter dicam*, says St. Hierome, I say confidently, *Cum omnia posset Deus, suscitare virginem post ruinam, non potest;* Howsoever God can do all things, he cannot restore a virgin, that is fallen from it, to virginity again. He cannot do this in the body, but God is a spirit, and hath reserved more power, upon the spirit and soul, than upon the body, and therefore *Audacter dicam*, I may say, with the same assurance, that St. Hierome does, no soul hath so prostituted herself, so multiplied her fornications, but that God can make her a virgin again, and give her, even the chastity of Christ himself. Fulfil therefore that which Christ says, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*[34]: be this that hour, be this thy first resurrection. Bless God's present goodness, for this now;

[30] Exod. x. 17. [31] 1 Cor. xv. 31. [32] Psal. xli. 8.
[33] Rev. xx. 5. [34] John v. 25.

and attend God's leisure, for the other resurrection hereafter. He that is *the first fruits of them that slept*[35], Christ Jesus, is awake: he dies no more, he sleeps no more. *Sacrificium pro te fuit, sed a te accepit, quod pro te obtulit*[36]: He offered a sacrifice for thee, but he had that from thee, that he offered for thee: *Primitiæ fuit, sed tuæ primitiæ;* He was the first fruits, but the first fruits of thy corn: *Spera in te futurum, quod præcessit in primitiis tuis:* Doubt not of having that in the whole crop, which thou hast already in thy first fruits; that is, to have that in thyself, which thou hast in thy Saviour. And what glory soever thou hast had in this world, glory inherited from noble ancestors, glory acquired by merit and service, glory purchased by money, and observation, what glory of beauty and proportion, what glory of health and strength soever thou hast had in this house of clay, *The glory of the later house, shall be greater than of the former*[37]. To this glory, the God of this glory, by glorious or inglorious ways, such as may most advance his own glory, bring us in his time, for his Son Christ Jesus' sake. *Amen.*

SERMON XVII.

PREACHED AT ST. PAUL'S, ON EASTER DAY, IN THE EVENING, 1624.

Rev. xx. 6.

Blessed and holy is he that hath part in the first Resurrection.

In the first book of the Scriptures, that of Genesis, there is danger in departing from the letter; in this last book, this of the Revelation, there is as much danger in adhering too close to the letter. The literal sense is always to be preserved; but the literal sense is not always to be discerned: for the literal sense is not always that, which the very letter and grammar of the place presents, as where it is literally said, *That Christ is a vine*, and lite-

[35] 1 Cor. xv. 20. [36] Augustine. [37] Hag. ii. 9.

rally, *That his flesh is bread*, and literally, *That the new Jerusalem is thus situated, thus built, thus furnished:* but the literal sense of every place, is the principal intention of the Holy Ghost, in that place: and his principal intention in many places, is to express things by allegories, by figures; so that in many places of Scripture, a figurative sense is the literal sense, and more in this book than in any other. As then to depart from the literal sense, that sense which the very letter presents, in the book of Genesis, is dangerous, because if we do so there, we have no history of the creation of the world in any other place to stick to; so to bind ourselves to such a literal sense in this book, will take from us the consolation of many spiritual happinesses, and bury us in the carnal things of this world.

The first error of being too allegorical in Genesis, transported divers of the ancients beyond the certain evidence of truth, and the second error of being too literal in this book, fixed many, very many, very ancient, very learned, upon an evident falsehood; which was, that because here is mention *of a first resurrection, and of reigning with Christ a thousand years after that first resurrection*, there should be to all the saints of God, a state of happiness in this world, after Christ's coming, for a thousand years; in which happy state, though some of them have limited themselves in spiritual things, that they should enjoy a kind of conversation with Christ, and an impeccability, and a quiet serving of God without any reluctations, or concupiscences, or persecutions; yet others have dreamed on, and enlarged their dreams to an enjoying of all these worldly happinesses, which they, being formerly persecuted, did formerly want in this world, and then should have them for a thousand years together in recompense. And even this branch of that error, of possessing the things of this world, so long, in this world, did very many, and very good, and very great men, whose names are in honour, and justly in the church of God, in those first times stray into; and flattered themselves with an imaginary intimation of some such thing, in these words, *Blessed and holy is he, that hath part in the first resurrection.*

Thus far then the text is literal, that this resurrection in the text, is different from the general resurrection. The first differs from the last: and thus far it is figurative, allegorical, mystical,

that it is a spiritual resurrection, that is intended. But wherein spiritual? or of what spiritual resurrection? In the figurative exposition of those places of Scripture, which require that way oft to be figuratively expounded, that expositor is not to be blamed, who not destroying the literal sense, proposes such a figurative sense, as may exalt our devotion, and advance our edification; and as no one of those expositors did ill, in proposing one such sense, so neither do those expositors ill, who with those limitations, that it destroy not the literal sense, that it violate not the analogy of faith, that it advance devotion, do propose another and another such sense. So doth that preacher well also, who to the same end, and within the same limit, makes his use of both, of all those expositions; because all may stand, and it is not evident in such figurative speeches, which is the literal, that is, the principal intention of the Holy Ghost.

Of these words of this first resurrection (which is not the last, of the body, but a spiritual resurrection) there are three expositions authorized by persons of good note in the church. First[1], that this first resurrection, is a resurrection from that low estate, to which persecution had brought the church; and so it belongs to this whole state, and church, and *Blessed are we who have our part in this first resurrection.* Secondly[2], that it is a resurrection from the death of sin, of actual, and habitual sin; so it belongs to every particular penitent soul; and *Blessed art thou, blessed am I, if we have part in this first resurrection.* And then thirdly[3], because after this resurrection, it is said, *That we shall reign with Christ a thousand years,* (which is a certain for an uncertain, a limited, for a long time) it hath also been taken for the state of the soul in heaven, after it is parted from the body by death; for though the soul cannot be said properly to have a resurrection, because properly it cannot die, yet to be thus delivered from the danger of a second death, by future sin, to be removed from the distance, and latitude, and possibility of temptations in this world, is by very good expositors called a resurrection; and so it belongs to all them who are departed in the Lord; *Blessed and holy is he that hath part in this first resurrection.* And then the occasion of the day, which we celebrate now, being

[1] Aleazar. [2] August. et nostri. [3] Ribera.

the resurrection of our Lord and Saviour Christ Jesus, invites me to propose a fourth sense, or rather use of the words; not indeed as an exposition of the words, but as a convenient exaltation of our devotion; which is, that this first resurrection should be the first fruits of the dead; the first rising, is the first riser, Christ Jesus: for as Christ says of himself, that *He is the resurrection*, so he is the first resurrection, the root of the resurrection. He upon whom our resurrection, all ours, all our kinds of resurrections are founded; and so it belongs to state and church, and particular persons, alive, and dead; *Blessed and holy is he that hath part in this first resurrection.*

And these four considerations of the words; a resurrection from persecution, by deliverance; a resurrection from sin, by grace; a resurrection from temptation to sin, by the way of death, to the glory of heaven; and all these, in the first resurrection, in him that is the root of all, in Christ Jesus, these four steps, these four passages, these four transitions will be our quarter clock, for this hour's exercise.

First then, we consider this first resurrection, to be a resurrection from a persecution for religion, for the profession of the Gospel, to a forward glorious passage of the Gospel. And so a learned expositor in the Roman church carries the exposition of this whole place (though not indeed the ordinary way, yet truly not incommodiously, not improperly) upon that deliverance, which God afforded his church, from those great persecutions, which had otherwise supplanted her, in her first planting, in the primitive times. Then says he (and in part well towards the letter of the place) *The devil was chained for a thousand years*, and then we began *to reign with Christ for a thousand years*; reckoning the time from that time, when God destroyed idolatry more fully, and gave peace and rest, and free exercise of the Christian religion, under the Christian emperors, till antichrist in the height of his rage shall come, and let this thousand years' prisoner, Satan, loose, and so interrupt our thousand years' reign with Christ, with new persecutions. In that persecution was the death of the church, in the eye of the world; in that deliverance by Christian emperors was the resurrection of the church; and in God's pro-

tecting her ever since is the chaining up of the devil, and our reigning with Christ for those thousand years.

And truly, beloved, if we consider the low, the very low estate of Christians in those persecutions, tried ten times in the fire, ten several and distinct persecutions, in which ten persecutions, God may seem to have had a mind to deal evenly with the world, and to lay as much upon his people whom he would try then, as he had laid upon others, for his people before, and so to equal the ten plagues of Egypt, in ten persecutions, in the primitive church; if we consider that low, that very low estate, we may justly call their deliverance a resurrection. For as God said to Jerusalem, *I have found thee in thy blood, and washed thee*, so Christ Jesus found the church, the Christian church in her blood, and washed her, and wiped her; washed her in his own blood, which washes white, and wiped her with the garments of his own righteousness, that she might be acceptable in the sight of God, and then wiped away all tears from her eyes, took away all occasions of complaint, and lamentation, that she might be glorious in the eyes of man, and cheerful in her own; such was her resurrection.

We wonder, and justly, at the effusion, at the pouring out of blood, in the sacrifices of the old law; that that little country scarce bigger than some three of our shires, should spend more cattle in some few days' sacrifice at some solemnities, and every year in the sacrifices of the whole year, than perchance this kingdom could give to any use. Seas of blood, and yet but brooks, tuns of blood, and yet but basons, compared with the sacrifices, the sacrifices of the blood of men, in the persecutions of the primitive church. For every ox of the Jew, the Christian spent a man, and for every sheep and lamb, a mother and her child; and for every herd of cattle, sometimes a town of inhabitants, sometimes a legion of soldiers, all martyred at once; so that they did not stand to fill their martyrologies with names, but with numbers, they had not room to say, such a day, such a bishop, such a day, such a general, but the day of five hundred, the day of five thousand martyrs, and the martyrdom of a city, or the martyrdom of an army; this was not a Red Sea, such as the

Jews passed, a *sinus*, a creek, an arm, an inlet, a gut of a sea, but a red ocean, that overflowed, and surrounded all parts; and from the depth of this sea God raised them; and such was their resurrection. Such, as that they which suffered, lay, and bled with more ease, than the executioner stood and sweat; and embraced the fire more fervently, than he blew it; and many times had this triumph in their death, that even the executioner himself, was in the act of execution converted to Christ, and executed with them; such was their resurrection.

When the sate of the Jews was in that depression, in that conculcation, in that consternation, in that extermination in the captivity of Babylon, as that God presents it to the prophet in that vision, in the field of dry bones, so, *Son of man, as thou art a reasonable man, dost thou think these bones can live, that these men can ever be re-collected to make up a nation?* The prophet saith, *Lord thou knowest;* which is, not only thou knowest whether they can, or no, but thou knowest clearly they can; thou canst make them up of bones again, for thou madest those bones of earth before. If God had called in the angels to the making of man at first, and as he said to the prophet, *Son of man, as thou art a reasonable man*, so he had said to them, As you are the sons of God, illumined by his face, do you think, that this clod of red earth can make a man, a man that shall be equal to you, in one of his parts, in his soul, and yet then shall have such another part, as that he, whom all you worship, my essential Son shall assume, and invest that part himself, can that man made of that body, aud that soul, be made of this clod of earth? Those angels would have said, *Domine tu scis*, Lord thou must needs know, how to make as good creatures as us of earth, who madest us of that which is infinitely less than earth, of nothing, before. To induce, to facilitate these apprehensions, there were some precedents, some such thing had been done before. But when the church was newly conceived, and then lay like the egg of a dove, and a giant's foot over it, like a worm, like an ant, and hill upon hill whelmed upon it, nay, like a grain of corn between the upper and lower mill-stone, ground to dust between tyrants and heretics, when as she bled in her cradle, in those children whom Herod slew, so she bled upon her crutches, in

those decrepit men whom former persecutions and tortures had crippled before, when East and West joined hands to crush her, and hands, and brains, joined execution to consultation to annihilate her; in this wane of the moon, God gave her an instant fulness; in this exinanition, instant glory; in this grave, an instant resurrection.

But beloved, the expressing the pressing of their depressions, does but chafe the wax; the printing of the seal, is the reducing to your memory, your own case: and not that point in your case, as you were for a few years under a sensible persecution of fire, and prisons; that was the least part of your persecution; for it is a cheap purchase of heaven, if we may have it for dying; to sell all we have to buy that field where we know the treasure is, is not so hard, as not to know it; to part with all, for the great pearl, not so hard a bargain, as not to know that such a pearl there might have been had; we could not say heaven was kept from us, when we might have it for a fagot, and when even our enemies helped us to it: but your greater affliction was, as you were long before, in an insensibleness; you thought yourselves well enough, and yet were under a worse persecution of ignorance, and of superstition, when you, in your fathers, were so far from expecting a resurrection, as that you did not know your low estate, or that you needed a resurrection; and yet God gave you a resurrection from it, a reformation of it.

Now, *who have their parts in this first resurrection?* or upon what conditions have you it? We see in the fourth verse, *They that are beheaded for the witness of Jesus;* that is, that are ready to be so, when the glory of Jesus shall require that testimony. In the mean time, as it follows there, *They that have not worshipped the beast;* that is, not applied the honour, and the allegiance due to their sovereign, to any foreign state; nor the honour due to God, that is infallibility, to another prelate; *That have not worshipped the beast, nor his image,* says the text; that is, that have not been transported with vain imaginations of his power, and his growth upon us here, which hath been so diligently painted, and printed, and preached, and set out in the promises, and practices of his instruments, to delude slack, and easy persons; and then, as it is added there, *That have not*

received his mark upon their foreheads; that is, not declared themselves Romanists apparently; *nor in their hands*, says the text; that is, which have not underhand sold their secret endeavours, though not their public profession, to the advancement of his cause. These men, who are ready to be beheaded for Christ, and have not worshipped the beast, nor the image of the beast, nor received his mark upon their foreheads, nor in their hands, these have their parts in this first resurrection. These are *blessed*, and *holy*, says our text; Blessed, because they have means to be holy, in this resurrection; for the Lamb hath unclasped the book; the Scriptures are open; which way to holiness, our fathers lacked; and then, our blessedness is, that we shall reign a thousand years with Christ: now since this first resurrection, since the Reformation we have reigned so with Christ, but one hundred years: but if we persist in a good use of it, our posterity shall add the cypher, and make that hundred one thousand, even to the time, when Christ Jesus shall come again, and as he hath given us the first, so shall give us the last resurrection; and to that, Come Lord Jesus, come quickly; and till that, continue this.

This is the first resurrection, in the first acceptation, a resurrection from persecution, and a peaceable enjoying of the Gospel: and in a second, it is a resurrection from sin; and so it hath a more particular appropriation to every person. So St. Augustine takes this place, and with him many of the fathers, and with them, many of the sons of the fathers, better sons of the fathers, than the Roman church will confess them to be, or than they are themselves, the expositors of the reformed church; they, for the most part, with St. Augustine, take this first resurrection, to be a resurrection from sin. *Inter abjectos abjectissimus peccator*[4]: No man falls lower, than he that falls into a course of sin; sin is a fall; it is only a deviation, a turning out of the way, upon the right, or the left hand, but it is a sinking, a falling: in the other case, of going out of the way, a man may stand upon the way, and inquire, and then proceed in the way, if he be right, or to the way, if he be wrong; but when he is fallen, and lies still, he proceeds no farther, inquires no farther. To be too apt to conceive scruples in matters of religion, stops, and retards a man

[4] Gregory.

in the way; to mistake some points in the truth of religion, puts a man for that time in a wrong way; but to fall into a course of sin, this makes him insensible of any end, that he hath to go to, of any way that he hath to go by. God hath not removed man, not withdrawn man from this earth; he hath not given him the air to fly in, as to birds, nor spheres to move in, as to sun and moon; he hath left him upon the earth; and not only to tread upon it, as in contempt, or in mere dominion, but to walk upon it, in the discharge of the duties of his calling; and so to be conversant with the earth, is not a falling. But as when man was nothing but earth, nothing but a body, he lay flat upon the earth, his mouth kissed the earth, his hands embraced the earth, his eyes respected the earth; and then God breathed the breath of life into him, and that raised him so far from the earth, as that only one part of his body, (the soles of his feet) touches it, and yet man, so raised by God, by sin fell lower to the earth again, than before, from the face of the earth, to the womb, to the bowels, to the grave; so God, finding the whole man, as low as he found Adam's body then, fallen in original sin, yet erects us by a new breath of life, in the sacrament of baptism, and yet we fall lower than before we were raised, from original into actual, into habitual sins; so low, as that we think not that we need, know not that there is a resurrection; and that is the wonderful, that is the fearful fall.

Though those words, *Quomodo cecidisti de cœlo, Lucifer, How art thou fallen from heaven O Lucifer, the son of the morning*[5]? be ordinarily applied to the fall of the angels, yet it is evident, that they are literally spoken of the fall of man: it deserves wonder, more than pity, that man, whom God had raised to so noble a height in him, should fall so low from him. Man was born to love; he was made in the love of God; but then man falls in love; when he grows in love with the creature, he falls in love: as we are bid to honour the physician, and to use the physician[6], but yet it is said in the same chapter, He that sinneth before his Maker, let him fall into the hands of the physician[7]; it is a blessing to use him, it is a curse to rely upon him, so it is a blessing to glorify God, in the right use of his creatures, but to

[5] Isaiah xiv. 12. — [6] Ecclus. xxxviii. 1. [7] Ver. 15.

grow in love with them, is a fall: for we love nothing that is so good as ourselves; beauty, riches, honour, is not so good as man; man capable of grace here, of glory hereafter. Nay as those things, which we love, in their nature, are worse than we which love them, so in our loving them, we endeavour to make them worse than they in their own nature are; by over-loving the beauty of the body, we corrupt the soul, by over-loving honour, and riches, we deflect, and detort these things, which are not in their nature ill, to ill uses, and make them serve our ill purposes: man falls, as a fall of waters, that throws down, and corrupts all that it embraces. Nay beloved, when a man hath used those wings, which God hath given him, and raised himself to some height in religious knowledge, and religious practice, as Eutichus, out of a desire to hear Paul preach, was got up into a chamber[8], and up into a window of that chamber, and yet falling asleep, fell down dead; so we may fall into a security of our present state, into a pride of our knowledge, or of our purity, and so fall lower, than they, who never came to our height. So much need have we of a resurrection.

So sin is a fall, and every man is afraid of falling, even from his temporal station; more afraid of falling, than of not being raised. And *Qui peccat, quatenus peccat, fit seipso deterior*[9]: In every sin a man falls from that degree which himself had before; in every sin, he is dishonoured, he is not so good a man, as he was; impoverished, he hath not so great a portion of grace as he had; infatuated, he hath not so much of the true wisdom of the fear of God, as he had; disarmed, he hath not that interest and confidence in the love of God, that he had: and deformed, he hath not so lively a representation of the image of God, as before. In every sin, we become prodigals, but in the habit of sin, we become bankrupts, afraid to come to an account. A fall is a fearful thing, that needs a raising, a help; but sin is a death, and that needs a resurrection; and a resurrection is as great a work, as the very creation itself. It is death *in semine*, in the root, it produces, it brings forth death; it is death *in arbore*, in the body, in itself; death is a divorce, and so is sin; and it is death *in fructu*, in the fruit thereof; sin plants spiritual death,

[8] Acts. xxix. 9. [9] Clem. Alex.

and this death produces more sin, obduration, impenitence, and the like.

Be pleased to return, and cast one half thought upon each of these: sin is the root of death; *Death by sin entered, and death passed upon all men, for all men have sinned*[10]. It is death because we shall die for it. But it is death in itself, we are dead already, dead in it; *Thou hast a name, that thou livest, and art dead*[11], was spoken to a whole church. It is not evidence enough, to prove that thou art alive, to say, I saw thee at a sermon; that spirit, that knows thy spirit, he that knows whether thou wert moved by a sermon, melted by a sermon, mended by a sermon, he knows whether thou be alive or no.

That which had wont to be said, that dead men walked in churches, is too true; men walk out a sermon, or walk out after a sermon, as ill as they walked in; they have a name that they live, and are dead: *But the hour is come, and now is, when the dead shall hear the voice of the Son of God*[12]: that is, at these hours they may hear, if they will, and till they do hear, they are dead. Sin is the root of death, the body of death, and then it is the fruit of death. St. Augustine confesses of himself, that he was *Allisus intra parietes in celebritate solemnitatum tuarum*, that in great meetings upon solemn days, in the church, there, within the walls of God's house, *Egit negotium procurandi fructus mortis*, He was not buying and selling doves, but buying and selling souls, by wanton looks, cheapening and making the bargain of the fruits of death, as himself expresses it. Sin is the root, and the tree, and the fruit of death; the mother of death, death itself, and the daughter of death; and from this death, this threefold death, death past in our past sins, present death in our present insensibleness of sin, future death in those sins, with which sins God will punish our former, and present sins, (if he proceed merely in justice) God affords us this first resurrection.

How? Thus. Death is the divorce of body and soul; resurrection is the reunion of body and soul: and in this spiritual death, and resurrection, which we consider now, and which is all determined in the soul itself, grace is the soul of the soul, and so the departing of grace, is the death, and the returning of grace is

[10] Rom. v. 12. [11] Rev. iii. 1. [12] John v. 25.

the resurrection of this sinful soul. But how? By what way, what means? Consider Adam; Adam was made to enjoy an immortality in his body; he induced death upon himself: and then, as God having made marriage for a remedy against uncleanness, intemperate men make even marriage itself an occasion of more uncleanness, than if they had never married; so man having induced and created death, by sin, God takes death, and makes it a means of the glorifying of his body, in heaven. God did not induce death, death was not in his purpose; but *Veluti medium opportunum, quo vas confractum rursus fingeretur*[13], As a means, whereby a broken vessel might be made up again, God took death, and made it serve for that purpose, that men by the grave might be translated to heaven.

So then, to the resurrection of the body, there is an ordinary way, the grave; to the resurrection of the soul, there is an ordinary way too, the church. In the grave, the body that must be there prepared for the last resurrection, hath worms that eat upon it: in the church, the soul that comes to this first resurrection, must have worms, the worm, the sting, the remorse, the compunction of conscience; in those that have no part in this first resurrection, the worm of conscience shall never die, but gnaw on, to desperation; but those that have not this worm of conscience, this remorse, this compunction, shall never live. In the grave, which is the furnace, which ripens the body for the last resurrection, there is a putrefaction of the body, and an ill favour: in the church, the womb where my soul must be mellowed for this first resurrection, my soul, which hath the savour of death in it, as it is leavened throughout with sin, must stink in my nostrils, and I come to a detestation of all those sins, which have putrified her. And I must not be afraid to accuse myself, to condemn myself, to humble myself, lest I become a scorn to men; *Nemo me derideat ab eo medico ægrum sanari, a quo sibi præstitum est ne ægrotaret*[14], Let no man despise me, or wonder at me, that I am so humbled under the hand of God, or that I fly to God as to my physician when I am sick, since the same God that hath recovered me as my physician when I was sick, hath been his physician too, and kept him from being sick, who, but for that

[13] Cyril. Alex. [14] Augustine.

physician, had been as ill as I was: at least he must be his physician, if ever he come to be sick, and come to know that he is sick, and come to a right desire to be well. Spiritual death was before bodily; sin before the wages of sin; God hath provided a resurrection for both deaths, but first for the first; this is the first resurrection, reconciliation to God, and the returning of the soul of our soul, grace, in his church, by his word, and his seals there.

Now every repentance is not a resurrection; it is rather a waking out of a dream, than a rising to a new life: nay it is rather a startling in our sleep, than any awaking at all, to have a sudden remorse, a sudden flash, and no constant perseverance. *Awake thou that sleepest*[15], says the apostle, out of the prophet: first *awake*, come to a sense of thy state; and then *arise from the dead*, says he, from the practice of dead works; and then, *Christ shall give thee light*: life, and strength to walk in new ways. It is a long work, and hath many steps; *awake*, *arise*, and *walk*, and therefore set out betimes; at the last day, in those, which shall be found alive upon the earth, we say there shall be a sudden death, and a sudden resurrection; *In raptu*, *in transitu*, *in ictu oculi*, In an instant, in the twinkling of an eye; but do not thou trust to have this first resurrection *In raptu*, *in transitu*, *in ictu oculi*, In thy last passage upon thy death-bed, when the twinkling of the eye, must be the closing of thine eyes: but as we assign to glorified bodies after the last resurrection, certain *dotes*, (as we call them in the school) certain endowments, so labour thou to find those endowments, in thy soul here, if thou beest come to this first resurrection.

Amongst those endowments we assign *subtilitatem*, *agilitatem*; The glorified body is become more subtile, more nimble, not encumbered, not disabled for any motion, that it would make; so hath that soul, which is come to this first resurrection, by grace, a spiritual agility, a holy nimbleness in it, that it can slide by temptations, and pass through temptations, and never be polluted; follow a calling, without taking infection by the ordinary temptations of that calling. So have those glorified bodies *claritatem*, a brightness upon them, from the face of God; and so have these souls, which are come to this first resurrection, a sun in

[15] Ephes. v. 14. Isaiah lx. 1.

themselves, an inherent light, by which they can presently distinguish between action and action; what must, what may, what must not be done. But of all the endowments of the glorified body, we consider most, *Impassibilitatem*, that that body shall suffer nothing; and is sure that it shall suffer nothing. And that which answers that endowment of the body most in this soul, that is come to this first resurrection, is as the apostle speaks, *That neither persecution, sickness, nor death, shall separate her from Christ Jesus*[16]. In heaven we do not say, that our bodies shall divest their mortality, so, as that naturally they could not die; for they shall have a composition still; and every compounded thing may perish: but they shall be so assured, and with such a preservation, as they shall always know they shall never die. St. Augustine says well, *Assit motio, absit fatigatio, assit potestas vescendi, absit necessitas esuriendi;* They have in their nature a mortality, and yet be immortal; a possibility and an impossibility of dying, with those two divers relations, one to nature, the other to preservation, will consist together. So in this soul, that hath this first resurrection from sin, by grace, a conscience of her own infirmity, that she may relapse, and yet a testimony of the powerfulness of God's spirit, that easily she shall not relapse, may consist well together. But the last seal of this holy confidence is reserved for that, which is the third acceptation of this first resurrection; not from persecutions in this world, nor from sin in this world, but from all possibility of falling back into sin, in the world to come; and to this have divers expositors referred these words, this first resurrection. *Blessed and holy is he, that hath part in this first resurrection.*

Now, a resurrection of the soul, seems an improper, an impertinent, an improbable, an impossible form of speech; for resurrection implies death, and the soul does not die in her passage to heaven. And therefore Damascene[17] makes account, that he hath sufficiently proved the resurrection of the body (which seems so incredible) if he could prove any resurrection; if there be any resurrection at all, says he, it must be of the body, for the soul cannot die, therefore not rise. Yet have not those fathers, nor those expositors, who have in this text, acknowledged a resurrec-

[16] Rom. viii.

[17] De ortho. fid. l. 4. c. ult.

tion of the soul, mistaken nor miscalled the matter. Take Damascene's own definition of resurrection: *Resurrectio est ejus quod cecidit secunda surrectio:* A resurrection is a second rising to that state, from which anything is formerly fallen. Now though by death, the soul do not fall into any such state, as that it can complain, (for what can that lack, which God fills?) yet by death, the soul falls from that, for which it was infused, and poured into man at first; that is, to be the form of that body, the king of that kingdom; and therefore, when in the general resurrection, the soul returns to that state, for which it was created, and to which it hath had an affection, and a desire, even in the fulness of the joys of heaven, then, when the soul returns to her office, to make up the man, because the whole man hath, therefore the soul hath a resurrection; not from death, but from a deprivation of her former state; that state, which she was made for, and is ever inclined to.

But that is the last resurrection; and so the soul hath part even in that last resurrection; but we are in hand with the first resurrection of the soul; and that is, when that soul, which was at first breathed from God, and hath long suffered a banishment, a close imprisonment in this body, returns to God again; the returning of the soul to him, from whom it proceeded at first, is a resurrection of the soul. Here then especially, I feel the straitness of time; two considerations open themselves together, of such a largeness, as all the time from Moses' *In principio*, When time began, to the angels' *affidavit*, in this book, *That shall say and swear, that time shall be no more*, were too narrow to contemplate these two hemispheres of man, this evening, and morning of man's everlasting day; the miseries of man, in this banishment, in this imprisonment, in this grave of the soul, the body, and the glory, and exaltation of that soul in her resurrection to heaven. That soul, which being born free, is made a slave to this body, by coming to it; it must act, but what this body will give it leave to act, according to the organs, which this body affords it; and if the body be lame in any limb, the soul must be lame in her operation, in that limb too; it must do but what the body will have it do, and then it must suffer whatsoever that body puts it to, or whatsoever any others will

put that body too: if the body oppress itself with melancholy, the soul must be sad; and if other men oppress the body with injury, the soul must be sad too; consider, (it is too immense a thing to consider it) reflect but one thought, but upon this one thing in the soul, here, and hereafter, in her grave, the body, and in her resurrection in heaven; that is the knowledge of the soul.

Here says St. Augustine, when the soul considers the things of this world, *Non veritate certior, sed consuetudine securior;* She rests upon such things as she is not sure are true, but such as she sees are ordinarily received and accepted for truths: so that the end of her knowledge is not truth, but opinion, and the way, not inquisition, but ease: but says he, when she proceeds in this life, to search into heavenly things, *Verberatur luce veritatis*, The beams of that light are too strong for her, and they sink her, and cast her down, *et ad familiaritatem tenebrarum suarum, non electione sed fatigatione convertitur;* and so she returns to her own darkness, because she is most familiar, and best acquainted with it; *non electione*, not because she loves ignorance, but because she is weary of the trouble of seeking out the truth, and so swallows even any religion to escape the pain of debating, and disputing; and in this laziness she sleeps out her lease, her term of life, in this death, in this grave, in this body.

But then in her resurrection, her measure is enlarged, and filled at once; there she reads without spelling, and knows without thinking, and concludes without arguing; she is at the end of her race, without running; in her triumph, without fighting; in her haven, without sailing; a freeman, without any prenticeship; at full years, without any wardship; and a doctor, without any proceeding: she knows truly, and easily, and immediately, and entirely, and everlastingly; nothing left out at first, nothing worn out at last, that conduces to her happiness. What a death is this life! What a resurrection is this death! For though this world be a sea, yet (which is most strange) our harbour is larger than the sea; heaven infinitely larger than this world. For, though that be not true, which Origen is said to say, That at last all shall be saved, nor that evident, which Cyril of Alexandria says, That without doubt the number of them that are saved, is far greater than of them that perish, yet surely the

number of them, with whom we shall have communion in heaven, is greater than ever lived at once upon the face of the earth: and of those who lived in our time, how few did we know? And of those whom we did know, how few did we care much for? In heaven we shall have communion of joy and glory with all, always; *Ubi non intrat inimicus, nec amicus exit*[18], Where never any man shall come in that loves us not, nor go from us that does.

Beloved, I think you could be content to hear, I could be content to speak of this resurrection, our glorious state, by the low way of the grave, till God by that gate of earth, let us in at the other of precious stones. And blessed and holy is he, who in a rectified conscience desires that resurrection now. But we shall not depart far from this consideration, by departing into our last branch, or conclusion, that this first resurrection may also be understood to be the first riser Christ Jesus; and *Blessed and holy is he that hath part in that first resurrection.*

This first resurrection is then without any detorting, any violence, very appliable to Christ himself, who was *Primitiæ dormientium*, in that, that action, *That he rose again, he is become* (says the apostle) *the first fruits of them that sleep*[19]: he did rise, and rise first; others rose with him, none before him: for St. Hierome taking the words as he finds them in that evangelist, makes this note, that though the graves were opened, at the instant of Christ's death, (death was overcome, the city opened the gates) yet the bodies did not rise till after Christ's resurrection. For, for such resurrections as are spoken of, *That women received their dead raised to life again*[20], and such as are recorded in the Old and New Testament, they were all unperfect and temporary resurrections, such, as St. Hierome says of them all, *Resurgebant iterum morituri;* They were but reprieved, not pardoned; they had a resurrection to life, but yet a resurrection to another death. Christ is the first resurrection; others were raised; but he only rose; they by a foreign, and extrinsic, he by his own power.

But we call him not the first, in that respect only; for so he was not only the first, but the only; he alone arose by his own

[18] Augustine. [19] 1 Cor. xv. 20. [20] Heb. xi. 35.

power; but with relation to all our future resurrections, he is the first resurrection. First, *If Christ be not raised, your faith is in vain*[21], says the apostle; You have a vain faith if you believe in a dead man. He might be true Man, though he remained in death; but it concerns you to believe, that he was the Son of God too; *And he was declared to be the Son of God, by the resurrection from the dead*[22]. That was the declaration of himself, his justification; he was justified by the Spirit, when he was proved to be God, by raising himself. But thus our justification is also in his resurrection. For, *He was raised from the dead, for our justification*[23]: How for ours? *That we should be also in the likeness of his resurrection.* What is that? that he hath told us before; *Our resurrection in Christ is, that we should walk in newness of life*[24].

So that then Christ is the first resurrection, first, efficiently, the only cause of his own resurrection; first, meritoriously, the only cause of our resurrection; first, exemplarily, the only pattern, how we should rise, and how we should walk, when we are up; and therefore, blessed and happy are we, if we refer all our resurrections to this first Resurrection Christ Jesus. For as Job said of comforters, so miserable resurrections are they all, without him.

If therefore thou need and seek this first resurrection, in the first acceptation, a resurrection from persecutions, and calamities, as they oppress thee here, have thy recourse to him, to Christ. Remember that at the death of Christ, there were earthquakes; the whole earth trembled; there were rendings of the temple; schisms, convulsions, distractions in the church, will be: but then, the graves opened in the midst of those commotions; then when thou thinkest thyself swallowed, and buried in affliction, as the angel did his, Christ Jesus shall remove thy grave stone, and give thee a resurrection; but if thou think to remove it by thine own wit, thine own power, or the favour of potent friends, *Digitus Dei non est hic*, The hand of God is not in all this, and the stone shall lie still upon thee, till thou putrefy into desperation, and thou shalt have no part in this first resurrection.

If thou need, and seek this first resurrection, in the second

[21] 1 Cor. xv. 17 [22] Rom. i. 4. [23] Rom. iv. ult. [24] Rom. vi. 4.

acceptation, from the fearful death of heinous sin, have thy recourse to him, to Christ Jesus, and remember the weight of the sins that lay upon him: all thy sins, and all thy father's, and all thy children's sins, all those sins that did induce the first flood, and shall induce the last fire upon this world; all those sins, which that we might take example by them to escape them, are recorded, and which, lest we should take example by them, to imitate them, are left unrecorded; all sins, of all ages, all sexes, all places, all times, all callings, sins heavy in their substance, sins aggravated by their circumstances, all kinds of sins, and all particular sins of every kind, were upon him, upon Christ Jesus; and yet he raised his holy head, his royal head, though under thorns, yet crowned with those thorns, and triumphed in this first resurrection: and his body was not left in the grave, nor his soul in hell. Christ's first tongue was a tongue that might be heard, he spoke to the shepherds by angels; his second tongue was a star, a tongue which might be seen; he spoke to the wise men of the East by that. Hearken after him these two ways; as he speaks to thine ear, (and to thy soul by it) in the preaching of his word, as he speaks to thine eye, (and so thy soul, by that) in the exhibiting of his sacraments; and thou shalt have thy part in this first resurrection. But if thou think to overcome this death, this sense of sin, by diversions, by worldly delights, by mirth, and music, and society, or by good works, with a confidence of merit in them, or with a relation to God himself, but not as God hath manifested himself to thee, not in Christ Jesus, the stone shall lie still upon thee, till thou putrefy into desperation, and then hast thou no part in this first resurrection.

If thou desire this first resurrection in the third acceptation, as St. Paul did, to be dissolved, and to be with Christ, go Christ's way to that also. He desired that glory that thou doest; and he could have laid down his soul when he would; but he staid his hour, says the Gospel. He could have ascended immediately, immediately in time, yet he staid to descend into hell first; and he could have ascended immediately of himself, by going up, yet he staid till he was taken up. Thou hast no such power of thine own soul and life, not for the time, not for the means of coming to this first resurrection by death; stay therefore patiently, stay

cheerfully God's leisure till he call; but not so over-cheerfully, as to be loath to go when he calls. Relief in persecution by power, reconciliation in sin by grace, dissolution, and transmigration to heaven by death, are all within this first resurrection; but that which is before them all, is Christ Jesus.

And therefore, as all that the natural man promises himself without God is impious, so all that we promise ourselves, though by God, without Christ, is frivolous. God, who hath spoken to us by his Son, works upon us by his Son too; he was our creation, he was our redemption, he is our resurrection. And that man trades in the world without money, and goes out of the world without recommendation, that leaves out Christ Jesus. To be a good moral man, and refer all to the law of nature in our hearts, is but *diluculum*, the dawning of the day; to be a godly man, and refer all to God, is but *crepusculum*, a twilight; but the meridional brightness, the glorious noon, and height, is to be a Christian, to pretend to no spiritual, no temporal blessing, but for, and by, and through, and in our only Lord and Saviour, Christ Jesus; for he is this first resurrection, and ***Blessed and holy is he, that hath part in this first resurrection.***

SERMON XVIII.

PREACHED AT ST. PAUL'S, IN THE EVENING, UPON EASTER DAY, 1625.

JOHN v. 28, 29.

Marvel not at this; for the hour is coming, in the which, all that are in the graves, shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

As the sun works diversely, according to the diverse disposition of the subject, (for the sun melts wax, and it hardens clay) so do the good actions of good men: upon good men they work a virtuous emulation, a noble and a holy desire to imitate, upon bad men they work a vicious, and impotent envy, a desire to

disgrace and calumniate. And the more the good is that is done, and the more it works upon good men, the more it disaffects the bad: for so the Pharisees express their rancour and malignity against Christ, in this Gospel, *If we let him thus alone, all men will believe in him*[1]; and that they foresaw would destroy them in their reputation. And therefore they enlarged their malice, beyond Christ himself, to him, upon whom Christ had wrought a miracle, to Lazarus, *They consulted to put him to death, because by reason of him, many believed in Jesus*[2]. Our text leads us to another example of this impotency in envious men; Christ, in this chapter, had, by his only word, cured a man that had been eight and thirty years infirm; and he had done this work upon the Sabbath. They envied the work in the substance, but they quarrel the circumstance; and they envy Christ, but they turn upon the man, who was more obnoxious to them; and they tell him, *That it was not lawful for him to carry his bed that day*[3]. He discharges himself upon Christ; I dispute not with you concerning the law; this satisfies me, *He that made me whole, bade me take up my bed and walk*[4]. Thereupon they put him to find out Jesus; and when he could not find Jesus, Jesus found him, and in his behalf offers himself to the Pharisees. Then they direct themselves upon him, and (as the Gospel says) *They sought to slay him, because he had done this upon the Sabbath*[5]: and, as the patient had discharged himself upon Christ, Christ discharges himself upon his Father; doth it displease you that I work upon the Sabbath? be angry with God, be angry with the Father, for the Father works when I work. And then this they take worse than his working of miracles, or his working upon the Sabbath, *That he would say, that God was his Father;* and therefore in the avering of that, that so important point, *That God was his Father*, Christ grows into a holy vehemence, and earnestness, and he repeats his usual oath, *Verily, verily*, three several times: first, ver. 19. *That whatsoever the Father doth, He, the Son doth also*, and then ver. 24. *He that believeth on me, and him that sent me, hath life everlasting.* And then again, ver. 25. *The hour is coming, and now is, when the dead shall hear the voice of*

[1] John xi. 48. [2] John xii. 10. [3] John v. 10.
[4] Ver. 11. [5] Ver. 16.

the Son of God, and they that hear it shall live. At this, that the dead should live, they marvelled; but because he knew that they were men more affected with things concerning the body, than spiritual things, as in another story, when they wondered that he would pretend to forgive sins, because he knew, that they thought it a greater matter to bid that man that had the palsy, take up his bed and walk, than to forgive him his sins, therefore he took that way which was hardest in their opinion, he did bid him take up his bed and walk; so here, when they wondered at his speaking of a spiritual resurrection, to hear him say, that at his preaching, the dead (that is, men spiritually dead in their sins) should rise again, to them who more respected the body, and did less believe a real resurrection of the body, than a figurative resurrection of the soul, he proceeds to that which was, in their apprehension, the more difficult, *Marvel not at this*, says he, here in our text; not at that spiritual resurrection by preaching, *for the hour is coming, in the which, all that are in the graves, &c.* and so he establishes the resurrection of the body.

That then which Christ affirms and avows, is, That he is the Son of God; and that is the first thing, that ever was done in heaven, the eternal generation of the Son: that, by which, he proves this, to these men, is, that by him, there shall be a resurrection of the body; and that is the last thing, that shall be done in heaven, for, after that, there is nothing, but an even continuance in equal glory. Before that, says he, that is, before the resurrection of the body, there shall be another resurrection, a spiritual resurrection of the soul from sin; but that shall be, by ordinary means, by preaching, and sacraments, and it shall be accomplished every day; but fix not upon that, determine not your thoughts upon that, marvel not at that, make that no cause of extraordinary wonder, but make it ordinary to you, feel it, and find the effect thereof in your souls, as often as you hear, as often as you receive, and thereby provide for another resurrection, *For, the hour is coming, in which, all that are in their graves, &c.*

Where we must necessarily make thus many steps, though but short ones. First, the dignity of the resurrection; marvel at nothing so much, as at this, nothing is so marvellous, so wonderful as this; and secondly, the approach of the resurrection, *The*

hour is coming; and thirdly, the generality, *All that are in the graves;* and then the instrument of the resurrection, *The voice of Christ, that shall be heard;* and lastly, the diverse end of the resurrection, *They shall come forth, they that have done good, &c.* God hath a care of the body of man, that is first; and he defers it not, that is next; and he extends it to all, that is a third; and a fourth is, that he does that last, by him, by whom he did the first, the creation, and all between, the redemption, that is, by his Son, by Christ; and then the last is, that this is an everlasting separation and divorce of the good and the bad, the bad shall never be able to receive good from the good, nor to do harm to the good, after that.

First then, Christ says, *Ne miremini, Marvel not at this*, not at your spiritual resurrection, not that a sermon should work upon man, not that a sacrament should comfort a man, make it not a miracle, nor an extraordinary thing, by hearing to come to repentance, and so to such a resurrection. For though St. Augustine say, That to convert a man from sin, is as great a miracle, as creation, yet St. Augustine speaks that of a man's first conversion, in which the man himself does nothing, but God all; then he is made of nothing; but after God hath renewed him, and proposed ordinary means in the church still to work upon him, he must not look for miraculous working, but make God's ordinary means, ordinary to him. This is *Panis quotidianus*, The daily bread which God gives you, as often as you meet here, according to his ordinances; *Ne miremini*, Stand not to wonder, as though you were not sure, but come to enjoy God's goodness, in his ordinary way here.

But it is, *Ne miremini hoc, Wonder not at this;* but yet there are things, which we may wonder at. *Nil admirari*, is but the philosopher's wisdom; he thinks it a weakness, to wonder at anything, that anything should be strange to him: but Christian philosophy that is rooted in humility, tells us, in the mouth of Clement of Alexandria, *Principium veritatis est res admirari*, The first step to faith, is to wonder, to stand, and consider with a holy admiration, the ways and proceedings of God with man: for admiration, wonder, stands as in the midst, between knowledge and faith, and hath an eye towards both. If I know a thing, or

believe a thing, I do no longer wonder: but when I find that I have reason to stop upon the consideration of a thing, so, as that I see enough to induce admiration, to make me wonder, I come by that step, and God leads me by that hand, to a knowledge, if it be of a natural or civil thing, or to a faith, if it be of a supernatural, and spiritual thing.

And therefore be content to wonder at this, that God would have such a care to dignify, and to crown, and to associate to his own everlasting presence, the body of man. God himself is a Spirit, and heaven is his place; my soul is a spirit, and so proportioned to that place; that God, or angels, or our souls, which are all spirits, should be in heaven, *Ne miremini*, Never wonder at that. But since we wonder, and justly, that some late philosophers have removed the whole earth from the centre, and carried it up, and placed it in one of the spheres of heaven, that this clod of earth, this body of ours should be carried up to the highest heavens, placed in the eye of God, set down at the right hand of God, *Miremini hoc*, Wonder at this; that God, all Spirit, served with spirits, associated to spirits, should have such an affection, such a love to this body, this earthly body, this deserves wonder. The Father was pleased to breathe into this body, at first, in the creation; the Son was pleased to assume this body himself, after, in the redemption; the Holy Ghost is pleased to consecrate this body, and make it his temple, by his sanctification; in that *Faciamus hominem*, *Let us*, all us, *make man*, that consultation of the whole Trinity in making man, is exercised even upon this lower part of man, the dignifying of his body. So far, as that amongst the ancient fathers, very many of them, are very various, and irresolved, which way to pronounce, and very many of them clear in the negative, in that point, that the soul of man comes not to the presence of God, but remains in some out-places till the resurrection of the body: that observation, that consideration of the love of God, to the body of man, withdrew them into that error, that the soul itself should lack the glory of heaven, till the body were become capable of that glory too.

They therefore oppose God in his purpose of dignifying the body of man, first, who violate, and mangle this body, which is

the organ in which God breathes; and they also which pollute and defile this body, in which Christ Jesus is apparelled; and they likewise who profane this body, which the Holy Ghost, as the high priest, inhabits, and consecrates.

Transgressors in the first kind, that put God's organ out of tune, that discompose, and tear the body of man with violence, are those inhuman persecutors, who with racks, and tortures, and prisons, and fires, and exquisite inquisitions, throw down the bodies of the true God's true servants, to the idolatrous worship of their imaginary gods; that torture men into hell, and carry them through the inquisition into damnation. St. Augustine moves a question, and institutes a disputation, and carries it somewhat problematical, whether torture be to be admitted at all, or no. That presents a fair probability, which he says against it: We presume, says he, that an innocent man should be able to hold his tongue in torture; That is no part of our purpose in torture, says he, that he that is innocent, should accuse himself, by confession, in torture. And, if an innocent man be able to do so, why should not we think, that a guilty man, who shall save his life, by holding his tongue in torture, should be able to do so? and then, where is the use of torture? *Res fragilis, et periculosa quæstio*, says that lawyer, who is esteemed the law, alone, *Ulpian:* It is a slippery trial, and uncertain, to convince by torture: for, many times, says St. Augustine again, *Innocens luit pro incerto scelere certissimas pœnas;* He that is yet but questioned, whether he be guilty or no, before that be known, is, without all question, miserably tortured. And whereas, many times, the passion of the judge, and the covetousness of the judge, and the ambition of the judge, are calamities heavy enough, upon a man, that is accused, in this case of torture, *Ignorantia judicis est calamitas plerumque innocentis*, says that father, For the most part, even the ignorance of the judge, is the greatest calamity of him that is accused: if the judge knew that he were innocent, he should suffer nothing; if he knew he were guilty, he should not suffer torture; but because the judge is ignorant, and knows nothing, therefore the prisoner must be racked, and tortured, and mangled, says that father.

There is a whole epistle in St. Hierome, full of heavenly meditation, and of curious expressions: it is his forty-ninth epistle, *Ad innocentium:* Where a young man tortured for suspicion of adultery with a certain woman, *Ut compendio cruciatus vitaret*, says he, For his ease, and to abridge his torment, and that he might thereby procure and compass a present death, confessed the adultery, though false: his confession was made evidence against the woman: and she makes that protestation, *Tu testis Domini Jesu*, Thou Lord Jesus be my witness, *non ideo me negare velle, ne peream, sed ideo mentiri nolle, ne peccem:* I do not deny the fact for fear of death, but I dare not belie myself, nor betray my innocence, for fear of sinning, and offending the God of truth; and, as it follows in that story, though no torture could draw any confession, any accusation from her, was condemned; and one executioner had three blows at her with a sword, and another four, and yet she could not be killed.

And therefore, because story abounds with examples of this kind, how uncertain a way of trial, and conviction, torture is, though St. Augustine would not say, that torture was unlawful, yet he says, It behoves every judge to make that prayer, *Erue me Domine a necessitatibus meis*, If there be some cases, in which the judge must necessarily proceed to torture; O Lord, deliver me, from having any such case brought before me.

But what use soever there may be for torture, for confession, in the inquisition they torture for a denial, for the denial of God, and for the renouncing of the truth of his Gospel: as men of great place, think it concerns their honour, to do above that which they suffer, to make their revenges, not only equal, but greater than their injuries; so the Roman church thinks it necessary to her greatness, to inflict more tortures now, than were inflicted upon her in the primitive church; as though it were a just revenge, for the tortures she received then, for being Christian, to torture better Christians than herself, for being so. In which tortures, the Inquisition hath found one way, to escape the general clamour of the world against them, which is to torture to that height, that few survive, or come abroad after, to publish, how they have been tortured. And these, first, oppose God's

purpose, in the making, and preserving, and dignifying the body of man.

Transgressors herein, in the second kind, are they, that defile the garment of Christ Jesus, the body in which he hath vouchsafed to invest and enwrap himself, and so apparel a harlot in Christ's clothes, and make that body which is his, hers. That Christ should take my body, though defiled with fornication, and make it his, is strange; but that I, in fornication, should take Christ's body, and make it hers, is more. *Know ye not*, says the apostle, *that your bodies are the members of Christ*[6]? And again, *Know you not, that he that is joined to a harlot, is one body*[7]? Some of the Roman emperors, made it treason, to carry a ring, that had their picture engraved in it, to any place in the house, of low office. What name can we give to that sin, to make the body of Christ, the body of a harlot? And yet, the apostle there, as taking knowledge, that we loved ourselves better than Christ, changes the edge of his argument, and argues thus, ver. 18, *He that committeth fornication, sinneth against his own body;* if ye will be bold with Christ's body, yet favour your own: no man ever hated his own body; and yet, no outward enemy is able so to macerate our body, as our own licentiousness. Christ, who took all our bodily infirmities upon him, hunger, and thirst, and sweat, and cold, took no bodily deformities upon him, he took not a lame, a blind, a crooked body; and we, by our intemperance, and licentiousness, deform that body which is his, all these ways. The licentious man, most of any, studies bodily handsomeness, to be comely, and gracious, and acceptable, and yet, soonest of any, deforms, and destroys it, and makes that loathsome to all, which all his care was to make amiable: and so they oppose God's purpose of dignifying the body.

Transgressors in a third kind are they, that sacrilegiously prophane the temple of the Holy Ghost, by neglecting the respect and duties, belonging to the dead bodies of God's saints, in a decent and comely accompanying them to convenient funerals. Heirs and executors are oftentimes defective in these offices, and pretend better employments of that, which would be, (say they) vainly spent so. But remember you, of whom (in much such a

[6] 1 Cor. vi. 15. [7] Ver. 16.

case) that is said in St. John, *This he said, not because he cared for the poor, but because he was a thief, and had the bag, and bore that which was put therein*[a]: these executors say, not because they intend pious uses, but because they bear, and bear away the bags. Generally, thy opinion must be no rule for other men's actions; neither in these cases of funerals, must thou call all too much, which is more than enough; that woman's ointment poured upon Christ's feet, that hundred pound weight of perfumes to embalm his one body, was more than enough, necessarily enough; yet it was not too much, for the dignity of that person, nor for the testimony of their zeal, who did it, in so abundant manner.

Now, as in all these three ways, men may oppose the purpose of God in dignifying the body, so in concurring with God's purpose for the dignifying thereof, a man may exceed, and go beyond God's purpose, in all three. God would not have the body torn, and mangled with tortures, in those cases; but then, he would not have it pampered with wanton delicacies, nor varnished with foreign complexion. It is ill, when it is not our own heart, that appears in our words; it is ill too, when it is not our own blood, that appears in our cheeks; it may do some ill offices of blood, it may tempt, but it gives over, when it should do a good office of blood, it cannot blush. If when they are filling the wrinkles, and graves of their face, they would remember, that there is another grave, that calls for a filling with the whole body, so, even their pride would flow into a mortification. God would not have us put on a sad countenance, nor disfigure our face, not in our fastings, and other disciplines; God would not have us mar his work; nor God would not have us go about to do his last work, which he hath reserved to himself in heaven, here upon earth, that is, to glorify our bodies, with such additions here, as though we would need no glorification there.

So also in the second way of giving due respect to the body of man, a man may exceed God's purpose. God would not have the body corrupted and attenuated, shrunk and deformed with incontinency, and licentiousness; but God would not have that sparing of the body, to dishonour, or undervalue, or forbear mar-

[a] John xii. 6.

riage, nor to frustrate that, which was one of God's purposes, in the institution of marriage, procreation of children. Marriage without possibility of children, lacks one half of God's purpose in the institution of marriage; for, the third reason of marriage, after the other two, (which two were, for a helper, and for children) which is, that marriage should be for a remedy, that third came in after; for at the time of the institution of marriage, man was not fallen into any inordinate concupiscences, and so, at that time, needed no remedy. Marriage without possibility of children, lacks one of God's two reasons for children; but marriage with a contract against children, or a practice against children, is not (says St. Augustine) a marriage, but a solemn, an avowed, a daily adultery. To choose to be ill in the sight of God, rather than to look ill, in the sight of men, is a perverse, and a poisonous physic. The sin of Er, and Onan, in married men; the sin of procured abortions, in married women, do, in many cases, equal, in some, exceed, the sin of adultery; to rob a husband, or a wife, of a future child, may be in the wife, or husband, as great a sin, as to bring a supposititious, or a spurious child, into the father's inheritance. God would not have the comeliness, the handsomeness of the body defaced by incontinency, and intemperance, but he would not have the care of that comeliness, and handsomeness frustrate his purpose of children in marriage.

And as in those two, (God would not have the body tortured, nor mangled, God would not have the body deformed by licentiousness) so, in his third respect to man's body, God would not have the bodies of his dead saints neglected, God's purpose may be exceeded too. God's purpose therein is, that all men should be decently, and honourable persons, honourably buried; but his purpose herein is exceeded, when any rag of their skin, or chip of their bones, or lock of their hair, is kept for a relic, and made an universal balm, and amulet, and antidote, against all temporal, and all spiritual diseases, and calamities, not only against the rage of a fever, but of hell itself. What their counterfeit relics may do, against their counterfeit hell, against their purgatory, I know not: that powerful, and precious, and only relic, which is given to us, against hell itself, is only the communion of the body,

and blood of Christ Jesus, left to us by him, and preserved for us in his church, though his body be removed out of our sight.

To end this, *Miramini hoc*, Marvel at this, at the wonderful love of God to the body of man, and thou wilt favour it so, as not to macerate thine own body, with uncommanded and inhuman flagellations, and whippings, nor afflict their bodies, who are in thy charge, with inordinate labour; thou wilt not dishonour this body, as it is Christ's body, nor deform it, as it is thine own, with intemperance, but thou wilt behave thyself towards it so, as towards one, whom it hath pleased the king to honour, with a resurrection, (which was our first) and not to defer that resurrection long, which is our next step, *Venit hora*, *The hour is coming*.

Non talem Deum tuum putes, qualis nec tu debes esse, is excellently said by St. Augustine: Never presume upon any other disposition in God, than such as thou findest in thine own heart, that thou art bound to have in thyself; for we find in our hearts a band of conformity, and assimilation to God, that is, to be as like God as we can. Therefore whatsover thou findest thyself bound to do to another, thou mayest expect at God's hand. Thou art bound to help up another that is fallen, therefore thou mayest assure thyself, that God will give thee a resurrection: so, thou findest in thy heart, that the soul of an alms, the soul of a benefit, that that gives it life, is the speedy, the present doing of it; therefore thou mayest be sure, that God will make speed to save thee, that he will not long defer this thy resurrection, *hora venit*. St. Augustine comparing the former resurrection, which is the spiritual resurrection of the soul, ver. 25, with this in the text, which is the resurrection of the body, observes, that there Christ says, *Hora venit, et nunc est, The hour is coming, and now is;* because in every private inspiration of the Holy Ghost, in every sermon, in every meeting of the congregation, the dead may hear, and live; *nunc est*, they may do it now. But that in this resurrection in the text, the resurrection of the body, it is not said, *nunc est*, that the hour is now; for the son of man who says it, (as he is the son of man) knows not when it shall be; but he says *Hora venit, It is coming*, and coming apace, and coming quickly, shortly.

As soon as God had made man, he gave him his patent, *Dominamini*, Dominion over the creature; as soon as man was fallen, God gave him the promise of a Messiah; and of his second coming, himself says, *Ecce, venio cito*, *Behold, I come speedily*· *Venit*, He comes, he is upon the way; and *Ecce, venit*, Behold, he comes, he is within sight, you may see him in his forerunning tokens; and *Ecce cito*, as little way as he hath to go, he makes haste, and there is a Jesuit[9] that makes the haste so great, as that he says, Howsoever St. Augustine make use of that note, that it is not said in the text, *Nunc est*, That the hour of the resurrection is now, yet he does believe, that Christ did say so, though the evangelist left it out. We need not say so; we do not; so much less liberty do we take in departing from the fathers, than the Roman authors do: but yet, so as St. John speaks, *Hora novissima*, This is the last time, (*Now there are many antichrists, whereby we know that this is the last time*[10],) and so, as St. Peter speaks, *Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*[11]: so as this *Nunc* may signify *Ultimum statum*, The last course of times, the time not of nature, nor of law, but of grace; so we admit that addition in this resurrection too, *Hora venit, et nunc est*, *The hour is coming, and now is*, because there are no other means to be hereafter instituted for the attaining of a happy resurrection, than those that now are established in the church, especially at a man's death, may we very properly say, *Nunc est*, Now is the resurrection come to him, not only because the last judgment is involved in the first, (for that judgment which passeth upon every man at his death, stands for ever without repeal, or appeal, or error) but because after the death of the body, there is no more to be done with the body, till the resurrection; for as we say of an arrow, that it is over shot, it is gone, it is beyond the mark, though it be not come to the mark yet, because there is no more to be done to it till it be; so we may say, that he that is come to death, is come to his resurrection, because he hath not another step to make, another foot to go, another minute to count, till he be at the resurrection.

The resurrection then, being the coronation of man, his death,

[9] Maldon [10] 1 John ii. 18. [11] 2 Pet. iii. 8.

and lying down in the grave, is his enthroning, his sitting down in that chair, where he is to receive that crown. As then the martyrs, under the altar, though in heaven, yet do cry out for the resurrection; so let us, in this miserable life, submit ourselves cheerfully to the hand of God, in death, since till that death we cannot have this resurrection, and the first thing that we shall do after this death, is to rise again. To the child that is now born, we may say, *Hora venit*, The day of his resurrection is coming; to him that is old, we may say, the hour is come; but to him that is dead, the minute is come, because to him there are no more minutes till it do come.

Miremini hoc, Marvel at this, at the descent of God's love, he loves the body of man, and *Miremini hoc*, Marvel at his speed, he makes haste to express this love, *Hora venit*, and then *Miremini hoc*, Marvel at the generality, it reaches to all, all that are in the grave; *All that are in the graves shall hear his voice*, &c. God hath made the body as a house for the soul, till he call her out, and he hath made the grave as a house for the body, till he call it up. The misery, and poor estate that Christ submitted himself unto for man, was not determined in that, *That foxes had holes, but he no where to lay his head*[12], while he lived; but he had no grave that he could claim, when he was dead. It is some discontinuance of the communion of saints, if I may not be buried with the saints of God. Every man that hath not divested humanity, hath a desire to have his bones lie at rest, and we cannot provide for that so well, any way, as to bury them in consecrated places, which are, in common intendment, safest from profane violences. Even that respect, that his bones might lie at rest, seems to have moved one prophet, to enjoin his sons, to bury him, in the sepulchre, where the other prophet was buried[13]. He knew that Josiah would burn the bones of all the other graves, upon the altar of Bethel, as was prophesied; and he presumed that he would spare the bones of that prophet, and so his bones should be safe, if they were mingled with the other. God expressed his love to Moses, in that particular, *That he buried him*[14]; and to deliver, and remove him, from the violence of any that loved him not, and so might dishonour his memory,

[12] Matt. viii. 20. [13] 1 Kings xiii. 31. [14] Deut. xxxiv. 6.

and from the superstition of any that over-loved him, and so might over-honour his memory, God buried him in secret. In more than one place doth David complain, *That there was none to bury God's saints;* and the dignity that is promised here in the text, is appropriated to them, *who are in the graves*, who are buried.

But then, was that general? Is it simply, plainly, literally of them, and them only, who are in graves, who are buried? Shall none enjoy a resurrection, that have not enjoyed a grave? Still I say, it is a comfort to a dying man, it is an honour to his memory, it is a discharge of a duty in his friends, it is a piece of the communion of saints, to have a consecrated grave: but the word here is, *In monumentis*, All that are in monuments; that is, in receptacles of bodies, of what kind soever they be: wheresoever the hand of God lays up a dead body, that place is the receptacle, so the monument, so the grave of that body. *God keeps all the bones of the righteous, so that none of them are broken*[15]: though they be trod to dust in our sight, they are entire in his, because he can bid them be whole again in an instant. Some nations burnt their dead, there the fire is the grave; some drowned their dead, there the sea is the grave; and some hung them up upon trees, and there the air is their grave: some nations eat their dead themselves, and some maintained dogs to eat the dead; and as they called those dogs, *Canes Sepulchrales*[16], Sepulchral dogs, so those men were sepulchral men, those men and those dogs were graves. *Death and hell shall deliver up their dead*[17], says St. John: that is, the whole state, and mansion of the dead, shall be emptied: the state of the dead is their grave, and upon all that are in this state, shall the testimony of God's love, to the body of man, fall; and that is the generality, *All that are in the grave*, &c.

Our next step is, the instrument, the means, by which, this, first so speedy, and then so general love of God, to man, to man in his lowest part, his body, is accomplished unto him; these, all these, all these that are in graves, in all these kind of graves, *shall hear his voice*, and that is the means. First, whose voice? That is expressed immediately before, *The Son of man*. In the

[15] Psalm xxxiv. 20. [16] Herod. Strabo. [17] Rev. xx. 13.

other resurrection, in that of the dead soul, ver. 25, there it is said, *The dead shall hear the voice of the Son of God.* In this, which is the resurrection to judgment, it is *The Son of man.* The former resurrection (that of a sinner to repentance by preaching) is wrought by a plain, and ordinary means here in the church; where you do but hear a man in a pew, read prayers, and pronounce absolution, and a man in a pulpit preach a sermon, and a man at a table consecrate, and administer a sacrament; and because all this, though it be the power of life, and the means of your spiritual resurrection, is wrought by the ministry of man, who might be contemptible in your eye, therefore the whole work is referred to God, and not the Son of man, but *the Son of God*, is said to do it.

In this resurrection of the text, which is a resurrection to judgment, and to an account with God, that God whom we have displeased, exasperated, violated, wounded in the whole course of our life, lest we should be terrified, and dejected at the presence of that God, the whole work is referred to *the Son of man*, which hath himself formerly felt all our infirmities, and hath had as sad a soul at the approach of death, as bitter a cup in the form of death, as heavy a fear of God's forsaking him in the agony of death, as we can have: and for sin itself, I would not, I do not extenuate my sin, but let me have fallen, not seven times a day, but seventy-seven times a minute, yet what are my sins, to all those sins that were upon Christ? The sins of all men, and all women, and all children, the sins of all nations, all the East and West, and all the North and South, the sins of all times and ages, of nature, of law, of grace, the sins of all natures, sins of the body, and sins of the mind, the sins of all growth, and all extensions, thoughts, and words, and acts, and habits, and delight, and glory, and contempt, and the very sin of boasting, nay of our belieing ourselves in sin; all these sins, past, present, and future, were at once upon Christ, and in that depth of sin, mine are but a drop to his ocean; in that treasure of sin, mine are but single money, to his talent; all therefore, that I might come with a holy reverence to his ordinance, in this place, though it be but in the ministry of man, that first resurrection is attributed to the Son of God, to give a dignity to that ministry of

man, which otherwise might have been under-valued, that thereby we might have a consolation, and a cheerfulness towards it; it is he, that is, the Son of God, and the Son of man, Christ; which remembers us also, that all that belongs to the expressing of the law of God to man, must be received by us, who profess ourselves Christians, in, and by, and for, and through Christ.

We use to ascribe the creation to the Father, but the Father created by the Word, and his Word, is his Son, Christ; *When he prepared the heavens, I was there*, (says Christ of himself in the person of Wisdom) *and when he appointed the foundations of the earth, then was I by him, as one brought up with him*[18]; it is not, as one brought in to him, or brought in by him, but with him; one as old, that is, as eternal, as much God as he. We use to ascribe sanctification to the Holy Ghost; but the Holy Ghost sanctifies in the church, and the church was purchased by the blood of Christ, and Christ remains Head of the church, *usque in consummationem*, till the end of the world. I look upon every blessing that God affords me, and I consider whether it be temporal, or spiritual; and that distinguishes the metal; the temporal is my silver, and the spiritual is my gold; but then I look again upon the inscription, *Cujus imago*, Whose image, whose inscription it bears, and whose name; and except I have it, in, and for, and by Christ Jesus, temporal, and spiritual things too, are but imaginary, but illusory shadows; for God conveys himself to us, no other way, but in Christ.

The benefit then in our text, the resurrection, is by him: but it is limited thus, it is by hearing him, *They that are in their graves shall hear, &c.* So it is in the other resurrection too, the spiritual resurrection, ver. 25. There, they must *hear* him, that will *live*. In both resurrections, that in the church, now, by grace, and that in the grave hereafter, by power, it is said, *They shall hear him*. They shall, which seems to imply a necessity, though not a coaction; but that necessity, not of equal force, not equally irresistible in both: in the grave, *They shall;* though they be dead, and senseless as the dust, (for they are dust itself) though they bring no concurrence, no co-operation, *They shall hear*, that is, They shall not choose but hear. In the other resur-

[18] Prov. viii. 27.

rection, which is, in the church, by grace, in God's ordinance, *They shall hear too*, that is, There shall be a voice uttered so, as that they may hear, if they will, but not whether they will or no, as in the other case, in the grave. Therefore when God expresses his gathering of his church, in this world, it is *Sibilabo et congregabo, I will hiss, or chirp for them, and so gather them*[19]: he whispers in the voice of the spirit, and he speaks a little louder, in the voice of a man; Let the man be a *Boanerges*, a son of thunder, never so powerful a speaker, yet no thunder is heard over all the world. But for the voice that shall be heard at the resurrection, *He shall send his angels, with a great sound of a trumpet*[20]; a great sound, such as may be made by a trumpet, such as an angel, all his angels can make in a trumpet, and more than all that, *The Lord himself shall descend from heaven*[21], and that, *with a shout, and with the voice of an archangel*, that is, says St. Ambrose, of Christ himself, *And in the trumpet of God*, that is also, Christ himself.

So then, you have the person, Christ; the means, a voice, and the powerfulness of that voice, in the name of archangel, which is named but once more in all the Scriptures: and therefore, let no man, that hath an holy anhelation and panting after the resurrection, suspect that he shall sleep in the dust, for ever; for, this is a voice, that will be heard, he must rise. Let no man, who because he hath made his course of life like a beast, would therefore be content his state in death might be like a beast too, hope that he shall sleep in the dust, for ever, for this is a voice, that must be heard, *And all that hear shall come forth, they that have done good*, &c.

He shall come forth; even he that hath done ill, and would not, shall come forth. You may have seen moral men, you may have seen impious men, go in confidently enough: not affrighted with death, not terrified with a grave; but when you shall see them come forth again, you shall see them in another complexion. That man that died so, with that confidence, thought death his end; it ends his seventy years, but it begins his seventy millions of generations of torments, even to his body, and he never thought of that: indeed, *Judicii, nisi qui vitæ æternæ prædestinatus est*,

[19] Zecha. x. 8. [20] Matt. xxiv. 31. [21] 1 Thes. iv. 16.

non potest reminisci, says St. Ambrose, No man can, no man dares think upon the last judgment, but he that can think upon it with comfort, he that is predestinated to eternal life. Even the best, are sometimes shaked with the consideration of the resurrection, because it is impossible to separate the consideration of the resurrection, from the consideration of the judgment; and the terrors of that may abate the joy of the other: *Sive comedo, sive bibo*, says St. Hierome, Whether I eat, or drink, still methinks I hear this sound, *Surgite mortui, et venite ad judicium*, Arise you dead, and come to judgment: when it calls me up from death, I am glad, when it calls me to judgment, that impairs my joy. Can I think that God will not take a strict account; or, can I be without fear, if I think he will? *Non expavescere requisiturum est dicere, non requiret*, is excellently said by St. Bernard, If I can put off all fear of that judgment, I have put off all imagination, that any such judgment shall be. But, when I begin this fear, in this life, here, I end this fear, in my death, and pass away cheerfully: but the wicked begin this fear, when the trumpet sounds to the resurrection, and then shall never end it; but, as a man condemned to be half hanged, and then quartered, hath a fearful addition in his quartering after, and yet had no ease in his hanging before; so they that have done ill, when they have had their hanging, when they have suffered in soul, the torments of hell, from the day of their death, to the day of judgment, shall come to that day with fear, as to an addition to that, which yet, was infinite before. And therefore the vulgate edition hath rendered this well, *Procedent*, *They shall proceed*, they shall go farther and farther in torment.

But this is not the object of our speculation, the subject of our meditation, now: we proposed this text, for the contemplation of God's love to man, and therefore we rather comfort ourselves with that branch, and refresh ourselves with the shadow of that, *That they who have done good, shall come forth unto the resurrection of life*. Alas, the others shall live as long as they; Lucifer is as immortal as Michael, and Judas as immortal as St. Peter: but *Vita damnatorum, mors est*[22], That which we call immortality in the damned, is but a continual dying; howsoever it must be

[22] Augustine.

called life, it hath all the qualities of death, saving the ease, and the end, which death hath, and damnation hath not. They must come forth; they that have done evil, must do so too: neither can stay in their house, their grave; for their house (though that house should be the sea) shall be burned down; all the world dissolved with fire. But then, they who have done evil, shall pass from that fire, into a farther heat, without light, they who have done good, into a farther light, without heat.

But fix upon the conditions, and perform them; they must *have done good;* to have known good, to have believed it, to have intended it, nay to have preached it to others, will not serve, they must have done good. They must be rooted in faith, and then bring forth fruit, and fruit in season; and then is the season of doing good, when another needs that good at thy hands. God gives the evening rain, but he gave the morning rain before; a good man gives at his death, but he gives in his lifetime too. To them belongs this resurrection of the body to life; upon which, since our text inclines us to marvel rather than to discourse, I will not venture to say with David, *I will show all thy wondrous works*[23], (an angel's tongue could not show them) but I will say with him, *Remember the marvellous works he hath done*[24], and by that done, God will open your eyes, that you may behold the wondrous things that he will do: remember with thankfulness the several resurrections that he hath given you; from superstition and ignorance, in which you, in your fathers, lay dead; from sin, and a love of sin, in which you in the days of your youth, lay dead; from sadness, and dejection of spirit, in which you, in your worldly crosses, or spiritual temptations, lay dead; and assure yourself, that that God that loves to perfect his own works, when you shall lie dead in your graves, will give you that resurrection to life, which he hath promised to all them that do good, and will extend to all them, who having done evil, do yet truly repent the evil they have done.

[23] Psal. ix. 2. [24] Psal. cv. 5; cxix. 18.

SERMON XIX.

THE FIRST SERMON UPON THIS TEXT, PREACHED AT ST. PAUL'S, IN THE EVENING, UPON EASTER DAY, 1626.

1 Cor. xv. 29.

Else what shall they do that are baptized for dead? If the dead rise not all, why are they then baptized for dead?

Odit dominus qui festum Domini unum putat diem, says Origen; God hates that man that thinks any of his holy days last but one day; that is, that never thinks of a resurrection, but upon Easter day. I have therefore proposed words unto you, which will not be determined this day; that so, when at any other time, we return to the handling of them, we may also return to the meditation of the resurrection. To which we may best give a beginning this day, in which we celebrate the resurrection of our Lord and Saviour Christ Jesus: and in his one resurrection, all those several kinds of resurrections which appertain unto us, because howsoever these words have received divers good expositions from divers good expositors, and received one perverse exposition from our adversaries in the Roman church, who have detorted and deflected them, to the maintenance of their purgatory, yet all agree, that these words are an argument for the resurrection, and therefore proper to this day. And yet this day we shall not so much inquire, wherein, and in what sense the words are an argument of the resurrection, as enjoy the assurance that they are so; not so much distribute the text into an explication of the particular words (which is, as the mintage and coining of gold into several lesser pieces) as to lay up the whole wedge, and ingot of gold all at once in you, that is, the precious assurance of your glorious resurrection.

In establishing whereof, we shall this day, make but this short passage, by these two steps: glory in the end, and grace in the way; the glory of our bodies, in the last resurrection then, and the grace upon our souls, in their present resurrection now. For

as we do not dig for gold merely and only for treasure, but to dispense and issue it also, for present provision and use, not only for the future, but for the present too; so we do not gather the doctrine of the resurrection only for that dignity which the body shall receive in the triumphant, but also for the consolation which thereby our souls may receive in the militant church. And therefore, as in our first part, which will be, by what means the knowledge and assurance of the resurrection of the body accrues to us, we shall see, that though it be presented by reason before, and illustrated by reason after, yet the root and foundation thereof is in faith; though reason may chafe the wax, yet faith imprints the seal, (for the resurrection is not a conclusion out of natural reason, but it is an article of supernatural faith; and though you assent to me now, speaking of the resurrection, yet that is not out of my logic, nor out of my rhetoric, but out of that character, and ordinance which God hath imprinted in me, in the power and efficacy whereof, I speak unto you, as often as I speak out of this place.) As, I say, we determine our first part in this, how the assurance of this resurrection accrues to us, so when we descend to our second part, that is the consolation which we receive whilst we are *in via*, here upon our way in this world, out of the contemplation of that resurrection to glory, which we shall have *in patria*, at home in heaven, and how these two resurrections are arguments and evidences of one another, we shall look upon some correspondencies, and resemblances between natural death, and spiritual death by sin, and between the glorious resurrection of the body, and the gracious resurrection of the soul, that so having brought bodily death and bodily resurrection, and spiritual death and spiritual resurrection, by their comparison, into your consideration, you may anon depart somewhat the better edified in both, and so enjoy your present resurrection of the soul, by grace, with more certainty, and expect the future resurrection of the body to glory, with the more alacrity and cheerfulness.

Though therefore we may hereafter take just occasion of entering into a war, in vindicating and redeeming these words, seized and seduced by our adversaries, to testify for their purgatory, yet this day being a day of peace and reconciliation with God and man, we begin with peace, with that wherein all agree,

that these words (*Else what shall they do that are baptized for dead? If the dead rise not all, why are they baptized for dead?*) must necessarily receive such an exposition, as must be an argument for the resurrection; this baptism *pro mortuis*, for dead, must be such a baptism as must prove that, the resurrection. For, that the apostle repeats twice in these few words; *Else*, (says he) that is, if there be no resurrection, why are men thus baptized? And again, if the dead rise not, why are men thus baptized? Indeed the whole chapter is a continual argument for the resurrection; from the beginning thereof to the 35th ver. he handles the *an sit*, whether there be a resurrection, or no; for, if that be denied, or doubted in the root, in the person of Christ, whether he be risen or not, the whole frame of our religion falls, and every man will be apt (and justly apt) to ask that question which the Indian king asked, when he had been catechized so far in the articles of our Christian religion, as to come to the suffered, and crucified, and dead, and buried, impatient of proceeding any farther, and so losing the consolation of the resurrection, he asked only, Is your God dead, and buried? then let me return to the worship of the sun, for I am sure the sun will not die; if Christ be dead and buried, that is, continue in the state of death, and of the grave, without a resurrection, where shall a Christian look for life? Therefore the apostle handles, and establishes that first, that assurance, a resurrection there is.

From thence he raises and pursues a second question *De modo;* But some man will say, says he, How are the dead raised up, and with what body come they forth? And in these questions, *De modo*, there is more exercise of reason and of discourse: for, many times, the matter is matter of faith, when the manner is not so, but considerable, and triable by reason; many times, for the matter, we are all bound, and bound upon salvation, to think alike; but for the manner, we may think diversely, without forfeiture of salvation, or impeachment of discretion; for he is not presently an indiscreet man, that differs in opinion from another man that is discreet, in things that fall under opinion. *Absit superstitio, hoc est superflua religio*, says a moderate man of the Roman church[1]; This is truly superstition, to bring more under

[1] Gerson.

the necessity of being believed, than God hath brought in his Scriptures; Superfluous religion, says he, is superstition; remove that, and then, (as he adds there) *Contradictoria, quorum utrumque probabile, credi possunt*, Where two contrary opinions are both probable, they may be embraced, and believed by two men, and those two be both learned, and pious, and zealous men. And this consideration should keep men from that precipitation, of imprinting the odious and scandalous names of sects, or sectaries upon other men who may differ from them, and from others with them, in some opinions. Probability leads me in my assent, and I think thus; Let me allow another man his probability too, and let him think his way, in things that are not fundamental. They that do not believe alike, in all circumstances of the manner of the resurrection, may all, by God's goodness, meet there, and have their parts in the glory thereof, if their own uncharitableness do not hinder them: and he that may have been in the right opinion, may sooner miss heaven, than he that was in the wrong, if he come uncharitably to condemn or contemn the other: for, in such cases, humility, and love of peace, may, in the sight of God, excuse and recompense many errors, and mistakings.

And after these, of the matter, of the manner of the resurrection, the apostle proceeds to a third question, of their state and condition, whom Christ shall find alive upon earth, at his second coming; and of them he says only this, *Ecce, mysterium vobis dico, Behold, I tell you a mystery*, a secret, *we shall not all sleep*, that is, not die so, as that we shall rest any time in the grave, *but we shall all be changed*, that is, receive such an immutation, as that we shall have a sudden dissolution of body and soul, which is a true death, and a sudden re-union of body and soul, which is a true resurrection, *in an instant, in the twinkling of an eye*. Thus careful, and thus particular is the apostle, that the knowledge of the resurrection might be derived unto us.

Now of these three questions, which he raises and pursues; first, whether there be a resurrection, and then what manner of resurrection, and then what kind of resurrection they shall have that live to the day of judgment, our text enters into the first; for, for the first, that a resurrection there is, the apostle opens several topics, to prove it; one is, from our head, and pattern,

and example, Christ Jesus: for so he argues first, *If the dead be not raised, then Christ is not raised*[2]; as sure as the head is, so sure the body is raised. And then another topic, from whence he produces arguments, is, the absurd consequences, and illations, that would follow, if there were no resurrection. Of that kind one is, *If in this life only we have hope in Christ, we are of all men the most miserable*[3]; Why? because in this life we suffer persecution for this profession. And another is, *Let us eat and drink, for to-morrow we shall die*[4]; What needs this abstinence, and this severe denying ourselves, the conveniences of this life, if all end in this life? And lastly, in the same kind, follows this text, *If the dead rise not at all, why are they baptized for dead?* And by all these ways doth the apostle convey this knowledge of the resurrection.

But would all these ways serve? would all this satisfy that inquisition which we have brought, how this assurance of the resurrection accrues to us? Would any of these reasons, or would all these reasons convince a man, who were not at all prepossessed, and pre-occupated with a belief of the resurrection, with an assurance thereof? The resurrection was always a mystery in itself: *sacrum secretum*, a holy secret, and above the search of reason. For there are secrets and mysteries of two kinds, as the school presents them; some things are so, *Quia quædam interposita*, Because, though the thing be near enough unto me, yet something is interposed between me, and it, and so I cannot see it: and some things are so, *Quia longè seposita*, Because they are at so remote a distance, as that, though nothing be interposed, yet my sight cannot extend to them. In the first sense, the sacraments are mysteries, because though the grace therein be near me, yet there is *velamen interpositum*, there is a visible figure, a sensible sign, and seal, between me, and that grace, which is exhibited to me in the sacrament: in the second sense, the resurrection is a mystery, because it is so far removed, as that it concerns our state and condition in the next world; *For man sleepeth, and riseth not; he shall not wake again, nor be raised from his sleep, till the heavens be no more*[5]; that is, not till the dissolution of all.

So then, the knowledge of the resurrection in itself, is a

[2] *Ver. 16.* [3] Ver. 19. [4] Ver. 32. [5] Job xiv. 12.

mystery, removed out of the sphere, and latitude of reason; and, (to consider this remoteness farther) though the knowledge of Christ's resurrection, be nearer us, than our own, (for first we know his, because from his we argue and conclude our own, as the apostle institutes his argument, *If the dead rise not, Christ is not risen*) yet even the resurrection of Christ, was so far from being clear and obvious to the best, and the best illumined understandings, as that, though Christ himself had spoken often of his resurrection, to his disciples, and apostles, yet they did not clearly, thoroughly, (scarce at all) understand his resurrection. When Christ said to the Jews promiscuously, Destroy this temple, and in three days I will raise it; I wonder not that they, blinded with their own malice, discerned no resurrection in that saying, but applied it to that temple, which was forty-six years in building; for, till the resurrection was really accomplished, and actually performed, the apostles themselves understood not the resurrection. Then, when Christ was risen from the dead, and that those two great apostles, Peter and John, had been at the sepulchre, and received from thence so much evidence, as convinced them, and prevailed upon them, then, and not till then, they began to understand the resurrection; *For, till then*, (says the text expressly there) *they knew not the Scriptures, that he must rise from the dead*[6].

And truly, if we take a holy liberty, (as piously we may) to consider Christ's bodily actions after his resurrection, they were not such, as without admitting any opposition, might induce a necessity of confessing a resurrection. For, though he exhibited himself to their eyes to be seen, and to their ears to be heard, and to their fingers to be felt, though he eat with them, and did many other actions of a living body, yet, as the angels in the Old Testament did the like actions, in those bodies which they had assumed; so might Christ have done all these, in such a body, though that which was buried in the sepulchre, had had no resurrection.

It is true, that Christ confirmed his resurrection, *Multis argumentis*, as the vulgate reads that place; *With many infallible tokens*[7], says our former translation, *With many infallible proofs*,

[6] John xx. 9. [7] Acts i 3.

says our later; but still all these arguments, and tokens, and proofs wrought by way of confirmation; something was otherwise imprinted in them, and established by a former apprehension of faith, and these arguments, and tokens, and proofs confirmed it. For the reasons for the resurrection do not convince a natural man at all; neither do they so convince a Christian, but that there is more left to his faith, and he believes something beyond and above his reason.

The resurrection in itself, Christ's resurrection, though it be clearer than ours, Christ's resurrection, even after it was actually accomplished, was still a mystery, out of the compass of reason; and then, as it was above our reason, so, howsoever it be our proof, and our pattern for our resurrection, yet it is above our imitation. For our resurrection shall not be like his. *Omnes alii suscitati, Christus solus resurrexit*, says St. Bernard; All we shall be raised from the dead, only Christ arose from the dead. We shall be raised by a power working upon us, he rose by a power inherent, and resident in himself. And yet, though in this respect, our resurrection be more open to the proof of reason, than the resurrection of Christ, (for that which hath least miracle in it, is most open to reason; and therefore a natural man would easilier believe that God might raise a dead man, than that a dead man should be God, and so able to raise himself, which was Christ's case, for the Godhead of Christ was as much united to his dead body in the grave, as it was to his soul in Paradise, or to his whole person consisting of body and soul, before, or after his death and resurrection) though, in this respect, I say, our resurrection be more open to reason, because it hath less of the miracle in it, yet when we come to assign reasons, even for our resurrection, (as we see Athenagoras hath undertaken, with a great deal of wit, and learning, and confidence, in his apology for the Christians, to the emperor, within one hundred and fifty-five years after Christ; and the schoolmen make account, that they have brought it nearer to the understanding, nay even to the very sense, by producing some such things, as even in nature, do not only resemble, but, as they apprehend, evict a resurrection) yet when all is done, and all the reasons of Athenagoras, and the school, and of St. Paul himself, are weighed, they determine all

in this, that they are fair, and pregnant, and convenient illustrations of that which was believed before; and that they have force, and power to incline to an assent, and to create and beget such a probability, as a discreet, and sad, and constant man might rest in, and submit to. But yet, we shall find also, that though no man may speak a word, or conceive a thought against the resurrection, because for the matter, we are absolutely and expressly concluded by the Scriptures, yet a man may speak probably, and dangerously against any particular argument, that is produced for the resurrection. We believe it immediately, entirely, cheerfully, undisputably, because we see it expressly delivered by the Holy Ghost; and we embrace thankfully, that sweetness, and that fulness of that blessed Spirit, that as he lays an obligation upon our faith, by delivering the article positively to us, so he is also pleased to accompany that article, with reasons and arguments proportionable to our reason and understanding: for though those reasons do not so conclude us, as that nothing might be said to the contrary, or nothing doubted after, yet the Holy Ghost having first begotten the faith of this article, *Per ea augescit fides, et pinguescit*, (as Luther speaks in another case) by those reasons and arguments, and illustrations, that faith is nourished and maintained in a good habitude and constitution.

And of that kind are all the reasons brought by St. Paul here; the matter is positively delivered by him, and so apprehended by us, and his reasons (as we said before) issue out of two topics; be pleased to look upon both. The first is our pattern, Christ Jesus: he is risen, therefore we shall. In which, though I have a fair illustration and consolation in that, the head is risen, therefore the body shall, yet this reaches not to make my resurrection like his, for I shall not rise as he did. And then from his other topic, his reasons rise thus: if there be no resurrection, we that suffer thus much for the profession of Christ, are the miserablest men in the world. Why so? Have not all philosophers had scholars, and all heretics disciples, and all great men flatterers, and every private man affections? And hath there not been as much suffered by occasion of these, as St. Paul argues upon here, and yet no imagination, no expectation of a resurrection? Leave out the consideration of philosophers, many of which suffered

more than the Turks do, and yet the Turks suffer infinitely more, in their mortifications, than the papists do; leave out the heretics, which were so hungry of suffering, that if they could not provoke others to kill them, they would kill themselves; leave out the pressures of our own affections, and concupiscencies, and yet the covetous man is in a continual starving, and the licentious man in a continual consumption; take only into your consideration, the miserable vexation of the flatterer, and humourer, and dependant upon great persons, that their time is not their own, nor their words their own; their joys are not their own, nay their sorrows are not their own; they might not smile if they would, nor they may not sigh when they would, they must do all according to another's mind, and yet they must not know his mind; consider this, and you cannot say, but that there is as much suffered in the world, as this upon which St. Paul argues, by them who place not their consolation, nor their retribution in the hope of a resurrection. He argues farther, *Edamus et bibamus*, If there be no resurrection, let us dissolve ourselves into the pleasures of this world, and enjoy them; why so too? Have we not stories full of exemplar men, that might be our patterns for sobriety, and continency, and denying themselves the sweetnesses of this life, and yet never placed consolation, nor retribution upon a resurrection? Would not St. Paul's own *Pondus gloriæ*, That there is an exceeding weight of eternal glory attending our afflictions, serve our turn, though that were determined in the salvation of the soul, though there were no resurrection of the body? It is strongly and wisely said by Aquinas, *Derogant fidei Christianæ rationes non cogentes;* To offer reasons for any article of faith, which will not convince a man therein, derogates from the dignity of that article. Therefore we must consider St. Paul's reasons as they were intended; to Christians, that had received the article of the resurrection into their faith before; and then, as God gave Adam a body immediately from himself, but then maintained and nourished that body by other means; so the Holy Ghost by St. Paul gives the article of the resurrection to our faith positively, and then enables us to declare to our own consciences, and to other men's understandings, that we believe no impossible thing, in believing the resurrection: for as it is the

candle that lights me, but yet I take a lanthorn to defend that candle from the wind; so my faith assures me of the resurrection, but these reasons and illustrations assist that faith. And so we have done with our first part, how this assurance accrues unto us, and pass in order to the other, the consolation which we have from this resurrection of the body, not only in itself, but as it gives us a sense of the spiritual resurrection of our souls from sin, by grace.

We are assured then of a resurrection, and we see how that assurance grows. But of what? Of all, body and soul too; for, *Quod cadit, resurgit*, says St. Hierome, all that is fallen, receives a resurrection; and that is *suppositum*, says the school, that is, the person, the whole man, not taken in pieces, soul alone, or body alone, but both. For as Damascene expresses the same that St. Hierome intends, *Resurrectio est ejus quod cecidit iterata surrectio*, The resurrection is a new rising of that which fell; and man fell. A man is not saved, a sinner is not redeemed, I am not received into heaven, if my body be left out; the soul and the body concurred to the making of a sinner, and body and soul must concur to the making of a saint. So it is in the last resurrection, so it is in the first, which we consider now, by grace from sin; and therefore we receive into comparison, *triplicem casum*, a threefold fall, and a threefold resurrection, as in the natural and bodily death, so in the spiritual death of the soul also: for first, in natural death, there is *casus in separationem*, the man, the person falls into a separation, a divorce of body and soul; and the resurrection from this fall is by re-union, the soul and body are re-united at the last day. A second fall in natural death, is *casus in dissolutionem*, the dead body falls by putrefaction into a dissolution, into atoms and grains of dust; and the resurrection from this fall, is by re-efformation: God shall re-compact and re-compile those atoms and grains of dust, into that body, which was before: and then a third fall in natural death, is *casus in dispersionem*, this man being fallen into a divorce of body and soul, this body being fallen into a dissolution of dust, this dust falls into a dispersion, and is scattered unsensibly, undiscernibly upon the face of the earth; and the resurrection from this death, is by way of re-collection; God shall

recall and re-collect all these atoms, and grains of dust, and re-compact that body, and re-unite that soul, and so that resurrection is accomplished: and these three falls, into a divorce, into a separation, into a dispersion; and these three resurrections, by re-union, by re-efformation, by re-collecting, we shall also find in our present state, the spiritual death of the soul by sin.

First then, the first fall in the spiritual death, is the divorce of body and soul; that whereas God hath made the body to be the organ of the soul, and the soul to be the breath of that organ, and bound them to a mutual relation to one another, man sometimes withdraws the soul from the body, by neglecting the duties of this life, for imaginary speculations; and oftener withdraws the body from the soul, which should be subject to the soul, but does maintain a war; and should be a wife to the soul, and does stand out in a divorce.

Now the resurrection from this first fall into a divorce, is, seriously and wisely, that is, both piously and civilly to consider, that man is not a soul alone, but a body too; that man is not placed in this world only for speculation; he is not sent into this world to live out of it, but to live in it; Adam was not put into Paradise, only in that Paradise to contemplate the future Paradise, but to dress and to keep the present; God did not breathe a soul towards him, but into him; not in an obsession, but a possession; not to travel for knowledge abroad, but to direct him by counsel at home; not for ecstasies, but for an inherence; for when it was come to that, in St. Paul, we see it is called a rapture, he was not in his proper station, nor his proper motion; *He was transported into the third heaven:* but as long as we are in our dwelling upon earth, though we must love God with all our soul, yet it is not with our soul alone; our body also must testify and express our love, not only in a reverential humiliation thereof, in the dispositions, and postures, and motions, and actions of the body, when we present ourselves at God's service, in his house, but in the discharge of our bodily duties, and the sociable offices of our callings, towards one another: not to run away from that service of God, by hiding ourselves in a superstitious monastery, or in a secular monastery, in our own house, by an unprofitable retiredness, and absenting ourselves from the neces-

sary businesses of this world: not to avoid a calling, by taking none: not to make void a calling, by neglecting the due offices thereof. In a word, to understand, and to perform in the best measure we can, the duties of the body and of the soul, this is the resurrection from the first fall, the fall into a divorce of body and soul. And for the advancing of this knowledge, and the facilitating of this performance of these duties, be pleased a little to stop upon the consideration of both, both of spiritual and divine, and then of secular and sociable duties, so far as concerns this subject in hand.

First for the duties of the soul, God was never out of Christ's sight; he was always with him, always within him, always hê himself; yet Christ, at some times, applied himself in a nearer distance, and stricter way of prayer to God than at other times. Christ's whole life was a continual abstinence, a perpetual sobriety, yet Christ proposed, and proportioned a certain time, and a certain number of days for a particular fast, upon particular occasion. This is the harmony, this is the resurrection of a Christian, in this respect, that his soul be always so fixed upon God, as that he do nothing but with relation to his glory principally, and habitually; that he think of God, at all times, but that, besides that, he sepose sometimes, to think of nothing but God: that he pray continually, so far, as to say nothing, to wish nothing, that he would not be content God should hear, but that, besides that, he sepose certain fixed times for private prayer in his chamber, and for public prayer in the congregation. For, though it be no where expressly written, that Christ did pray in the congregation, or in company, yet, all that Christ did, is not written; and it is written, that he went often into the temples, and into the synagogues; and it is written, that even the Pharisee, and the publican, that went to those places, went thither to pray. But howsoever, Christ was never so alone, but that if he were not in the church, the church was in him; all Christians were in him, as all men were in Adam.

This then is our first resurrection, for the duty that belongs to the soul, that the soul do at all times think upon God, and at sometimes think upon nothing but him; and for that, which in this respect belongs to the body, that we neither enlarge, and

pamper it so, nor so adorn and paint it, as though the soul required a spacious, and specious palace to dwell in. Of that excess, Porphyry, who loved not Christ nor Christians, said well, out of mere morality, that this enormous fattening and enlarging our bodies by excessive diet, was but a shovelling of more and more fat earth upon our souls to bury them deeper: *Dum corpus augemus, mortaliores efficimur*, says he, The more we grow, the more mortal we make ourselves, and the greater sacrifice we provide for death, when we gather so much flesh: with that elegancy speaks he, speaking out of nature, and with this simplicity and homeliness speaks St. Hierome, speaking out of grace, *Qui Christum desiderat, et illo pane vescitur, de quam preciosis cibis stercus conficiat, non quærit*, He that can relish Christ, and feed upon that bread of life, will not be so diligent to make precious dung, and curious excrements, to spend his purse, or his wit, in that, which being taken into him, must pass by so ignoble a way from him.

The flesh that God hath given us, is affliction enough; but the flesh that the devil gives us, is affliction upon affliction; and to that, there belongs a woe. *Per tenuitatem assimilamur Deo*, says the same author; The attenuation, the slenderness, the deliverance of the body from the incumbrance of much flesh, gives us some assimilation, some conformity to God, and his angels; the less flesh we carry, the liker we are to them, who have none: that is still, the less flesh of our own making: for, for that flesh, which God, and his instrument, nature, hath given us, in what measure, or proportion soever, that does not oppress us, to this purpose, neither shall that be laid to our charge; but the flesh that we have built up by curious diet, by meats of provocation, and witty sauces, or by a slothful and drowsy negligence of the works of our calling. All flesh is sinful flesh; sinful so, as that it is the mother of sin, it occasions sin; natural flesh is so; but this artificial flesh of our own making, is sinful so, as that it is also the daughter of sin; it is, indeed, the punishment of former sins, and the occasion of future.

The soul then requires not so large, so vast a house of sinful flesh, to dwell in: but yet on the other side, we may not by inordinate abstinencies, by indiscreet fastings, by inhuman flagella-

tions, by unnatural macerations, and such disciplines, as God doth not command, nor authorize, so wither, and shrink, and contract the body, as though the soul were sent into it, as into a prison, or into fetters, and manacles, to wring, and pinch, and torture it. *Nihil interest*, says St. Hierome, It is all one whether thou kill thyself at one blow, or be long in doing it, if thou do it. All one, whether thou fall upon thine own sword, or starve thyself with such a fasting, as thou discernest to induce that effect: for, says he, *Descendit a dignitate viri, et notas insaniæ incurrit*, He departs from that dignity, which God hath imprinted in man, in giving him the use, and the dominion over his creatures, and he gives the world just occasion to think him mad; and, as Tertullian adds; *Respuit datorem, qui datum deserit*, He that does not use a benefit, reproaches the benefactor, and he is ungrateful to God, that does not accept at his hands the use of his blessings. Therefore is it accepted as a good interpretation, which is made of Christ's determining his fast in forty days, *Ne sui homicida videretur*, Lest if he continued it longer, he might have seemed to have killed himself, by being the author of his own death; and so do they interpret aright his *Esuriit*, that then he began to be hungry, that he began to languish, to faint, to find a detriment in his body; for else, a fasting when a man is not hungry, is no fasting; but then he gave over fasting, when he found the state of his body impaired by fasting.

And therefore those mad doctrines, (so St. Hierome calls them, *Notas insaniæ habent*) yea those devilish doctrines, (so St. Paul calls them) that forbid certain meats, and that make uncommanded macerations of the body, meritorious, that upon a supposititious story, of a hermit that lived twenty-two years[s], without eating anything at all, and upon an impertinent example of their St. Francis, that kept three Lents in the year, which they extol, and magnify in St. Francis, and St. Hierome condemned, and detested in the Montanists, who did so too, have built up those Carthusian rules, that though it appear that that, and nothing but that, would save the patient's life, yet he may not eat flesh, that is a Carthusian, and have brought into estimation those apocryphal and bastardly canons which they father upon the apostles,

[s] Abbas Ursperg.

that a man must rather starve, than receive food from the hand of a person excommunicate, or otherwise detected of any mortal sin; and that all that can be done with the alms of such a person, is, that it be spent in wood and coals and other fuel, that so, (as the subtle philosophy of their canon is) it may be burnt, and consumed by fire; for, to save a man's life, it must not be spent upon meat or drink, or such sustentation: these doctrines are not the doctrines of this resurrection, by which, man considered *in composito*, as he consists of soul and body, by a sober and temperate life, makes his body obsequious, and serviceable to his soul, but yet leaves his soul a body to work in, and an organ to praise God upon, both in a devout humiliation of his body, in God's service, and in a bodily performance of the duties of some calling; for this is our first resurrection *A casu separationis*, from having fallen into a separation of body and soul, for they must serve God jointly together, because God having joined them, man may not separate them, but as God shall re-unite them at the last resurrection, so must we, in our resurrections in this life; and farther we extend not this resurrection, from this separation, this divorce.

The second fall of man in natural death, is *Casus in dissolutionem*, The man being fallen into a divorce of soul and body, the body falls by putrefaction into a dissolution of dust; and the resurrection from this fall, is, a re-efformation, when God shall recompact that dust into that body. This fall, and this resurrection we have in our spiritual death too: for we fall into daily customs, and continual habits of those sins, and we become not only as that Lazarus in the parable, to have sores upon us, but as that Lazarus in the Gospel, that was dead; *Domine jam fœtemus, et quatriduani sumus*, Lord we stink in thy nostrils, and we have been buried four days; all the four changes of our life, infancy, youth, middle age, and old, have been spent and worn out in a continual, and uninterrupted course of sin. In which, we shall best consider our fall, and best prepare our resurrection, by looking from whence we are fallen, and by what steps; and they are three.

First, *perdidimus nardum nostram*, we have lost the sweet savour of our own spikenard; for so the spouse says, *Nardus mea*

dedit odorem suum[9]: *My spikenard hath given forth her sweet savour.* There was a time, when we had a spikenard, and a sweet savour of our own, when our own natural faculties, in that state as God infused them, in Adam, had a power to apprehend, and lay hold upon the graces of God. Man hath a reasonable soul capable of God's grace, so hath no creature but man; man hath natural faculties, which may be employed by God in his service, so hath no creature but man. Only man was made so, as that he might be better; whereas all other creatures were but to consist in that degree of goodness, in which they entered. Miserable fall! Only man was made to mend, and only man does grow worse; only man was made capable of a spiritual sovereignty, and only man hath enthralled, and mancipated himself to a spiritual slavery. And *Perdidimus possibilitatem boni*[10], We have lost that good and all possibility of recovering it, by ourselves, in losing *nardum nostram*, the savour of our spikenard, the life, and vigour of our natural faculties, to supernatural uses. For though the soul be *forma hominis*, it is but *materia Dei;* The soul may be the form of man, for without that, Man is but a carcase; but the soul is but the matter upon which God works; for, except our soul receive another soul, and be inanimated with grace, even the soul itself is but a carcase. And for this, we have lost *nardum nostram*, the odour, the verdure, the vigour of those powers, in possession whereof God put us into this world. But there is a step in our fall, lower than this.

We have not only lost *nardum nostram*, the use of our own faculties, in original sin, but we have lost also *unguentum Domini*, the sweet savour, and the holy perfume of that ointment which the Lord hath poured out upon us. For, as the spouse says in the same chapter, *Oleum effusum nomen ejus, His name is an ointment poured out upon us*[11]; The name of Christ hath been shed upon us all in our baptism, and that hath made us Christians; and the merits and promises of Christ have been shed upon us all, in the preaching of his word, and that hath declared us to be Christians; the ointment is *Super caput, super barbam, super oram vestimenti*, as David speaks[12]; It is fallen upon the *head;* we have had, and have religious princes; and upon the *beard*,

[9] Cant. i. 12. [10] Augustine. [11] Cant. i. 3. [12] Psalm cxxxiii. 2.

the beard of Aaron; we have had, and have (no time, no church ever more, ever so much) a religious clergy, vigilancy in the superior, laboriousness in the inferior clergy; and it is fallen upon the *skirts of the garment;* the love, the desire, the hunger of hearing is fallen upon the lowest, and upon all our congregations, *oleum effusum nomen ejus*, his name, and his ordinance is poured out upon us all; but, as the spouse says there, *Adolescentulæ dilexerunt te, Only the virgins have loved thee;* and where are those virgins? Which of us have preserved that virginity, that integrity? Which of us hath not married himself to some particular sin; Which of us hath not multiplied his fornications, and yet is not satisfied? We have all lost, *nardum nostram*, that which we had at first in Adam, and that which hath been offered to us since in Christ. And this is our second step in this fall; but there is a lower than this.

We come to lose *odorem agri*, the sweet savour of the field itself. As Isaac said of his son, *The smell of my son is as the smell of a field which the Lord hath blessed*[13], so the Lord of heaven, as he smelt a savour of rest from the sacrifice of Noah, may have smelt from us the savour of medicinal herbs, of remorse, and repentance, and contrition, and detestation of former sins, and the savour of odoriferous, and fragrant, and aromatical herbs, works worthy of repentance, amendment of life, edification of others, and zeal to his glory, and yet we may relapse into former sins, or fall into new, and come to savour only of the earth, in a worldly covetousness, or to savour of the flesh, in a licentious filthiness; we may have *received the good seed, and dured for awhile*[14], as St. Matthew expresses Christ's words; *Received it, and believed it for awhile*[15], as St. Luke expresses them, and then depart from the goodness which God's grace had formerly wrought in us, and from the grace of God itself.

Now to this lamentable state, belong those fearful words of the apostle, *That for a man that sins thus, there remaineth no more sacrifice*[16]; and those also, in another place, *That for such a man it is impossible, impossible to be renewed*[17]. Some of the fathers, out of a holy tenderness, and compassion, have mollified this

[13] Gen. xxvii. 27. [14] Matt. xiii. 18. [15] Luke viii. 13,
[16] Heb. x. 2. [17] Heb. vi. 4.

impossibile with a *difficile*; It is impossible, say they, that is, it is very hard; very hard for him that hath been in God's service, and is run away, to return to it again. For, as Tertullian says elegantly in that case, *Judicato pronunciavit*, That sinner, says he, hath proceeded solemnly, and judicially, and hath heard what both sides could say, what grace could say, and what sin, what God could say, and what Satan, and now he hath decreed the cause against grace and against God, and declared the other side to be in the right, because he hath applied himself to the other side. But there is more in this *impossibile*, than *difficile*: it is not only hard, but truly impossible: so, as it is *impossible for God to lie*[18], (so the apostle speaks) so as it is *impossible to take away sin by the blood of bulls and goats*[19], (so he speaks) so as it is *impossible to please God without faith*[20], (so he speaks) so *impossible is it for this man to be renewed. Impossibile est, non speres quod impossibile*, says St. Chrysostom, It is impossible, never hope for that which is impossible. For (as that father exalts this impossibility) *Non dixit, non decet, non prodest, non licet*: God hath not said, It becomes not the majesty, and the constancy of my proceedings to renew such a man; he says not so, *non decet*; he doth not say, it conduces not to my ends, nor to my manner of government, it would not be good for the public, for the church, for the rest of my servants, who might be scandalized if I should exact so much as I do at their hands, and renew such a man; he says not so, *non prodest*; he doth not say, *non licet*; I cannot do it in justice, it cannot consist with my laws, and my edicts, by which I have proclaimed, That with the froward I will grow froward, and harden their hearts that oppose themselves against me; he doth not say so, *non licet*; for to all these (it stands not with my ways, *non decet*; or it conduces not to my ends, *non prodest*; or it consists not with my justice, *non licet*) mercy would still present dispensations; but it is expressly, directly *impossibile*, impossible.

It is true, that the hardness of this saying put the fathers to hard expositions. The greater part by much, of them who find themselves put to a necessity of admitting an impossibility, (for as I told you before, some of them mollify and supple the impos-

[18] Chap. vi. [19] Chap. x. [20] Chap. xi.

sibility into a difficulty) place the impossibility in this, That it is impossible for such a man to be renewed by baptism, as he was renewed before: for in those primitive times, though they excluded not children, yet the greatest part of them who were baptized, were such as understood their case, persons of discretion, such as had spent many months, many times many years, in studying and in practising the Christian religion, and then were baptized; and if these men (say those fathers) fell after this, it was impossible to be renewed that way, impossible that they should have a second baptism: and it is scarce mannerly, scarce safe to depart from so many as meet in this interpretation of this impossibility: for they all intend that which St. Chrysostom expresses most plainly, *Dixit impossibile, ut in desperationem induceret;* the apostle says it is impossible, that he might bring us before-hand into a kind of desperation; a desperation of this kind, that there was absolutely no hope of a possibility of renewing, as they were renewed before, that is, by baptism.

But because at this time when the apostle writ, that question, which troubled the church so much after, in St. Cyprian's time, of re-baptization, was not moved at all, neither doth it appear, nor is it likely, that any that fell so, put his hopes upon renewing by a second baptism; there is something else in this impossibility than so. And that in one word is, that the falling intended here, is not a falling *a nardo nostra*, from the savour of our own spikenard, the good use of our own faculties, lost in original sin, nor a falling *ab unguento Domini*, that though the perfume an incense of the name of Christ, and the offer of his merits be shed upon us here, that doth not restrain us from falling into some sins, but this falling is, as it is expressed, a falling away, away from Christ in all his ordinances; an undervaluing, a despising of those means which he hath established for the renewing of a broken soul, which is the making a mock of the Son of God, and the treading the blood of the covenant under foot. When Christ hath ordained but one way for the renewing of a soul, the conveyance of his merits, in preaching the word, and the sealing thereof, in applying the sacraments, to that man that is fallen so, as to refuse that, as it is impossible to live, if a man refuse to eat, impossible to recover, if a man refuse physic, so it is impossible

for him to be renewed, because God hath notified to us but one way, and he refuses that. So this is a true impossibility, and yet limited too; for though it be impossible to us, by any means imparted to us, or to our dispensing, and stewardship, yet shall anything be impossible to God? God forbid; for, even from this death, and this depth there is a resurrection.

As from the loss of our spikenard, our natural faculties in original sin, we have a resurrection in baptism, and from the loss of the ointment of the Lord, the offer of his graces, in these meetings, and the falling into some actual sins, for all that assistance, we have a resurrection in the other sacrament; so when we have lost the savour of the field, those degrees of goodness, and holiness which we had, and had declared before, when we are fallen from all present sense of the means of a resurrection, yet there may be a resurrection wrapped up in the good purposes of God upon that man, which, unless he will himself, shall not be frustrated, not evacuated, not disappointed. Though he have *fœtorem pro odore*, as the prophet speaks[21], That instead of the sweet savour, which his former holy life exhaled and breathed up, he be come now to stink in the sight of the church, (and howsoever God may have a good savour from his own work, from those holy purposes which he hath upon them, which lie in God's bosom, yet from his present sins, and from the present testimony and evidence that the church gives against him, as a present sinner, he must necessarily stink in the nostrils of God too) yet, as in the resurrection of the body, it shall come, when we shall know not of it, so when this poor dead, putrefied soul hath no sense of it, and perchance, little or no disposition towards it, the efficacy of God's purpose shall break out, and work in him a resurrection: and this St. Chrysostom takes to be intended in that which is said in the same place to the Hebrews, *That that earth which drinketh in the rain, and bringeth forth nothing but briars, is maledicto proxima, nearest to be accursed*[22], that man is nearest to be a reprobate; but yet, says he, *Vides quantam habet consolationem*, We apprehend a blessed consolation in this, that it is said, *near a curse*, near reprobation, and no worse; for, *Qui prope est, procul esse poterit*, says he, That soul which is but near

[21] Isaiah iii. 24. [22] Heb. vi.

destruction, may weather that mischief, and grow to be far from it, and out of danger of it.

It is true, this man hath lost his *paratum cor meum;* he cannot say, *his heart is prepared*[23]; that he hath lost in original sin; this man hath lost his *confirmatum cor meum*, he cannot say, *his heart is established*[24]; that hath been offered to him in these exercises, but it hath not prevailed upon him. He hath lost his *variis odoribus delectatum cor*[25], the delight which his heart heretofore had in the savour of the field, in those good actions, in which formerly he exercised himself, and now is fallen from: but yet there may be *cor novum*[26], *a new heart*, a heart which is yet in God's bosom, and shall be transplanted into his; a duplicate, an exemplification of God's secret purpose to be manifested, and revealed by the Spirit of God, in his good time, upon him. And this may work, *In insigni et vehementi mutatione*[27], In such an evidence, and demonstration of itself, as he shall know it to be that, because it shall not work as a circumcision, but as an excision, not as a lopping off, but as a rooting up, not by mending him, but by making him a new creature; he shall not grow less riotous than before, for so a sentence in a star-chamber, or any other criminal court for a riot, might be a resurrection to him; nor less voluptuous, for so, poverty in his fortune, or insipidness and tastelessness in his palate might be a resurrection to him; nor less licentious, for so age or sickness, nor less quarrelsome, for so blows, and oppression might be a resurrection to him. But when in a rectified understanding he can but apprehend, that such a resurrection there may be, nay there is for him; it shall grow up to a holy confidence, established by the sensible effects thereof, that he shall not only discontinue his former acts, and devest his former habits of sin, but produce acts, and build up habits, contrary to his former habits, and former acts, for this is the resurrection from this second fall, *in dissolutionem*, into the dissolution of particular sins.

Now, after all this, there is in natural death, a third fall, *casus in dispersionem*, the man is fallen *in separationem*, into a divorce of body and soul, the body is fallen *in dissolutionem*, to putrefac-

[23] Psal. lvii. 7. [24] Psal. cxii. 7. [25] Prov. xvii. 9.
[26] Psal. li. 10. [27] Chrysostom.

tion, and dissolution in dust, and then this dust is fallen *in dispersionem*, into a dispersion, and scattering over the earth, as God threatens, *I will break the wicked as small as dust, and scatter them with the wind*[28]; for after such a scattering, no power, but of God only, can re-collect those grains of dust, and re-compact them into a body, and re-inanimate them into a man. And such a state, such a dispersion, doth the heart and soul of an habitual sinner undergo; for, as *the eyes of a fool are in the corners of the earth*[29], so is the heart and soul of a sinner. The wanton and licentious man, sighs out his soul, weeps out his soul, swears out his soul, in every place, where his lust, or his custom, or the glory of victory, in overcoming, and deluding, puts him upon such solicitations. In the corrupt taker, his soul goes out, that it may leave him insensible of his sin, and not trouble him in his corrupt bargain; and in a corrupt giver, ambitious of preferment, his soul goes out with his money, which he loves well, but not so well as his preferment: this year his soul and his money goes out upon one office, and next year, more soul, and more money upon another; he knows how his money will come in again; for they will bring it, that have need of his corruptness in his offices; but where will this man find his soul, thus scattered upon every woman corruptly won, upon every office corruptly usurped, upon every quillet corruptly bought, upon every fee corruptly taken?

Thus it is, when a soul is scattered upon the daily practise of any one predominant, and habitual sin; but when it is indifferently scattered upon all, how much more is it so? In him, that swallows sins in the world, as he would do meats at a feast; passes through every dish, and never asks physician the nature, the quality, the danger, the offence of any dish: that baits at every sin that rises, and pours himself into every sinful mould he meets: that knows not when he began to spend his soul, nor where, nor upon what sin he laid it out; no, nor whether he have, whether ever he had any soul, or no; but hath lost his soul so long ago, in rusty, and in incoherent sins, (not sins that produced one another, as in David's case, and yet that is a fearful state, that con tenation of sins, that pedigree of sins, but in

[28] Psal.

[29] Prov. xvii. 24.

sins which he embraces, merely out of an easiness to sin, and not out of a love, no, nor out of a temptation to that sin in particular) that in these incoherent sins hath so scattered his soul, as that he hath not soul enough left, to seek out the rest. And therefore David makes it the title of the whole Psalm, *Domine ne dispердas, O Lord do not scatter us*[30]: and he begins to express his sense of God's judgments, in the next Psalm, so, *O Lord thou hast cast us out, thou hast scattered us, turn again unto us*: for even from this aversion, there may be conversion, and from this last and lowest fall, a resurrection. But how?

In the general resurrection upon natural death, God shall work upon this dispersion of our scattered dust, as in the first fall, which is the divorce, by way of re-union, and in the second, which is putrefaction, by way of re-efformation; so in this third, which is dispersion, by way of re-collection; where man's buried flesh hath brought forth grass, and that grass fed beasts, and those beasts fed men, and those men fed other men, God that knows in which box of his cabinet all this seed-pearl lies, in what corner of the world every atom, every grain of every man's dust sleeps, shall re-collect that dust, and then re-compact the body, and then re-inanimate that man, and that is the accomplishment of all.

In this resurrection, from this dispersion and scattering in sin, the way is by re-collection too: that this sinner recollect himself, and his own history, his own annals, his own journals, and call to mind where he lost his way, and with what tenderness of conscience, and holy startling he entered into some sins at first, in which he is seared up now, and whereas his triumph should have been, in a victory over the flesh, he is come to a triumph in his victory over the Spirit of God, and glorious in having overcome the Holy Ghost, and brought his conscience to an insensibleness of sin: if he can recollect himself thus, and cast up his account so, if he can say to God, *Lord, we have sold ourselves for nothing*, he shall hear God say to him, as he does there in the prophet, *You have sold yourselves for nothing, and you shall be redeemed without money*[31]. But how is this re-collecting wrought?

God hath intimated the way, in that vision to the prophet Ezekiel[32]: he brings the prophet into a field of dead bones, and

[30] Psalm lxviii. [31] Isaiah lii. 3. [32] Ezek. xxxvii.

dry bones, *Sicca vehementer*, (as it is said there) As dry as this dust which we speak of: and he asks him, *Fili hominis*, Thou that art but the Son of man, and must judge humanly, *Putasne vivent ossa ista? Dost thou think that these bones can live?* The prophet answers, *Domine tu nosti*, Thou Lord, who knowest whose names are written in the book of life, and whose are not; whose bones are wrapped up in the decree of thy election, and whose are not, knowest whether these bones can live, or no; for, but in the efficacy and power of that decree, they cannot. Yes, they shall, says God Almighty; and they shall live by this means, *Dices eis, Thou shalt say unto them, O ye dry bones, hear the word of the Lord:* as dry, as desperate, as irremediable as they are in themselves, God shall send his servants unto them, and they shall hear them: and, as it is added in that place, *Prophetante me, factus sonitus, et commotio, As I prophesied, there was a noise and a shaking;* as whilst Peter spake, *The Holy Ghost fell upon all them that heard the word;* so whilst the messengers of God speak in the presence of such sinners, there shall be a noise, and a commotion, a horror of their former sins, a wonder how they could provoke so patient, and so powerful a God, a sinking down under the weight of God's judgments, a flying up to the apprehension of his mercies, and this noise and commotion in their souls, shall be settled with that Gospel in that prophet, *Dabo super vos nervos, I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and you shall live, and ye shall know that I am the Lord;* God shall restore them to life, and more, to strength, and more, to beauty, and comeliness, acceptable to himself in Christ Jesus.

Your way is re-collecting; gather yourselves into the congregation, and communion of saints in these places; gather your sins into your memory, and pour them out in humble confessions, to that God, whom they have wounded; gather the crumbs under his table, lay hold upon the gracious promises, which by our ministry he lets fall upon the congregation now; and gather the seals of those promises, whensoever, in a rectified conscience, his Spirit bears witness with your spirit, that you may be worthy

receivers of him in his sacrament; and this re-collecting shall be your resurrection.

Beatus qui habet partem, says St. John, *Blessed is he that hath part in the first resurrection, for on such the second death hath no power*[33]. He that rises to this judgment of re-collecting, and of judging himself, shall rise with a cheerfulness, and stand with a confidence, when Christ Jesus shall come in the second: and, *Quando exacturus est in secundo, quod dedit in primo*[34], When Christ shall call for an account, in that second judgment, how he hath husbanded those graces, which he gave him for the first, he shall make his possession of this first resurrection, his title, and his evidence to the second. When thy body, which hath been subject to all kinds of destruction here; to the destruction of a flood, in catarrhs, and rheums, and dropsies, and such distillations, to the destruction of a fire, in fevers, and frenzies, and such conflagrations, shall be removed safely and gloriously above all such distempers, and malignant impressions, and body and soul so united, as if both were one spirit in itself, and God so united to both, as that thou shalt be the same spirit with God. God began the first world, but upon two, Adam and Eve: the second world, after the flood, he began upon a greater stock, upon eight reserved in the ark; but when he establishes the last and everlasting world in the last resurrection, he shall admit such a number, as that none of us who are here now, none that is, or hath, or shall be upon the face of the earth, shall be denied in that resurrection, if he have truly felt this; for grace accepted, is the infallible earnest of glory.

[33] Rev. xx. 6. [34] Augustine.

SERMON XX.

PREACHED AT ST. PAUL'S, UPON EASTER DAY, 1627.

Heb. xi. 35.

Women received their dead raised to life again; and others were tortured, not accepting a deliverance, that they might obtain a better resurrection.

Mercy is God's right hand, with that God gives all; faith is man's right hand, with that man takes all. David, Psal. cxxxvi. opens, and enlarges this right hand of God, in pouring out his blessings, plentifully, abundantly, manifoldly there. And in this chapter, the apostle opens, and enlarges this right hand of man, by laying hold upon those mercies of God, plentifully, abundantly, manifoldly, by faith here. There, David pours down the mercies of God, in repeating, and re-repeating that phrase, *For his mercy endureth for ever;* and here, St. Paul carries up man to heaven, by repeating, and re-repeating the blessings which man hath attained by faith; *By faith Abel sacrificed, by faith Enoch walked with God, by faith Noah built an ark*, &c. And as in that Psalm, God's mercies are expressed two ways, first in the good that God did for his servants, *He remembered them in their low estate, for his mercy endureth for ever*[1]: and then again, *He redeemed them from their enemies, for his mercy endureth for ever*[2]: and then also, in the evil, that he brought upon their enemies, *He slew famous kings, for his mercy endureth for ever:* and then, *He gave their land for an heritage, for his mercy endureth for ever.* So in this chapter, the apostle declares the benefits of faith two ways also: first, how faith enriches us, and accommodates us in the ways of prosperity, *By faith Abraham went to a place which he received for an inheritance*[3]: and so, *By faith Sarah received strength to conceive seed*[4]: and then how faith sustains, and establishes us in the ways of adversity, *By faith they stopped the mouths of lions, by faith they quenched the violence of fire, by faith they escaped the edge of the sword*[5], in the verse

[1] Ver. 23. [2] Ver. 24. [3] Ver. 8. [4] Ver. 11. [5] Ver. 34.

immediately before the text. And in this verse, which is our text, the apostle hath collected both; the benefits which they received by faith, *Women received their dead raised to life again*, and then, the holy courage which was infused by faith, in their persecutions, *Others were tortured, not accepting deliverance, that they might receive a better resurrection.* And because both these have relation, evidently, pregnantly to the resurrection, (for their benefit was, that the *women received their dead* by a resurrection, and their courage in their persecution was, *That they should receive a better resurrection*) therefore the whole meditation is proper to this day, in which we celebrate all resurrections in the root, in the resurrection of the *first fruits of the dead, our Lord and Saviour Christ Jesus.*

Our parts are two: how plentifully God gives to the faithful, *Women receive their dead raised to life again*, and how patiently the faithful suffer God's corrections, *Others were tortured not accepting*, &c. Though they be both large considerations, (benefits by faith, patience in the faithful) yet we shall contain ourselves in those particulars which are expressed, or necessarily implied in the text itself. And so in the first place we shall see first, the extraordinary consolation in God's extraordinary mercies, in his miraculous deliverances, such as this, *Women received their dead raised to life again*, and secondly we shall see the examples, to which the apostle refers here, what women had had their dead restored to life again; and then, lastly, in that part, that this affection of joy, in having their dead restored to life again, being put in the weaker sex, in women only, we may argue conveniently from thence, that the strength of a true and just joy lies not in that, but that our virility, our holy manhood, our religious strength consists in a faithful assurance, that we have already a blessed communion with these saints of God, though they be dead, and we alive; and that we shall have hereafter a glorious association with them in the resurrection, though we never receive our dead raised to life again in this world. And in those three considerations, we shall determine that first part. And then, in the other, the patience of the faithful, *Others were tortured*, &c., we shall first look into the examples which the apostle refers to; who they were that were thus tortured: and secondly,

the height and exaltation of their patience, *They would not accept a deliverance:* and lastly, the ground upon which their anchor was cast, what established their patience, *That they might obtain a better resurrection.*

First then, for that blessedness, which we need not be afraid, nor abstain from calling the recompense, the reward, the retribution of the faithful, (for as we consider death to grow out of disobedience, and life out of obedience to the law; as properly as death is the wages of sin, life is the wages of righteousness) if I be asked, what it is wherein this recompense, this reward, this retribution consists, if I must be put to my special plea, I must say it is, in that of the apostle, *Omnia cooperantur in bonum*, that nothing can befall the faithful, that does not conduce to his good, and advance his happiness: for he shall not only find St. Paul's *Mori lucrum*, That he shall be the better for dying, if he must die; but he shall find St. Augustine's *Utile cadere*, He shall be the better for sinning, if he have sinned; so the better, as that by a repentance after that sin, he shall find himself established in a nearer, and safer distance with God, than he was in that security, which he had before that sin. But the title, and the plea of the faithful to this recompense, extends farther than so; it is not only, that nothing, how evil soever in the nature thereof, shall be evil to them; but that all that is good, is theirs; properly theirs, theirs peculiarly. *There is no want to them that fear the Lord*, says David; *the young lions do lack, and suffer hunger, but they that seek the Lord, shall not want any good thing*[e].

The infidel hath no pretence upon the next world, none at all; no nor so clear a title to anything in this world, but that we dispute in the school, whether infidels have any true dominion, any true propriety in anything which they possess here; and whether there be not an inherent right in the Christians, to plant Christianity in any part of the dominions of the infidels, and consequently, to despoil them even of their possession, if they oppose such plantations, so established, and such propagations of the Christian religion. For though we may not begin at the dispossessing, and displanting of the native and natural inhabitant, (for so we proceed but as men against men, and upon such equal

[e] Psal. xxxiv. 9.

terms, we have no right to take any men's possessions from them) yet, when pursuing that right, which resides in the Christian, we have established such a plantation, if they supplant that, we may supplant them, say our schools, and our casuists; for, in that case, we proceed not as men against men; not by God's common law, which is equal to all men; that is, the law of nature; but we proceed by his higher law, by his prerogative, as Christians against infidels, and then, it is God that proceeds against them, by men, and not those men, of themselves, to serve their own ambitions, or their other secular ends. *All things are yours*, says the apostle[7]; by what right? *You are Christ's*, says he, *And Christ is God's;* thus is a title conveyed to us, all things are God's, God hath put all things under Christ's feet; and he under ours, as we are Christians. And then, as the general profession of Christ, entitles us to a general title of the world, (for the world belongs to the faithful; and Christians, as Christians, and no more, are *Fideles*, Faithful in respect of infidels) so those Christians that come to that more particular, more active, more operative faith, which the apostle speaks of in all this chapter, come also to a more particular reward, and recompense, and retribution at God's hands; God does not only give them the natural blessings of this world, to which they have an inherent right, as they are general Christians, but as they are thus faithful Christians, he gives them supernatural blessings, he enlarges himself even to miracles, in their behalf; which is a second consideration; first God opens himself in nature, and temporal blessings, to the general Christian, but to the faithful, in grace, exalted even to the height of miracle.

In this, we consider first, that there is nothing dearer to God than a miracle. There is nothing that God hath established in a constant course of nature, and which therefore is done every day, but would seem a miracle, and exercise our admiration, if it were done but once; nay, the ordinary things in nature, would be greater miracles, than the extraordinary, which we admire most, if they were done but once; the standing still of the sun, for Joshua's use, was not, in itself, so wonderful a thing, as that so vast and immense a body as the sun, should run so many miles in

[7] 1 Cor. iii. 20.

a minute; the motion of the sun were a greater wonder than the standing still, if all were to begin again; and only the daily doing takes off the admiration. But then God having, as it were, concluded himself in a course of nature, and written down in the book of creatures, thus and thus all things shall be carried, though he glorify himself sometimes, in doing a miracle, yet there is in every miracle, a silent chiding of the world, and a tacit reprehension of them, who require, or who need miracles.

Therefore hath God reserved to himself the power of miracles, as a prerogative; for the devil does no miracles; the devil and his instruments, do but hasten nature, or hinder nature, antedate nature, or postdate nature, bring things sooner to pass, or retard them; and howsoever they pretend to oppose nature, yet still it is but upon nature, and but by natural means, that they work; only God shakes the whole frame of nature in pieces, and in a miracle, proceeds so, as if there were no creation yet accomplished, no course of nature yet established. *Facit mirabilia magna solus*, says David[s]; there are *mirabilia parva*, some lesser wonders, that the devil and his instruments, Pharaoh's sorcerers, can do; but when it comes to *mirabilia magna*, great wonders, so great, as that they amount to the nature of a miracle, *Facit solus*, God, and God only does them. And amongst these, and amongst the greatest of these, is the raising of the dead, and therefore we make it a particular consideration, the extraordinary joy in that case, when *Women received their dead raised to life again.*

We know the dishonour, and the infamy that lay upon barrenness, among the Jews; how wives deplored, and lamented that. When God is pleased to take away that impediment of barrenness, and to give children, we know the misery, and desolation of orbity, when parents are deprived of those children, by death; and by the measure of that sorrow, which follows barrenness, or orbity, we may proportion that joy, which accompanies God's miraculous blessings, when *Women receive their dead raised to life again.* In all the secular, and profane writers in the world, in the whole body of story, you shall not find such an expressing of the misery of a famine, as that of the Holy Ghost in the

[s] Psalm cxxxvi. 4.

Lamentations[9]; *That women eat palmares filios;* we translate it, *Their children of a span long;* that is, that they procured abortions and untimely births of those children, which were in their bodies, that they might have so much flesh to eat. As that is proposed for the greatest misery, that ever was, women to destroy their children so, so is this for the highest accumulation of joy, to have dead children brought to life again. When we hear St. Augustine in his confessions, lament so passionately the death of his son, and insist so affectionately, upon the pregnancy, and forwardness of that son; though that son if he had lived, must have lived a continual evidence, and monument of his sin, (for, for all his son, St. Augustine was no married man) yet what may we think, St. Augustine would have given, though it had been to have been cut out of his own life, to have had that son restored to life again? Measure it but by the joy, which we have, in recovering a sick child, from the hands, and jaws, and gates of death; measure it but by that delight which we have, when we see our garden recovered from the death of winter. Men's curiosities have carried them to unlawful desires of communication with the dead; as in Saul's case towards Samuel. But if with a good conscience, and without that horror, which is likely to accompany such a communication with the dead, a man might have the conversation of a friend, that had been dead, and had seen the other world; as Dives thought no preacher so powerful to work upon his brethren, as one sent from the dead, so certainly all the travellers in the world, if we could hear them all, all the libraries in the world, if we could read them all, could not tell us so much, as that friend, returned from the dead, which had seen the other world.

But waiving that consideration, because as we know not what kind of remembrance of this world God leaves us in the next, when he translates us thither, so neither do we know what kind of remembrance of that world God would leave in that man, whom he should re-translate into this, we fix only upon the examples intended in our text, who these joyful women were, that received their dead raised to life again, which is our second branch of this first part; for with those three considerations,

[9] Lament. ii. 20.

which constituted our first branch, we have done, that God gives us this world, as we are general Christians; and, as we are faithful Christians, miracles; and, the greatest of miracles, the raising of the dead.

In the second branch, we have two considerations; first, what kind of women these were, and then, who they were; first, their qualities, and then, their persons. We have occasion to stop upon the first, because Aquinas in his exposition of this text, tells us, there are some expositors, who take this word, *women*, in this place, to be intended, not of *mothers*, but of *wives;* and then, because the apostle says here, that *Women received their dead*, that is, say they, Wives received their dead husbands, raised to life again, and received them, as husbands, that is, cohabited with them as husbands, therefore they conclude, says Aquinas, that death itself does not dissolve the band of marriage; and consequently, that all other marriages, all superinductions, even after death, are unlawful. Let me say but one word, of the word, and a word or two of the matter itself, and I shall pass to the other consideration, the women whom the apostle proposes for his examples.

The word, *women*, taken alone, signifies the whole sex, women in general; when it is contracted to a particular signification, in any author, it follows the circumstances, and the coherence of that place, in that author; and by those a man shall easily discern, of what kind of women that word is intended in that place. In this place, the apostle works upon his brethren, the Hebrews, by such examples, as were within their own knowledge, and their own stories, throughout all this chapter. And in those stories of theirs, we have no example, of any wife, that had her dead husband restored to her; but of mothers that had their children raised to life, we have. So that this word, *women*, must signify here, *mothers*, and not *wives*, as Aquinas's expositors misimagined.

And for the matter itself, that is, second or oftener-iterated marriages, the disapproving of them, entered very soon into some heretics, in the primitive church. For the eighth canon of that great Council of Nice, (which is one of the indubitable canons) forbids, by name, *catharos*, the Puritans of those times, to be

received by the church, except they would be content to receive the sacrament with persons that had been twice married; which before they would not do. It entered soon into some heretics, and it entered soon, and went far, in some holy and reverent men, and some assemblies, that had, and had justly, the name, and form of councils. For in the council of Neo-Cæsarea, which was before the Nicene Council, in the seventh canon, there are somewhat shrewd aspersions laid upon second marriages. And certainly, the Roman church cannot be denied, to come too near this disapproving of second marriages. For though they will not speak plain, (they love not that, because they get more by keeping things in suspense) yet plainly they forbid the benediction at second marriages. *Valeat quantum valere potest;* Let them do as well as they can, with their second marriage, Let them marry *de bene esse*, at all adventures; but they will afford no blessing to a second, as to a first marriage. And though they will not shut the church doors against all such, yet they will shut up all church functions against all such. No such person as hath married twice, or married once one that hath married twice, can be received to the dignity of orders, in their church.

And though some of the fathers pared somewhat too near the quick in this point, yet it was not as in the Roman church, to lay snares, and spread nets for gain, and profit, and to forbid only therefore, that they might have market for their dispensations; neither was it to fix, and appropriate sanctity, only in ecclesiastical persons, who only must not marry twice, but out of a tender sense, and earnest love to continency, and out of a holy indignation, that men tumbled and wallowed so licentiously, so promiscuously, so indifferently, so inconsiderately in all ways of incontinency, those blessed fathers admitted in themselves a superzealous, an over-vehement animosity in this point. But yet St. Jerome himself[10], though he remember with a holy scorn, that when he was at Rome in the assistance of Pope Damasus (as his word is, *cum juvarem*) he saw a man that had buried twenty wives, marry a wife, that buried twenty-two husbands, yet for the matter, and in seriousness, he says plainly enough, *Non damno bigamos, imo nec trigamos, nec si dici potest octogamos*[11],

[10] Ep. ad Ageruchiam.

[11] Apolog. ad Pammach.

I condemn no man for marrying two, or three, or if he have a mind to it, eight wives. And so also in his former epistle, *Abjicimus de Ecclesia Digamos? absit;* God forbid we should deny any church assistance to any, for twice marrying; but yet, says that blessed father, *Monogamos ad continentiam provocamus;* Let me have leave to persuade them who have been married, and are at liberty, to continency, now at last.

Those fathers departed not from the apostles *Nubat in Domino, Let them marry in the Lord;* but they would fain bring the Lord to the making of every marriage, and not only the world, and worldly respects. For the Lord himself, who honoured marriage, even with the first fruits of his miracles, yet persuades continency, *He that is able to receive it, let him receive it*[12]. The fault which those fathers did, and we may reprehend, is, that men do not try whether they be able to receive it or no; in all treaties of marriage, in all contracts for portion, and jointure, who ever ask their children, who ever ask themselves, whether they can live continently or no? Or what trial, what experiment can have been made of this, in cradle-marriages? Marriage was given for a remedy; but not before any appearance of a danger. And given for physic, but not before any appearance of a disease. And do any parents lay up a medicine against the falling sickness, for their new-born children, because those children may have the falling sickness? The peace of neighbouring states, the uniting of great families for good ends, may present just occasions of departing from severe rules. I only intend, as I take most of those fathers to have done, to leave all persons to their Christian liberty, as the Lord hath done; and yet, as the Lord hath done too, to persuade them to consider themselves, and those who are theirs, how far they need the use of that liberty, and not to exceed that. And thus much Aquinas's expositors, who would needs understand the women in this text to be wives, have occasioned us to say in this point. In our order proposed, we pass now to the other consideration, who these women were whom the apostle makes his examples, for they are but two, and may soon be considered.

[12] Matt. xix. 12.

The first is the widow of Zareptha, in whose house Elias the prophet sojourned[13]. She was a widow, and a poor widow, and might need the labour, or the providence of a husband in that respect: yet she solicits not, nor Elias endeavours not the raising of her dead husband to life again. A widow, that is, *A widow indeed*[14], (as the apostle speaks) may have in that state of such a widowhood, more assistances towards the next world, than she should have for this, by taking another husband. For, for that widow, *Quæ in tumulo mariti, sepeliit voluptates*[15], Who hath buried all her affections towards this world, in her husband's grave, the apostle in that place, ordains honour, *Honour widows, that are widows indeed.* And when he says honour, and speaks of poor widows, he speaks not of such honour as such poor souls are incapable of, but of that honour, which that word signifies ordinarily in the Scriptures, *Qui non tam in salutationibus, quam in eleemosynis*, says St. Chrysostom, which rather consists in alms, and relief, than in salutations, and reverences, or such respects. For so (as St. Jerome notes in particular) when we are commanded to honour our parents, it is intended we should relieve and maintain our parents, if they be decayed. And such honour the apostle persuades to be given, and such honour God will provide, that is, peace in the possession of their estate, if they have any estate; and relief from others, if they have none, for widows, that are *widows indeed.*

In which qualification of theirs, that they be *widows indeed*, we may well take in that addition which the apostle makes, *That she have been the wife of one man*[16]. For though we make not that an only, or an essential character of a *widow indeed*, to have had but one husband, yet we note, as Calvin doth, that the church received widows, in years, therefore, *Quia timendum erat, ne ad novas nuptias aspirarent*, Because the church feared that they would marry again. And certainly, if the church feared they would, the church had rather they would not. It is (as Calvin adds there) *Pignus continentiæ, et pudoris* (though Calvin were no man to be suspected, to countenance the perverseness of the Roman church, in defaming, or undervaluing marriage, yet he

[13] 1 Kings 17. [14] 1 Tim. v. 3. [15] Jerome. [16] Ver. 9.

says so) it is a good pawn, and evidence of continency, to have rested in one husband.

The widow of Zareptha then, importunes not the prophet to restore her dead husband; she bears her widow's estate well enough; but for her dead son she doth importune him; in the agony and vehemence of a passion, she says, at her first encounter with the prophet, *Quid mihi, et tibi? What have I to do with thee*[17]? She doth almost renounce the means; in irregular passion, a disconsolate soul comes to say, what have I to do with prayers, with sermons, with sacraments, I see that God hath forsaken me: but yet she collects herself; *What have I to do with thee, O thou man of God?* When she confesses him to be the man of God, she doth not renounce him; when we consider the means, to be means ordained by God, we find comfort in them. Yet she cannot contain the bitterness of her passion; *Art thou come unto me, to call my sin to remembrance, and to kill my son?* She implies thus much; shall my soul never be at peace? Shall no repentance from my heart, no absolution from thy mouth, make me sure that God hath forgiven and forgotten my sins? But when I have received all seals of reconciliation, will God still punish those sins which he pretends to have forgiven, and punish them with so high a hand, as the taking away of my only child? And we may see an exaltation of this woman's passion, not only in the loss, but in the recovery of her child too. For when she had received her child alive, she comes to that passionate acclamation, *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth, is truth*[18]; as though, if this had not been done, she would not have believed that.

How then says our apostle in this text, that this woman received her dead son by faith, when she declares this inordinateness, this discomposedness, and fluctuation of passion? This question made St. Chrysostom refer this faith that the apostle speaks of, to the prophet that raised the child, and not to the mother; for she seems to him to have had none. And so the Syriac translates this place, *Reddiderunt*, not *Acceperunt; By faith, They*, that is, the prophets, restored the dead, not *By faith, They*, that is, the mothers, received their dead.

[17] Ver. 18. [18] Ver. 14.

But God forbid that natural affections, even in an exaltation, and vehement expressing thereof, should be thought to destroy faith; God forbid that I should conclude an extermination of faith, in Moses' *Dele me*, Pardon this people, or blot my name out of thy book; or in St. Paul's *Anathema pro fratribus*, That he desired to be separated from Christ, rather than his brethren should; or in *Job*, or in *Jeremy*, or in *Jonas*, when they expostulate, and chide with God himself, out of a weariness of their lives; or in the Lord of Life himself, Christ Jesus, when he came to an *Ut quid dereliquisti?* To an apprehension that God had forsaken him upon the cross. God that could restore her cold child, could keep his child, her faith, alive in those hot embers of passion. So God did; but he did it thus; the child was taken from the mother's warm and soft bosom, and carried to the prophet's hard and cold bed.

Beloved, we die in our delicacies, and revive not, but in afflictions; in abundances, the blow of death meets us, and the breath of life, in misery, and tribulation. God puts himself to the cost of one of his greatest miracles, for her faith; he raises her child to life; and then, he makes up his own work; he continues with that child, and makes him a good man; there are men, whom even miracles will not improve; but this child (we will not dispute it, but accept it from St. Jerome, who relates it[19]) became a prophet. It was that very Jonas, whom God employed to Nineveh; in which service, he gave some signs whose son he was, and how much of his mother's passion he inherited in his vehement expostulations with God. Be this then our doctrinal instruction for this first example, the *widow of Zareptha;* first, that God thinks nothing too dear for his faithful children; not his great treasure, not his miracles; and then God preserves this faith of theirs, in contemplation of which only, he bestows this treasure, this miracle, in the midst of the storms of natural affections, and the tempest of distempered passions; and then lastly, that he proceeds, and goes on in his own goodness; here he makes a carcase a man, and then that man a prophet; every day he makes a dead soul, a soul again, and then that soul, a saint.

The other example in this point, is that Shunamite, whose dead

[19] Proœm. in Ionam.

son Elijah restored to life. In the beginning of that chapter, you hear of another widow; *A certain woman, of the wives of the sons of the prophets, cried unto Elijah, Thy servant my husband is dead*[20]; and truly a widow of one of the sons of the prophets, a churchman's widow, was like enough, to be poor enough; and yet, the prophet doth not turn upon that way, either to restore her dead husband, or to provide her another husband; but only inquires how she was left; and finding her in poor estate, and in debt, provides her means to pay her debts, and to bring up her children, and to that purpose, procures a miracle from God, in the abundant increase of her oil; but he troubles not God for her old, or for a new husband. But our example, to which the apostle in our text refers himself, is not this widow in the beginning, but that mother, in the body of the chapter, who having, by Elijah's prayers, obtained a son of God, after she was past hope, and that son being dead in her lap, in her also, (as in the former example) we may consider, how passion and faith may consist together: she asks her husband leave, *That she might run to the prophet*[21]; her zeal, her passionate zeal hastened her, she would run, but not without her husband's leave.

As St. Jerome forbids a lady, to suffer her daughter to go to what churches she would, so may there be indiscretion at least, to suffer wives to go to what meetings (though holy convocations) they will; she does not harbour in her house, a person dangerous to the public state, or to her husband's private state, nor a person likely to solicit her chastity, though in a prophet's name; we may find women, that may have occasion of going to confession, for something that their confessors may have done to them. In this woman's case, there was no disguise; she would fain go, and run; but not without her husband's knowledge, and allowance.

Her husband asks her, *Why she would go to the prophet, then, being neither Sabbath, nor new moon*[22]? He acknowledges, that God is likelier to confer blessings upon Sabbaths, and new moons, upon some days, rather than other: that all days are not alike with God, then, when he, by his ordinance, hath put a difference between them. And he acknowledges too, that though the Sabbath be the principal of those days which God hath seposed for

[20] 2 Reg. 4. [21] Ver. 22. [22] Ver. 23.

his especial working, yet there are new moons too; there are other holydays, for holy convocations, and for his divine and public worship, besides the Sabbath. But this was neither Sabbath, nor new moon, neither Sunday, nor holyday; why would she go upon that day? Beloved, though for public meetings, in public places, the Sabbaths, and holydays be the proper days, yet for conference, and counsel, and other assistances from the prophets, and ministers of God, all times are seasonable, all days are Sabbaths.

She goes to the prophet; she presses with so much passion, and so much faith too, and so good success, (for she had her dead son restored unto her) that as from the other, so from this example arises this, That in a heart absolutely surrendered to God, vehement expostulation with God, and yet full submission to God, and a quiet acquiescence in God; a storm of affections in nature, and yet a settled calm, and a fast anchorage in grace, a suspicion, and a jealousy, and yet an assurance, and a confidence in God, may well consist together: in the same instant that Christ said, *Si possible*, he said, *Veruntamen* too; though he desired that that cup might pass, yet he desired not, that his desire should be satisfied. In the same instant that the martyrs under the altar say, *Usque quò Domine*, How long Lord before thou execute judgment? they see, that he does execute judgment every day, in their behalf. All jealousy in God, does not destroy our assurance in him; nor all diffidence, our confidence; nor all fear, our faith. These women had these natural weaknesses, that is, this strength of affections, and passions, and yet by this faith, these *women received their dead, raised to life again.*

But yet, (which is a last consideration, and our conclusion of this part) this being thus put only in women, in the weaker sex, that they desired, that they rejoiced in this resuscitation of the dead, may well intimate thus much unto us, that our virility, our holy manhood, our true and religious strength, consists in the assurance, that though death have divided us, and though we never receive our dead raised to life again in this world, yet we do live together already, in a holy communion of saints, and shall live together for ever, hereafter, in a glorious resurrection of bodies. Little know we, how little a way a soul hath to go to heaven, when it departs from the body; whether it must pass locally,

through moon, and sun, and firmament, (and if all that must be done, all that may be done, in less time than I have proposed the doubt in) or whether that soul find new light in the same room, and be not carried into any other, but that the glory of heaven be diffused over all, I know not, I dispute not, I inquire not. Without disputing, or inquiring, I know, that when Christ says, *That God is not the God of the dead*, he says that to assure me, that those whom I call dead, are alive. And when the apostle tells me, *That God is not ashamed to be called the God of the dead*[23], he tells me that to assure me, That God's servants lose nothing by dying.

He was but a heathen[24] that said, If God love a man, *Juvenis tollitur*, He takes him young out of this world; and they were but heathens[25], that observed that custom, To put on mourning when their sons were born, and to feast and triumph when they died. But thus much we may learn from these heathens, That if the dead, and we, be not upon one floor, nor under one story, yet we are under one roof. We think not a friend lost, because he is gone into another room, nor because he is gone into another land; and into another world, no man is gone; for that heaven, which God created, and this world, is all one world. If I had fixed a son in court, or married a daughter into a plentiful fortune, I were satisfied for that son and that daughter. Shall I not be so, when the King of Heaven hath taken that son to himself, and married himself to that daughter, for ever? I spend none of my faith, I exercise none of my hope, in this, that I shall have my dead raised to life again.

This is the faith that sustains me, when I lose by the death of others, or when I suffer by living in misery myself, That the dead, and we, are now all in one church, and at the resurrection, shall be all in one choir. But that is the resurrection which belongs to our other part; that resurrection which we have handled, though it were a resurrection from death, yet it was to death too; for those that were raised again, died again. But the resurrection which we are to speak of, is for ever; they that rise then, shall see death no more, for it is (says our text) *A better resurrection*.

[23] Heb. xi. 16. [24] Menander. [25] The Thracians.

That which we did in the other part, in the last branch thereof, in this part we shall do in the first; first we shall consider the examples, from which the apostle deduceth this encouragement, and faithful constancy, upon those Hebrews, to whom he directs this epistle. Though, as he says in the beginning of the next chapter, he were *compassed about with a cloud of witnesses*, and so might have proposed examples from the authentic Scriptures, and the histories of the Bible, yet we accept that direction, which our translators have given us, in the marginal concordance of their translation, that the apostle, in this text, intends, and so refers to that story, which is 2 Maccabees vii. 7. To that story also doth Aquinas refer this place; but Aquinas may have had a mind to do that service to the Roman Church, to make the apostle cite an apocryphal story, though the apostle meant it not. It may be so in Aquinas; he might have such a mind, such a meaning. But surely Beza had no such meaning, Calvin had no such mind; and yet both Calvin, and Beza refer this text to that story. Though it be said, says Calvin, that Jeremy was stoned to death, and Esay sawed to death, *Non dubito, quin illas persecutiones designet, quæ sub Antiocho*, I doubt not, says he, but that the apostle intends those persecutions, which the Maccabees suffered under Antiochus.

So then, there may be good use made of an apocryphal book. It always was, and always will be impossible, for our adversaries of the Roman church, to establish that, which they have so long endeavoured, that is, to make the apocryphal books equal to the canonical. It is true, that before there was any occasion of jealousy, or suspicion, that there would be new articles of faith coined, and those new articles authorized, and countenanced out of the apocryphal books, the blessed fathers in the primitive church afforded honourable names, and made fair and noble mention of those books. So they have called them sacred; and more than that, divine; and more than that too, canonical books; and more than all that, by the general name of Scripture, and Holy Writ. But the Holy Ghost, who foresaw the danger, though those blessed fathers themselves did not, hath shed, and dropped, even in their writings, many evidences, to prove, in what sense they called those books by those names, and in what distance

they always held them, from those books, which are purely, and positively, and to all purposes, and in all senses, sacred, and divine, and canonical, and simply scripture, and simply Holy Writ.

Of this there is no doubt in the fathers before St. Augustine: for they all proposed these books, as *Canones morum, non fidei*, canonical, that is, regular, for applying our manners, and conversation to the articles of faith; but not canonical, for the establishing those articles; canonical for edification, but not for foundation. And even in the later Roman Church, we have a good author[26] that gives us a good rule, *Ne turberis novitie*, Let no young student be troubled, when he hears these books, by some of the fathers, called canonical, for, they are so, says he, in their sense, *Regulares ad ædificationem*, good canons, good rules for matter of manners, and conversation. And this distinction, says that author, will serve to rectify, not only what the fathers before St. Augustine, (for they speak clearly enough) but what St. Augustine himself, and some councils have said of this matter. But yet, this difference gives no occasion to an elimination, to an extermination of these books, which we call apocryphal. And therefore, when in a late foreign synod[27], that nation, where that synod was gathered, would needs dispute, whether the apocryphal books should not be utterly left out of the Bible; and, not affecting that, yet determined, that those books should be removed from their old place, where they had ever stood, that is, after the books of the Old Testament, *Exteri se excusari petierunt*, (say the acts of that synod[28]) those that came to that synod, from other places, desire to be excused, from assenting to the displacing of those apocryphal books. For, in that place, (as we see by Athanasius) they prescribe; for, though they be not canonical, says he, yet they are *Ejusdem veteris instrumenti libri*, Books that belong to the Old Testament, that is, (at least) to the elucidation, and clearing of many places in the Old Testament. And that the ancient fathers thought these books worthy of their particular consideration, must necessarily be more than evident to him that reads St. Chrysostom's homily, or Leo's sermon upon this very

[26] Cajetan. [27] The Synod of Dort, held in the year 1618.
[28] Sessio 10.

part of that book of the Maccabees: to which the apostle refers in this text; that is, to that which the seven brethren there, suffered for a better resurrection. And if we take in the testimony of the Reformation, divers great and learned men, have interpreted these books, by their particular commentaries; Osiander hath done so, and done it, with a protestation, that divers great divines entreated him to do it. Conrad Pellicanus hath done so too; who, lest these books should seem to be undervalued, in the name of apocryphal, says, that it is fitter to call them *libros ecclesiasticos*, rather ecclesiastical, than apocryphal books. And of the first of these two books of the Maccabees, he says freely, *Revera, Divini Spiritus instigatione*, No doubt, but the Holy Ghost moved some holy man to write this book; because, says he, by it, many places of the prophets are the better understood, and without that book, (which is a great addition of dignity) *Ecclesiastica eruditio perfecta non fuisset*, The church had not been so well enabled, to give perfect instruction in the ecclesiastical story. Therefore he calls it *Piissimum Catholicæ ecclesiæ institutum*, A most holy institution of the Catholic church, that those books were read in the church; and, if that custom had been every where continued, *Non tot errores increvissent*, So many errors had not grown in the Reformed church, says that author. And to descend to practice, at this day we see, that in many churches of the Reformation, their preachers never forbear to preach upon texts taken out of the apocryphal books. We discern clearly, and as earnestly we detest the mischievous purposes of our adversaries, in magnifying these apocryphal books; it is not, principally, that they would have these books as good as Scriptures; but, because they would have Scriptures no better than these books; that so, when it should appear, that these books were weak books, and the Scriptures no better than they, their own traditions might be as good as either. But, as their impiety is inexcusable, that thus overvalue them, so is their singularity too, that depress these books too far; of which the apostle himself makes this use, not to establish articles of faith, but to establish the Hebrews in the articles of faith, by examples, deduced from this book.

The example then, to which the apostle leads them, is that

story of a mother, and her seven sons, which in one day suffered death, by exquisite torments, rather than break that law of their God, which the king pressed them to break, though but a ceremonial law. Now, as Leo says, in his sermon upon their day, (for the Christian church kept a day, in memory of the martyrdom of these seven Maccabees, though they were but Jews) *Gravant audita, nisi suscipiantur imitanda;* It is a pain to hear the good that others have done, except we have some desire to imitate them, in doing the like. The panegyric said well, *Onerosum est, succedere bono principi;* That king, that comes after a good predecessor, hath a shrewd burthen upon him; because all the world can compare him with the last king; and all the world will look, that he should be as good a king, as his immediate predecessor, whom they all remember, was. So *Gravant audita*, It will trouble you to hear, what these Maccabees, which St. Paul speaks of, suffered for the law of their God, but you are weary of it, and would be glad we would give over talking of them, except you have a desire to imitate them. And if you have that, you are glad to hear more and more of them; and, from this apostle here, you may. For he makes two uses of their example; first, that though they were tortured, they would not accept a deliverance, and then, that they put on that resolution, *That they might obtain a better resurrection.*

What they suffered, hath exercised all our grammarians, and all our philologers, and all our antiquaries, that have inquired into the racks, and tortures of those times. We translate it roundly, They were tortured. And St. Paul's word implies a torture of that kind, that their bodies were extended, and racked, as upon a drum, and then beaten with staves. What the torture, intended in that word, was, we know not. But in the story itself, to which he refers, in the Maccabees, you have all these divers tortures; cutting out of tongues, and cutting off of hands, and feet, and macerating in hot cauldrons, and pulling off the skin of their heads, with their hair; and yet they would not accept a deliverance. Was it offered them? expressly it was. The king promises[29], and swears to one of them, that he would make him rich, and happy, and his friend, and trust him with

[29] Ver. 24.

his affairs, if he would apply himself to his desires; and yet he would not accept this deliverance. This is that which St. Augustine says, *Sunt qui patienter moriuntur*, There may be many found, that die without any distemper, without any impatience, that suffer patiently enough; but then, *Sunt qui patienter vivunt, et delectabiliter moriuntur;* There are others, whose life exercises all their patience, so that it is a pain to them (though they endure it patiently) to live. But they could die, not only patiently, but cheerfully; they are not only content, if they must, but glad if they may die, when they may die so, as that thereby, *They may obtain a better resurrection.*

And this was the case of these martyrs, whom the apostle here proposes to the imitation of the Hebrews. They put all upon that issue, *A better resurrection.* So the second brother says to the king[30], Thou, like a fury, takest us out of this life; but the King of the World, shall raise us up, who have died for his law, unto everlasting life. Here lay his hope; That that which died, that which could die, his body, should be raised again. So the third brother proceeded[31]; he held out his hands, and said, These I had from heaven; and, for his laws, I despise them; and from him, I hope to receive them again. There was his hope; a restitution of the same hands, in the resurrection. And so the fourth brother[32]; It is good, being put to death, by men, to look for hope, from God. Hope of what? to be raised up again by him; there was his hope. And he thought he could not speak more bitterly to that tyrant, than to tell him, As for thee, thou shalt have no resurrection unto life. And so the mother established herself too[33]; to her sons she says, I gave you not life in my womb, but doubtless the Creator that did, will, of his mercy, give you life again. The soul needed not life again, for the soul never died; the body that died, did; therefore her hope was in a resurrection. And to her youngest son she said[34], Be worthy of thy brethren, take thy death, that I may receive thee again, in mercy, with thy brethren. All their establishment, all their expectation, all their issue was, *That they might obtain a better resurrection.*

[30] Ver. 9. [31] Ver. 11. [32] Ver. 14. [33] Ver. 22.
[34] Ver. 29.

Now what was this that they qualified and dignified by that addition, *The better resurrection?* Is it called better, in that it is better than this life, and determined in that comparison, and degree of betterness, and no more? Is it better than those honours, and preferments which that king offered them, and determined in that comparison, and no more? Or better than other men shall have at the last day, (for all men shall have a resurrection) and determined in that? Or, as St. Chrysostom takes it, is it but a better resurrection than that in the former part of this text, where dead children are restored to their mothers alive again? Is it but a better resurrection in some of these senses? Surely better in a higher sense than any of these; it is a supereminent degree of glory, a larger measure of glory, than every man, who in a general happiness, is made partaker of the resurrection of the righteous, is made partaker of.

Beloved, there is nothing so little in heaven, as that we can express it; but if we could tell you the fulness of a soul there, what that fulness is; the infiniteness of that glory there, how far that infiniteness goes; the eternity of that happiness there, how long that happiness lasts; if we could make you know all this, yet this *better resurrection* is a heaping even of that fulness, and an enlarging even of that infiniteness, and an extension even of that eternity of happiness; for all these, this fulness, this infiniteness, this eternity, are in all the resurrections of the righteous, and this is a *better resurrection;* we may almost say, it is something more than heaven; for all that have any resurrection to life, have all heaven; and something more than God; for, all that have any resurrection to life, have all God; and yet these shall have a better resurrection. Amorous soul, ambitious soul, covetous soul, voluptuous soul, what wouldst thou have in heaven? What doth thy holy amorousness, thy holy covetousness, thy holy ambition, and voluptuousness most carry thy desire upon? Call it what thou wilt; think it what thou canst; think it something that thou canst not think; and all this thou shalt have, if thou have any resurrection unto life; and yet there is a *better resurrection.* When I consider what I was in my parent's loins (a substance unworthy of a word, unworthy of a thought) when I consider what I am now, (a volume of diseases bound up together, a dry cinder, if I look

for natural, for radical moisture, and yet a sponge, a bottle of overflowing rheumes, if I consider accidental; an aged child, a gray-headed infant, and but the ghost of mine own youth) when I consider what I shall be at last, by the hand of death, in my grave, (first, but putrefaction, and then, not so much as putrefaction, I shall not be able to send forth so much as an ill air, not any air at all, but shall be all insipid, tasteless, savourless dust; for a while, all worms, and after a while, not so much as worms, sordid, senseless, nameless dust) when I consider the past, and present, and future state of this body, in this world, I am able to conceive, able to express the worst that can befall it in nature, and the worst that can be inflicted upon it by man, or fortune; but the least degree of glory that God hath prepared for that body in heaven, I am not able to express, not able to conceive.

That man comes with a barleycorn in his hand, to measure the compass of the firmament, (and when will he have done that work, by that way?) he comes with a grain of dust in his scales, to weigh the whole body of the world, (and when will he have done that work, that way?) that bids his heart imagine, or his language declare, or his wit compare the least degree of the glory of any good man's resurrection; and yet, there is a *better resurrection*. A *better resurrection* reserved for them, and appropriated to them *That fulfil the sufferings of Christ, in their flesh*, by martyrdom, and so become witnesses to that conveyance which he hath sealed with his blood, by shedding their blood; and glorify him upon earth (as far as it is possible for man) by the same way that he hath glorified them in heaven; and are admitted to such a conformity with Christ, as that (if we may have leave to express it so) they have died for one another.

Neither is this *martyrdom*, and so this *better resurrection*, appropriated to a real, and actual, and absolute dying for Christ; but every suffering of ours, by which suffering he may be glorified, is a degree of martyrdom, and so a degree of improving, and bettering our resurrection. For as St. Jerome says, *That chastity is a perpetual martyrdom*, So, every war maintained by us, against our own desires, is a martyrdom too. In a word, to do good for God's glory, brings us to a good, but to suffer for his glory, brings us to a *better resurrection;* and, to suffer patiently, brings us to

a good, but to suffer cheerfully, and more than that, thankfully, brings us to a *better resurrection*. If all the torments of all the afflicted men, from Abel, to that soul that groans in the inquisition, or that gasps upon his deathbed, at this minute, were upon one man at once, all that had no proportion to the least torment of hell; nay if all the torments which all the damned in hell have suffered, from Cain to this minute, were at once upon one soul, so, as that soul for all that, might know that those torments should have an end, though after a thousand millions of millions of generations, all that would have no proportion to any of the torments of hell; because the extension of those torments, and their everlastingness, hath more of the nature of torment, and of the nature of hell in it, than the intenseness, and the vehemency thereof can have. So, if all the joys, of all the men that have had all their hearts' desires, were concentred in one heart, all that would not be as a spark in his chimney, to the general conflagration of the whole world, in respect of the least joy, that that soul is made partaker of, that departs from this world, immediately after a pardon received, and reconciliation sealed to him, for all his sins; no doubt but he shall have a good resurrection; but then, we cannot doubt neither, but that to him that hath been careful in all his ways, and yet crossed in all his ways, to him whose daily bread hath been affliction, and yet is satisfied as with marrow, and with fatness, with that bread of affliction, and not only contented in, but glad of that affliction, no doubt but to him is reserved a *better resurrection;* every resurrection is more than we can think, but this is more than that more. Almighty God inform us, and reveal unto us, what this *better resurrection* is, by possessing us of it; and make the hastening to it, one degree of addition to it. Come Lord Jesus, come quickly to the consummation of that kingdom which thou hast purchased for us, with inestimable price of thine incorruptible blood.—*Amen.*

SERMON XXI.

PREACHED AT ST. PAUL'S, FOR EASTER DAY, 1628.

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1 Cor. xiii. 12.

For now we see through a glass darkly, but then face to face; now I know in part, but then I shall know, even as also I am known.

These two terms in our text, *Nunc* and *Tunc*, *Now* and *Then*, *Now in a glass*, *Then face to face*, Now in part, Then in perfection, these two secular terms, of which one designs the whole age of this world from the creation, to the dissolution thereof (for all that is comprehended in this word, *now*) and the other designs the everlastingness of the next world, (for that incomprehensibleness is comprehended in the other word, *then*) these two words, that design two such ages, are now met in one day; in this day, in which we celebrate all resurrections in the root, in the resurrection of our Lord and Saviour Christ Jesus, blessed for ever. For the first term, *Now* (*Now in a glass*, *now in part*) is intended most especially of that very act, which we do now at this present, that is, of the ministry of the Gospel, of declaring God in his ordinance, of preaching his word; (*now*, in this ministry of his Gospel, *we see in a glass*, *we know in part*) and then the *then*, the time of *seeing face to face*, and *knowing as we are known*, is intended of that time, which we celebrate this day, the day of resurrection, the day of judgment, the day of the actual possession of the next life. So that this day, this whole Scripture is fulfilled in your ears; for now, (now in this preaching) you have some sight, and then, (Then when that day comes, which, in the first root thereof, we celebrate this day) you shall have a perfect sight of all; *Now we see through a glass*, *&c.*

That therefore you may the better know him, when you come *to see him face to face*, *then*, by having *seen him in a glass now*, and that your seeing him now in his ordinance, may prepare you to see him then in his essence, proceed we thus in the handling of these words. First, that there is nothing brought into com-

parison, into consideration, nothing put into the balance, but the sight of God, the knowledge of God; it is not called a better sight, nor a better knowledge, but there is no other sight, no other knowledge proposed, or mentioned, or intimated, or imagined but this; all other sight is blindness, all other knowledge is ignorance; and then we shall see how there is a twofold sight of God, and a twofold knowledge of God proposed to us here; a sight, and a knowledge here in this life, and another manner of sight, and another manner of knowledge in the life to come: for here we see God *in speculo, in a glass*, that is, by reflection, and here we know God *In ænigmate*, says our text, *Darkly*, (so we translate it) that is, by obscure representations, and therefore it is called a *Knowledge but in part;* but in heaven, our sight is *face to face*, and our knowledge is *to know, as we are known.*

For our sight of God here, our theatre, the place where we sit and see him, is the whole world, the whole house and frame of nature, and our *medium*, our *glass*, is the book of creatures, and our light, by which we see him, is the light of natural reason. And then, for our knowledge of God here, our place, our academy, our university is the church, our *medium*, is the ordinance of God in his church, preaching, and sacraments; and our light is the light of faith. Thus we shall find it to be, for our sight, and for our knowledge of God here. But for our sight of God in heaven, our place, our sphere is heaven itself, our *medium* is the patefaction, the manifestation, the revelation of God himself, and our light is the light of glory. And then, for our knowledge of God there, God himself is all; God himself is the place, we see him, in him; God is our *medium*, we see him, by him; God is our light; not a light which is his, but a light which is He; not a light which flows from him, no, nor a light which is in him, but that light which is He himself. *Lighten our darkness, we beseech thee, O Lord, O Father of lights, that in thy light we may see light*, that now we see this through this thy *glass*, thine ordinance, and, by the good of this, hereafter *face to face.*

The sight is so much the noblest of all the senses, as that it is all the senses. As the reasonable soul of man, when it enters, becomes all the soul of man, and he hath no longer a vegetative,

and a sensitive soul, but all is that one reasonable soul; so says St. Augustine, (and he exemplifies it, by several pregnant places of Scripture) *Visus per omnes sensus recurrit*, All the senses are called seeing; as there is, *videre et audire*, St. John *turned to see the sound*[1]; and there is *gustate, et videte, taste, and see, how sweet the Lord is*[2]; and so of the rest of the senses, all is sight. Employ then this noblest sense upon the noblest object, see God; see God in everything, and then thou needest not take off thine eye from beauty, from riches, from honour, from anything, St. Paul speaks here of a diverse seeing of God. Of *seeing* God *in a glass*, and *seeing* God *face to face*; but of not seeing God at all, the apostle speaks not at all.

When Christ took the blind man by the hand[3], though he had then begun his cure upon him, yet he asked him, if he saw ought: something he was sure he saw; but it was a question whether it were called to be called a sight, for he saw men but as trees. The natural man sees beauty, and riches, and honour, but yet it is a question whether he sees them or no, because he sees them, but as a snare. But he that sees God in them, sees them to be beams and evidences of that beauty, that wealth, that honour, that is in God, that is God himself. The other blind man that importuned Christ, *Jesus thou Son of David have mercy on me*[4], when Christ asked him, *What wilt thou, that I shall do unto thee?* had presently that answer, *Lord that I may receive my sight*; and we may easily think, that if Christ had asked him a second question, What wouldest thou see, when thou hast received thy sight, he would have answered, Lord I would see thee: for when he had his sight, and Christ said to him, *Go thy way*, he had no way to go from Christ, but, as the text says there, *He followed him.* All that he cared for, was seeing, all that he cared to see, was Christ. Whether he would see a peace or a war, may be a statesman's problem; whether he would see plenty or scarcity of some commodity, may be a merchant's problem; whether he would see Rome, or Spain grow in greatness, may be a jesuit's problem; but whether I had not rather see God than anything, is no problematical matter. All sight is blindness, that was our first;

[1] Rev. i. [2] Psalm xxxiv. 9. [3] Mark viii. 23. [4] Mark x. 46.

all knowledge is ignorance, till we come to God, that is our next consideration.

The first act of the will, is love, says the school; for till the will love, till it would have something, it is not a will. But then, *Amare nisi nota non possumus*[5]; It is impossible to love anything till we know it: first our understanding must present it as *verum*, as a known truth, and then our will embraces it as *bonum*, as good, and worthy to be loved. Therefore the philosopher concludes easily, as a thing that admits of no contradiction, That naturally all men desire to know, that they may love. But then, as the addition of an honest man, varies the signification, with the profession, and calling of the man, (for he is an honest man at court, that oppresses no man with his power; and at the exchange he is the honest man, that keeps his word; and in an army, the valiant man is the honest man) so the addition of learned and understanding, varies with the man: the divine, the physician, the lawyer are not qualified, nor denominated by the same kind of learning. But yet, as for honesty, there is no honest man at court, or exchange, or army, if he believe not in God; so there is no knowledge in the physician, nor lawyer, if he know not God. Neither does any man know God, except he know him so, as God hath made himself known, that is, *in Christ*. Therefore, as St. Paul desires to know nothing else, so let no man pretend to know anything, but *Christ crucified*; that is, crucified for him, made his. In the eighth verse of this chapter, he says, *Prophecy shall fail, and tongues shall fail, and knowledge shall vanish*; but this knowledge of God in Christ made mine, by being crucified for me, shall dwell with me for ever. And so from this general consideration, all sight is blindness, all knowledge is ignorance, but of God, we pass to the particular consideration of that twofold sight and knowledge of God expressed in this text, *Now we see through a glass darkly*, &c.

First then we consider, (before we come to our knowledge of God) our sight of God in this world, and that is, says our apostle, *In speculo, We see as in a glass*. But how do we see in a glass? Truly, that is not easily determined. The old writers in the optics said, That when we see a thing in a glass, we see not the

[5] Augustine.

thing itself, but a representation only; all the later men say, we do see the thing itself, but not by direct, but by reflected beams. It is a useless labour for the present, to reconcile them. This may well consist with both, that as that which we see in a glass, assures us, that such a thing there is, (for we cannot see a dream in a glass, nor a fancy, nor a chimera) so this sight of God, which our apostle says we have *in a glass*, is enough to assure us, that a God there is.

This glass is better than the water; the water gives a crookedness, and false dimensions to things that it shows; as we see by an oar when we row a boat, and as the poet describes a wry and distorted face, *Qui faciem sub aqua Phœbe natantis habes*, That he looked like a man that swam under water. But in the glass, which the apostle intends, we may see God directly, that is, see directly that there is a God. And therefore St. Cyril's addition in this text, is a diminution; *Videmus quasi in fumo*, says he, We see God as in a smoke; we see him better than so; for it is a true sight of God, though it be not a perfect sight, which we have this way. This way, our theatre, where we sit to see God, is the whole frame of nature; our *medium*, our glass in which we see him, is the creature; and our light by which we see him, is natural reason.

Aquinas calls this theatre, where we sit and see God, the whole world; and David compasses the world, and finds God everywhere, and says at last, *Whither shall I flee from thy presence? If I ascend up into heaven, thou art there*[e]; at Babel they thought to build to heaven; but did any men ever pretend to get above heaven? above the power of winds, or the impression of other malignant meteors, some high hills are got: but can any man get above the power of God? *If I take the wings of the morning, and dwell in the uttermost parts of the sea, there thy right hand shall hold me, and lead me.* If we sail to the waters above the firmament, it is so too. Nay, take a place, which God never made, a place which grew out of our sins, that is hell, yet, *If we make our bed in hell, God is there too.* It is a woeful inn, to make our bed in, hell; and so much the more woeful, as it is more than an inn; an everlasting dwelling: but even there God is; and so

[e] Psal. cxxxix. 8.

much more strangely than in any other place, because he is there, without any emanation of any beam of comfort from him, who is the God of all consolation, or any beam of light from him, who is the Father of all lights. In a word, whether we be in the Eastern parts of the world, from whom the truth of religion is passed, or in the Western, to which it is not yet come; whether we be in the darkness of ignorance, or darkness of the works of darkness, or darkness of oppression of spirit in sadness, the world is the theatre that represents God, and everywhere every man may, nay must see him.

The whole frame of the world is the theatre, and every creature the stage, the *medium*, the glass in which we may see God. *Moses made the laver in the tabernacle, of the looking glasses of women*[7]: scarce can you imagine a vainer thing (except you will except the vain lookers on, in that action) than the looking-glasses of women; and yet Moses brought the looking-glasses of women to a religious use, to show them that came in, the spots of dirt, which they had taken by the way, that they might wash themselves clean before they passed any farther.

There is not so poor a creature but may be thy glass to see God in. The greatest flat glass that can be made, cannot represent anything greater than it is; if every gnat that flies were an archangel, all that could but tell me, that there is a God; and the poorest worm that creeps, tells me that. If I should ask the basilisk, how camest thou by those killing eyes, he would tell me, Thy God made me so; and if I should ask the slowworm, how camest thou to be without eyes, he would tell me, Thy God made me so. The cedar is no better a glass to see God in, than the hyssop upon the wall; all things that are, are equally removed from being nothing; and whatsoever hath any being, is by that very being, a glass in which we see God, who is the root, and the fountain of all being. The whole frame of nature is the theatre, the whole volume of creatures is the glass, and the light of nature, reason, is our light, which is another circumstance.

Of those words, John i. 9. *That was the true light, that lighteth every man that cometh into the world*, the slackest sense that they can admit, gives light enough to see God by. If we spare St.

[7] Exod. xxxviii. 8.

Chysostom's sense, That *that light*, is the light of the Gospel, and of grace, and that *that light*, considered in itself, and without opposition in us, *does enlighten*, that is, would enlighten, *every man*, if that man did not wink at that light; if we forbear St. Augustine's sense, *That light enlightens every man*, that is, every man that is enlightened, is enlightened by that light; if we take but St. Cyril's sense, That this *light* is the light of natural reason, *which*, without all question, *enlighteneth every man that comes into the world*, yet have we light enough to see God by that light, in the theatre of nature, and in the glass of creatures. God affords no man the comfort, the false comfort of atheism: He will not allow a pretending atheist the power to flatter himself so far, as seriously to think there is no God. He must pull out his own eyes, and see no creature, before he can say, he sees no God; he must be no man, and quench his reasonable soul, before he can say to himself, there is no God. The difference between the reason of man, and the instinct of the beast is this, that the beast does but know, but the man knows that he knows. The bestial atheist will pretend that he knows there is no God; but he cannot say, that he knows, that he knows it; for, his knowledge will not stand the battery of an argument from another, nor of a ratiocination from himself. He dares not ask himself, Who is it that I pray to, in a sudden danger, if there be no God? Nay he dares not ask, Who is it that I swear by, in a sudden passion, if there be no God? Whom do I tremble at, and sweat under, at midnight, and whom do I curse by next morning, if there be no God? It is safely said in the school, *Media perfecta ad quæ ordinantur*, How weak soever those means which are ordained by God, seem to be, and be indeed in themselves, yet they are strong enough to those ends and purposes, for which God ordained them.

And so, for such a sight of God, as we take the apostle to intend here, which is, to see that there is a God, the frame of nature, the whole world is our theatre, the book of creatures is our medium, our glass, and natural reason is light enough. But then, for the other degree, the other notification of God, which is, the knowing of God, though that also be first to be considered in this world, the means is of a higher nature, than served for the sight of God; and yet, whilst we are in this world, it is but *In*

ænigmate, In an obscure riddle, a representation, *darkly*, and *in part*, as we translate it.

As the glass which we spoke of before, was proposed to the sense, and so we might see God, that is, see that there is a God, this *ænigma* that is spoken of now, this dark similitude, and comparison, is proposed to our faith, and so far we *know* God, that is, believe in God in this life, but by enigmas, by dark representations, and allusions. Therefore says St. Augustine, that Moses saw God, in that conversation which he had with him in the mount, *Sevocatus ab omni corporis sensu*, Removed from all benefit and assistance of bodily senses, (He needed not that glass, the help of the creature) and more than so, *Ab omni significativo ænigmate spiritus*, Removed from all allusions, or similitudes, or representations of God, which might bring God to the understanding, and so to the belief; Moses knew God by a more immediate working, than either sense, or understanding, or faith. Therefore says that father, *Per speculum et ænigma*, By this which the apostle calls *a glass*, and this which he calls *ænigma*, *a dark representation*, *Intelliguntur omnia accommodata ad notificandum Deum*, He understands all things by which God hath notified himself to man: by the *glass*, to his reason, by the *ænigma* to his faith. And so, for this knowing of God, by way of believing in him, (as for seeing him, our theatre was the world, the creature was our glass, and reason was our light) our academy to learn this knowledge, is the church, our medium is the ordinance and institution of Christ in his church, and our light is the light of faith, in the application of those ordinances in that church.

This place then where we take our degrees in this knowledge of God, our academy, our university for that, is the church; for, though, as there may be some few examples given, of men that have grown learned, who never studied at university; so there may be some examples of men enlightened by God, and yet not within that covenant which constitutes the church; yet the ordinary place for degrees is the university, and the ordinary place for illumination in the knowledge of God, is the church. Therefore did God, who ever intended to have his kingdom of heaven well peopled, so powerfully, so miraculously, enlarge his

way to it, the church, that it prospered as a wood which no felling, no stubbing, could destroy. We find in the acts of the church, five thousand martyrs executed in a day; and we find in the Acts of the Apostles[8] five thousand brought to the church, by one sermon; still our christenings were equal to our burials at least.

Therefore when Christ says to the church, *Fear not little flock*[9], it was not *Quia de magno minuitur, sed quia de pusillo crescit*, says Chrysologus, Not because it should fall from great to little, but rise from little to great. Such care had Christ of the growth thereof; and then such care of the establishment, and power thereof, as that the first time, that ever he names the church, he invests it with an assurance of perpetuity, *Upon this rock will I build my church, and the gates of hell shall not prevail against it*[10]; therein is denoted the strength and stability of the church in itself, and then the power and authority of the church upon others, in those often directions, *Dic ecclesiæ*, Complain to the church, and consult with the church, and then *Audi ecclesiam*, Hearken to the church, be judged by the church; hear not them that hear not the church; and then *Ejice de ecclesia*, Let them that disobey the church, be cast out of the church. In all which, we are forbidden private conventicles, private spirits, private opinions. For, as St. Augustine says well[11], (and he cites it from another whom he names not, *Quidam dixit*) If a wall stand single, not joined to any other wall, he that makes a door through the wall, and passes through that door, *Adhuc foris est*, For all this is without still, *Nam domus non est*, One wall makes not a house; one opinion makes not catholic doctrine, one man makes not a church; for this knowledge of God, the church is our academy, there we must be bred; and there we may be bred all our lives, and yet learn nothing. Therefore, as we must be there, so there we must use the means; and the means in the church, are the ordinances, and institutions of the church.

The most powerful means is the Scripture; but the Scripture in the church. Not that we are discouraged from reading the Scripture at home; God forbid we should think any Christian family to be out of the church. At home, the Holy Ghost is with thee in the reading of the Scriptures; but there he is with thee

[8] *Acts iv. 4.* [9] Luke xii. 32. [10] Matt. xvi. 18. [11] Psalm xlix.

as a remembrancer, (*The Holy Ghost shall bring to your remembrance whatsoever I have said unto you*[12], says our Saviour) here, in the church, he is with thee, as a doctor to teach thee; first learn at church and then meditate at home, receive the seed by hearing the Scriptures interpreted here, and water it by returning to those places at home. When Christ bids you *Search the Scriptures*, he means you should go to them, who have a warrant to search;. a warrant in their calling. To know which are Scriptures, to know what the Holy Ghost says in the Scriptures, apply thyself to the church. Not that the church is a judge above the Scriptures, (for the power, and the commission which the church hath, it hath from the Scriptures) but the church is a judge above thee, which are the Scriptures, and what is the sense of the Holy Ghost in them.

So then thy means are the Scriptures; that is thy evidence; but then this evidence must be sealed to thee in the sacraments, and delivered to thee in preaching, and so sealed and delivered to thee in the presence of competent witnesses, the congregation. When St. Paul was carried up *in raptu*[13], in an ecstasy, *into paradise*, that which he gained by this powerful way of teaching, is not expressed in a *Vidit*, but an *Audivit*, It is not said that he *saw*, but that he *heard unspeakable things*. The eye is the devil's door, before the ear: for, though he do enter at the ear, by wanton discourse, yet he was at the eye before; we see, before we talk dangerously. But the ear is the Holy Ghost's first door, he assists us with ritual and ceremonial things, which we see in the church; but ceremonies have their right use, when their right use hath first been taught by preaching. Therefore to hearing does the apostle apply faith; and, as the church is our academy, and our medium the ordinances of the church, so the light by which we see this, that is, know God so, as to make him our God, is faith; and that is our other consideration in this part.

Those heretics, against whom St. Chrysostom, and others of the Fathers, writ, the Anomœi, were inexcusable in this, that they said, they were able to know God in this life, as well as God knew himself; but in this more especially lay their impiety, that they said, they were able to do all this by the light of nature, without

[12] John xiv. 26. [13] 2 Cor. xii. 4.

faith. By the light of nature, in the theatre of the world, by the medium of creatures, we see God; but to know God, by believing, not only him, but in him, is only in the academy of the church, only through the medium of the ordinances there, and only by the light of faith.

The school does ordinarily design four ways of knowing God; and they make the first of these four ways, to be by faith; but then, by faith they mean no more but an assent, that there is a God; which is but that, which in our former considerations we called the seeing of God; and which indeed needs not faith; for the light of nature will serve for that, to see God so. They make their second way contemplation, that is, an union of God in this life; which is truly the same thing that we mean by faith: for we do not call an assent to the Gospel, faith, but faith is the application of the Gospel to ourselves; not an assent that Christ died, but an assurance that Christ died for all. Their third way of knowing God is by apparition; as when God appeared to the patriarchs and others in fire, in angels, or otherwise; and their fourth way is *per apertam visionem*, by his clear manifestation of himself in heaven.

Their first way, by assenting only, and their third way of apparition, are weak and uncertain ways. The other two, present faith, and future vision, are safe ways, but admit this difference, that that of future vision, is *gratiæ consummantis*, such a knowledge of God, as when it is once had can never be lost nor diminished, but knowledge by faith in this world, is *gratiæ communis*, it is an effect and fruit of that grace which God shed upon the whole communion of saints, that is, upon all those who in this academy, the church, do embrace the *medium*, that is, the ordinances of the church; and this knowledge of God, by this faith, may be diminished, and increased; for it is but *in ænigmate*, says our text, *darkly*, obscurely; clearly in respect of the natural man, but yet but obscurely in respect of that knowledge of God which we shall have in heaven; for, says the apostle, *As long as we walk by faith, and not by sight, we are absent from the Lord*[14]. Faith is a blessed presence, but compared with heavenly vision, it is but an absence; though it create and constitute in us a possibility, a

[14] 2 Cor. v. 6.

probability, a kind of certainty of salvation, yet that faith, which the best Christian hath, is not so far beyond that sight of God which the natural man hath, as that sight of God which I shall have in heaven, is above that faith which we have now in the highest exaltation. Therefore there belongs a consideration to that which is added by our apostle here, that the knowledge which I have of God here (even by faith, through the ordinances of the church) is but a knowledge in part. *Now I know in part.*

That which we call *in part*, the Syriac translates *modicum ex multis;* though we know by faith, yet, for all that faith, it is but a little of a great deal that we know yet, because, though faith be good evidence, yet *faith* is but *the evidence of things not seen*[15]. and there is better evidence of them, when they are seen. For, if we consider the object, we cannot believe so much of God, nor of our happiness in him, as we shall see then. For, when it is said, that the heart comprehends it not, certainly faith comprehends it not neither: and if we consider the manner, faith itself is but darkness in respect of the vision of God in heaven: for, those words of the prophet, *I will search Jerusalem with candles*[16], are spoken of the times of the Christian church, and of the best men in the Christian church; yet they shall be searched with candles, some darkness shall be found in them. To the Galatians well instructed, and well established, the apostle says, *Now, after ye have known God, or rather are known of God*[17]; the best knowledge that we have of God here, even by faith, is rather that he knows us, than that we know him. And in this text, it is in his own person, that the apostle puts the instance, *Now I*, (I, an apostle, taught by Christ himself) *know but in part.* And therefore, as St. Augustine saith, *Sunt quasi cunabula charitatis Dei, quibus diligimus proximum*, The love which we bear to our neighbour is but as the infancy, but as the cradle of that love which we bear to God; so that sight of God which we have *in speculo, in the glass*, that is, in nature, is but *cunabula fidei*, but the infancy, but the cradle of that knowledge which we have in faith, and yet that knowledge which we have in faith, is but *cunabula visionis*, the infancy and cradle of that knowledge which we shall have when we come to see God *face to face.* Faith is infinitely

[15] Heb. xi. 1. [16] Zeph. i. 12. [17] Gal. iv. 9.

above nature, infinitely above works, even above those works which faith itself produces, as parents are to children, and the tree to the fruit: but yet faith is as much below vision, and seeing God face to face. And therefore, though we ascribe willingly to faith, more than we can express, yet let no man think himself so infallibly safe, because he finds that he believes in God, as he shall be when he sees God; the faithfulest man in the church must say, *Lord increase my faith*; he that is least in the kingdom of heaven, shall never be put to that. All the world is but a glass, in which we see God; the church itself, and that which the ordinance of the church begets in us, faith itself, is but *ænigma*, a dark representation of God to us, till we come to that state, *To see God face to face, and to know, as also we are known.*

Now, as for the sight of God here, our theatre was the world, our *medium* and glass was the creature, and our light was reason, and then for our knowledge of God here, our academy was the church, our *medium* the ordinances of the church, and our light the light of faith, so we consider the same terms, first, for the sight of God, and then for the knowledge of God in the next life. First, the sphere, the place where we shall see him, is heaven; he that asks me what heaven is, means not to hear me, but to silence me; he knows I cannot tell him; when I meet him there, I shall be able to tell him, and then he will be as able to tell me; yet then we shall be but able to tell one another, this, this that we enjoy is heaven, but the tongues of angels, the tongues of glorified saints, shall not be able to express what that heaven is; for even in heaven our faculties shall be finite. Heaven is not a place that was created; for all place that was created, shall be dissolved. God did not plant a Paradise for himself, and remove to that, as he planted a Paradise for Adam, and removed him to that; but God is still where he was before the world was made. And in that place, where there are more suns than there are stars in the firmament, (for all the saints are suns) and more light in another sun, the sun of righteousness, the Son of Glory, the Son of God, than in all them, in that illustration, that emanation, that effusion of beams of glory, which began not to shine six thousand years ago, but six thou*sand millions* of millions ago, had been six thousand millions of

millions before that, in those eternal, in those uncreated heavens, shall we see God.

This is our sphere, and that which we are fain to call our place; and then our *medium*, our way to see him is *patefactio sui*, God's laying himself open, his manifestation, his revelation, his evisceration, and embowelling of himself to us, there. Doth God never afford this patefaction, this manifestation of himself in his essence, to any in this life? We cannot answer yea, nor no, without offending a great part in the school, so many affirm, so many deny, that God hath been seen in his essence in this life. There are that say, that it is *fere de fide*, little less than an article of faith, that it hath been done; and Aquinas denies it so absolutely, as that his followers interpret him *de absoluta potentia*, that God by his absolute power cannot make a man, remaining a mortal man, and under the definition of a mortal man, capable of seeing his essence; as we may truly say, that God cannot make a beast, remaining in that nature, capable of grace, or glory. St. Augustine speaking of discourses that passed between his mother, and him, not long before her death, says, *Perambulavimus cuncta mortalia, et ipsum cœlum*, We talked ourselves above this earth, and above all the heavens; *Venimus in mentes nostras, et transcendimus eas*, We came to the consideration of our own minds, and our own souls, and we got above our own souls; that is, to the consideration of that place where our souls should be for ever; and we could consider God then, but then we could not see God in his essence. As it may be fairly argued that Christ suffered not the very torments of very hell, because it is essential to the torments of hell, to be eternal, they were not torments of hell, if they received an end; so is it fairly argued too, that neither Adam in his ecstacy in Paradise, nor Moses in his conversation in the mount, nor the other apostles in the transfiguration of Christ, nor St. Paul in his rapture to the third heavens, saw the essence of God, because he that is admitted to that sight of God, can never look off, nor lose that sight again. Only in heaven shall God proceed to this patefaction, this manifestation, this revelation of himself; and that by the light of glory.

The light of glory is such a light, as that our schoolmen dare not say confidently, that every beam of it, is not all of it. When

some of them say, that some souls see some things in God, and others, others, because all have not the same measure of the light of glory, the rest cry down that opinion, and say, that, as the essence of God is indivisible, and he that sees any of it, sees all of it, so is the light of glory communicated entirely to every blessed soul. God made light first, and three days after, that light became a sun, a more glorious light: God gave me the light of nature, when I quickened in my mother's womb by receiving a reasonable soul; and God gave me the light of faith, when I quickened in my second mother's womb, the church, by receiving my baptism; but in my third day, when my mortality shall put on immortality, he shall give me the light of glory, by which I shall see himself. To this light of glory, the light of honour is but a glow-worm; and majesty itself but a twilight; the cherubims and seraphims are but candles; and that Gospel itself, which the apostle calls the glorious Gospel, but a star of the least magnitude. And if I cannot tell, what to call this light, by which I shall see it, what shall I call that which I shall see by it, the essence of God himself? And yet there is something else than this sight of God, intended in that which remains, I shall not only *see God face to face*, but I shall *know* him, (which, as you have seen all the way, is above sight) and *know him, even as also I am known.*

In this consideration, God alone is all; in all the former there was a place, and a means, and a light; here, for this perfect knowledge of God, God is all those. *Then*, says the apostle, *God shall be all in all*[18]. *Hic agit omnia in omnibus*, says St. Hierome; Here God does all in all; but here he does all by instruments; even in the infusing of faith, he works by the ministry of the Gospel: but there he shall be all in all, do all in all, immediately, by himself; for, Christ shall deliver up the kingdom to God, even the Father[19]. His kingdom is the administration of his church, by his ordinances in the church. At the resurrection there shall be an end of that kingdom; no more church; no more working upon men, by preaching, but God himself shall be all in all. *Ministri quasi larvæ Dei*, says Luther. It may be somewhat too familiarly, too vulgarly said,

[18] 1 Cor. xv. 28. [19] Ver. 24.

but usefully; the ministry of the Gospel is but as God's vizor; for by such a liberty the apostle here calls it *ænigma*, a riddle; or, (as Luther says too) God's picture; but in the resurrection, God shall put off that vizor, and turn away that picture, and show his own face. Therefore is it said, *That in heaven there is no temple, but God himself is the temple*[20]; God is service, and music, and psalm, and sermon, and sacrament, and all. *Erit vita de verbo sine verbo*[21]; We shall live upon the word, and hear never a word; live upon him, who being the word, was made flesh, the eternal Son of God. *Hic non est omnia in omnibus, sed pars in singulis*[22]: Here God is not all in all; where he is at all in any man, that man is well; *In Solomone sapientia*, says that father; It was well with Solomon, because God was wisdom with him, and patience in Job, and faith in Peter, and zeal in Paul, but there was something in all these, which God was not. But in heaven he shall be so all in all, *Ut singuli sanctorum omnes virtutes habeant*, that every soul shall have every perfection in itself; and the perfection of these perfections shall be, that their sight shall be *face to face*, and their knowledge *as they are known*.

Since St. Augustine calls it a debt, a double debt, a debt because she asked it, a debt because he promised it, to give, even a woman, Paulina, satisfaction in that high point, and mystery, *how we should see God face to face in heaven*, it cannot be unfit in this congregation, to ask and answer some short questions concerning that. Is it always a declaration of favour when God shows his face? No. *I will set my face against that soul, that eateth blood, and cut him off*[23]. But when there is light joined with it, it is a declaration of favour; this was the blessing that God taught Moses for Aaron, to bless the people with, *The Lord make his face to shine upon thee, and be gracious to thee*[24]. And there we shall *see him face to face*, by the light of his countenance, which is the light of glory. What shall we see, by seeing him so, *face to face?* Not to enlarge ourselves into Gregory's wild speculation, *Qui videt videntem omnia, omnia videt*, because we shall see him that sees all things, we shall see all things in him,

[20] Rev. xxi. 22. [21] Augustine. [22] Hierome.
[23] Levit. xvii. 10. [24] Numb. vi. 25.

(for then we should see the thoughts of men) rest we in the testimony of a safer witness, a council[25], *In speculo divinitatis quicquid eorum intersit illucescet;* In that glass we shall see, whatsoever we can be the better for seeing. First, all things that they believed here, they shall see there; and therefore, *Discamus in terris, quorum scientia nobis cum perseveret in cœlis*[26], Let us meditate upon no other things on earth, than we would be glad to think on in heaven; and this consideration would put many frivolous, and many fond thoughts out of our mind, if men and women would love another but so, as that love might last in heaven.

This then we shall get, concerning ourselves, by seeing God *face to face;* but what concerning God? Nothing but the sight of the humanity of Christ, which only is visible to the eye. So Theodoret, so some others have thought; but that answers not the *sicuti est;* and we know we shall see God, (not only the body of Christ) as he is in his essence. Why? did all that are said *to have seen God face to face*, see his essence? no. In earth God assumed some material things to appear in, and is said *to have been seen face to face*, when he was seen in those assumed forms. But in heaven there is no material thing to be assumed, and if God be seen face to face there, he is seen in his essence. St. Augustine sums it up fully[27], upon those words, *In lumine tuo, In thy light we shall see light, te scilicet in te*, we shall see thee in thee; that is, says he, *face to face.*

And then, what is it *to know him, as we are known?* First, is that it, which is intended here, *That we shall know God so as we are known?* It is not expressed in the text so: it is only *that we shall know so;* not, *that we shall know God so.* But the frame, and context of the place, hath drawn that unanime exposition from all, that it is meant of our knowledge of God then. A comprehensive knowledge of God it cannot be; to comprehend is to know a thing as well as that thing can be known; and we can never know God so, but that he will know himself better: our knowledge cannot be so dilated, nor God condensed, and contracted so, as that we can know him that way, comprehensively.

[25] Senon. [26] Hierome. [27] In Psalm xxxvi. 10.

It cannot be such a knowledge of God, as God hath of himself, nor as God hath of us; for God comprehends us, and all this world, and all the worlds that he could have made, and himself. But it is *Nota similitudinis, non æqualitatis;* As God knows me, so I shall know God; but I shall not know God so, as God knows me. It is not *quantum*, but *sicut;* not as much, but as truly; as the fire does as truly shine, as the sun shines, though it shine not out so far, nor to so many purposes. So then, I shall know God so, as that there shall be nothing in me, to hinder me from knowing God; which cannot be said of the nature of man, though regenerate, upon earth, no, nor of the nature of an angel in heaven, left to itself, till both have received a super-illustration from the light of glory.

And so it shall be a knowledge so like his knowledge, as it shall produce a love, like his love, and we shall love him, as he loves us. For, as St. Chrysostom, and the rest of the fathers, whom Oecumenius hath compacted, interpret it, *Cognoscam practicè, id est, accurrendo*, I shall know him, that is, embrace him, adhere to him. *Qualis sine fine festivitas*[28]*!*. What a holyday shall this be, which no working day shall ever follow! By knowing, and loving the unchangeable, the immutable God, *mutabimur in immutabilitatem*, we shall be changed into an unchangeableness, says that father, that never said anything but extraordinarily. He says more, *Dei præsentia si in inferno appareret*, If God could be seen, and known in hell, hell in an instant would be heaven.

How many heavens are there in heaven? How is heaven multiplied to every soul in heaven, where infinite other happinesses are crowned with this, this sight, and this knowledge of God there? And how shall all those heavens be renewed to us every day, *Qui non mirabimur hodie*[29], that shall be as glad to see, and to know God, millions of ages after every day's seeing and knowing, as the first hour of looking upon his face. And as this seeing, and this knowing of God crowns all other joys, and glories, even in heaven, so this very crown is crowned; there grows from this a higher glory, which is, *participes erimus Divinæ naturæ*[30],

[28] Augustine. [29] Idem. [30] 2 Pet. i. 4.

(words, of which Luther says, that both Testaments afford none equal to them) *That we shall be made partakers of the Divine nature;* immortal as the Father, righteous as the Son, and full of all comfort as the Holy Ghost.

Let me dismiss you, with an easy request of St. Augustine; *Fieri non potest ut seipsum non diligat, qui Deum diligit;* That man does not love God, that loves not himself; do but love yourselves: *Imo solus se diligere novit, qui Deum diligit,* Only that man that loves God, hath the art to love himself; do but love yourselves; for if he love God, he would live eternally with him, and, if he desire that, and endeavour it earnestly, he does truly love himself, and not otherwise. And he loves himself, who by seeing God in the theatre of the world, and in the glass of the creature, by the light of reason, and knowing God in the academy of the church, by the ordinances thereof, through the light of faith, endeavours to see God in heaven, by the manifestation of himself, through the light of glory, and to know God himself, in himself, and by himself, as he is all in all; contemplatively, by knowing as he is known, and practically, by loving, as he is loved.

SERMON XXII.

PREACHED UPON EASTER DAY, 1629.

Job iv. 18.

Behold, he put no trust in his servants, and his angels he charged with folly.

We celebrate this day, the resurrection of our Lord and Saviour Christ Jesus, blessed for ever; and in his, all ours; all, that is, the resurrection of all persons; all, that is, the resurrection of all kinds, whether the resurrection from calamities in this world, Ezekiel's resurrection, where God says to him[1], Son of man, dost thou think, these scattered bones can live again? Or the resur-

[1] Ezek. viii. 6.

rection from sin, St. John's resurrection[2], Blessed is he that hath his part in the first resurrection: or of the resurrection to glory, St. Paul's resurrection[3], that is, more argued, and more particularly established, by that apostle, than by the rest. This resurrection to glory, is the consummation of all the others; therefore we look especially at this; and in this, our qualification in this state of glory, is thus expressed by our Saviour Christ himself, *Erimus sicut angeli*[4], In the resurrection, we shall be as the angels. And that we might not flatter ourselves in a dream of a better estate, than the angels have, in this text we have an intimation, what their state and condition is, *Behold, he put no trust in his servants, and his angels he charged with folly.*

In our handling of these words, these shall be our two parts; of *whom* these words are spoken, and then of *what;* first, what is positively said, and then, what is consequently inferred; what proposed, and what concluded; what of the angels, and then what of us, who shall be like the angels. In the first, the persons of whom these words are spoken, because, though our interpreters vary in opinions, yet even from their various opinions, there arise good instructions, we shall rather problematically inquire, than dogmatically establish, first, whether these words were spoken of angels, or no; whether this word angel, in this text, be not (as it is in many other places of Scriptures, and in the nature of the world itself) communicable to other servants, and other messengers than those, whom ordinarily we intend, when we say angels; and then secondly, if the words be spoken of angels, then, whether of good or bad angels, of those which stand now, or those which fell at first; and again, if of those that stand, then what degree of perfection they have, and what that which we use to call their confirmation, is, how it accrues to them, and how it works in them, if even of them it be said, *Behold, he put no trust in his servants, and his angels he charged with folly.* In our second part, what was inferred upon these premises, what was concluded out of these propositions, what reflected upon us, by this assimilation of ours to the angels, because it is a matter of much weight, we shall first, in our entrance into that part, consider the weight of the testimony, in the person that gives it;

[2] Rev. xx. 5. [3] 1 Cor. 15. [4] Luke xx. 36.

for it is not Job himself that speaks these words; it is but one of his friends; but Eliphaz, but the Temanite, a Gentile, a stranger from the covenant and the church of God, and yet his words are part of the word of God. And then for the matter that is inferred, from our assimilation to the state of angels, will be fairly collected, that if those angels stand, but by the support of grace, and not by anything inseparably inhering in their nature, when we are at our best, in heaven, we shall do but so neither; much less whilst we are upon earth, have we in us any impossibility of falling, by anything already done for us; our standing is merely from the grace of God, and therefore let no man ascribe anything to himself; and *Let him that standeth take heed lest he fall;* for God hath done no more for the best of us, here nor hereafter, than for those angels, and of them we hear here, *He put no trust in his servants, and his angels he charged with folly.*

First then, for our first disquisition, in our first part, *de quibus*, the persons of whom these words are spoken. Amongst all our expositors of this book of Job, (which are very many) and amongst all authors, ancient and modern, which have had occasion in their sermons and tractates to reflect upon this text, (which are many more, infinite) I have never observed more than one, that denies these words to be spoken of angels, or that there is any mention, any intention, any intimation of angels, in these words. And, (which is the greater wonder) this one single man, who thus departs from all, and prefers himself above all, is no Jesuit neither; it is but a Capuchin, but Bolduc upon this book of Job, and yet he adventures to say, That that person of whom it is said in this text, *He put no trust in his servants, and he charged his angels with folly*, is not God; and that they of whom it is said, *He trusted not his servants, and his angels he charged with folly*, are not angels; but that all that Eliphaz intended in all this passage of Job, was no more but this, that no great person must trust in any kind of greatness, particularly not in great retinues, and dependencies, of many servants, and powerful instruments, for that was Job's own case, and yet he lost them all. The doctrine truly is good; neither should I suddenly condemn his singularity, if it were well grounded. For, though in the exposition of Scriptures, singularity always carry a suspicion

with it, singularity is *indicium*, (as we say in the law) some kind of evidence, it is *semi-probatio*, a kind of half-proof against that man, that holds an opinion, or induces an interpretation different from all other men; yet as these which we call *indicia*, in the law, work but so, as that they may bring a man to his oath, or, in some cases, to the rack, and to torture, but are not alone sufficient to condemn him; so if we find this singularity in any man, we take from thence just occasion to question and sift him, and his doctrine, the more narrowly, but not only upon that, presently to condemn him. For this was St. Augustine's case; St. Augustine induced new doctrines, in divers very important points, different from all that had written before him; but, upon due examination, for all his singularity, the church hath found reason to adhere to him, in those points, ever since his reasons prevailed. In our single Capuchin's case here in our text, it is not so.

And therefore here we must continue that complaint, which we are often put to make, of the iniquity of the Roman church to us; if the fathers seem to agree in any point, wherein we differ from them, they cry out, we depart from the fathers; if we adhere to the fathers, in any point, in which they differ from them, then they cry out, we forsake the church; still they press us with their Trent-canon, you must interpret Scriptures according to the unanimous consent of the fathers, and yet they suffer a single Capuchin of their own, to depart from the fathers, and sons, from the ancient and modern expositors in their own church, and, I may add, from the Holy Ghost too, from the evident purpose and meaning of the place, in more places, than any author, whom I have seen, and in this, more than in any other place, when he says, with such assurance, that in these words, *He put no trust in his servants, and his angels he charged with folly*, there is no mention, no intention of God, or angels, but it is only spoken of men, of the infidelity of servants, and of the insecurity of masters relying upon such dependencies.

We take this then, as all do, all, (for this single Capuchin makes no considerable exception, more than a mole-hill to the roundness of the earth) to be spoken of angels, which was our first problem and disquisition; and our second is, being spoken of angels, of what angels they are spoken, good or bad, of those

that fell, or those that stood. Here we meet with the same rub as before, singularity. For, amongst all our expositors upon this book, I have not observed any other than Calvin, to interpret this place, of the good angels, of those that stand confirmed in grace. Not that Calvin is to be left alone, in that opinion, as though he were the only man, that thought that the good angels, considered in themselves, might be defective in the offices committed unto them by God; for, it is evident that Origen in divers of his homilies upon the book of Numbers, in his twentieth, and twenty-two, and four, and twenty-sixth, and in his thirteenth homily upon St. Luke, and as evident that St. Hierome himself upon the first verse of the sixth chapter of Micah, thought and taught, that those good angels whom God appoints for the tuition of certain men, and certain places, in this world, shall give an account at the day of judgment, of the execution of their office, whether the men committed to them, have not fallen sometimes by their fault, and their dereliction; for so does he (and not he only) understand that place, *That we shall judge the angels*[5]; as also, those words in the beginning of the Revelation, which St. John is commanded by Christ, *to write to the angels of certain churches*, that father, St. Hierome, interprets not only of figurative, and metaphorical angels, the bishops of those churches, but literally of the angels of heaven.

So then Calvin is free from any singularity in that, that the good angels considered in themselves, may be defective; but because he may be singular in interpreting this text, of good angels, (as for aught I have observed he is) this singularity of his, may be a just reason of suspending our assent, but not a just reason presently to condemn his exposition. The church must be as just to him, as it was to St. Augustine, that is, to examine his grounds. And truly, his ground is fair; his ground is firm. It is this, that though this seem to derogate from the honour of angels, that being confirmed, they should be subject to weakness, yet, says he, we must not pervert, nor force any place of Scripture, for the honour of the angels. For indeed, the perverting, and forcing of Scriptures, for the over-honouring of saints, hath induced a chain of heresies in the Roman church. And that

[5] 1 Cor. vi. 3.

this is a forcing of Scripture, to understand this text of fallen angels, Calvin argues rationally, that those *angels* which are spoken of here, are called the *servants of God;* and devils are but his slaves, not his servants; they execute his will, but against their will; good angels are the servants of God; nor shall we easily find that title, *The servant of God*, applied to ill persons in the Scriptures. Therefore, (as he notes usefully) God doth not charge angels in this text, with rebellion, or obstination, or any heinous crime, but only *with folly*, weakness, infirmity, from which, in all degrees, none but God himself can be free. Though therefore there be no such necessity of accepting this exposition, as should produce that confident asseveration which he comes to, *Dubium non est*, It can admit no doubt, but this place must be thus understood, (for, by his favour, it may admit a doubt) yet neither is there any such newness in it, (because it is grounded upon truth, and all truth is ancient) but that it may very well be received; and therefore, as the sense that is most fit to advance his purpose that speaks it, (which is one principal thing to be considered in every place) as the sense that most conduces to Eliphaz's end, and to prove that which he intends to Job, without laying obligation upon any to think so, or imputation upon any that doth not think so, we accept this interpretation of these words; that they are spoken of angels, (which was our first) and of good angels, (which was our second disquisition) and now proceed to our third, what their confirmation is, and how it works, if for all that, *God put no trust in those servants, but charged those angels with folly.*

That Moses did speak nothing of the fall, or of the confirmation of angels, may justly seem a convenient reason to think, that he meant to speak nothing of the creation of angels neither. If Moses had intended to have told us of the creation of angels, he would have told us of their fall, and confirmation too; as having told us so particularly of the making of man, he tells us as particularly of the fall of man, and the restitution of man, by the promise of a Messiah in Paradise.

And therefore, that the angels are wrapped up in that word of Moses, *The heavens*, and that they were made when the heavens

were made, or that they are wrapped up in that word of Moses, *The light*, and that they were made, when light was made, is all but conjectural, and cloudy: neither doth any article of that creed, which we call The apostles', direct us upon any consideration of angels. That they were created long before this world, all the Greek fathers of the Eastern church did constantly think; and in the Western church, amongst the Latin fathers, St. Jerome himself was so clear in it, as to say, *Sex millia, nostri orbis, nondum implentur anni*, Our world is not yet six thousand years old, *Et quantas æternitates, quantas sæculorum origines*, says that father, What infinite revolutions of ages, what infinite eternities, did the powers, and principalities, and thrones, and angels of God, serve God in before? Theodoret that thinks not so, thinks it not against any article of faith, to think that it was so. Aquinas, that thinks not so, will not call it an error, to think so, out of a reverence to Athanasius, and Nazianzen, who did think so; for that is an indelible character, which St. Jerome hath imprinted upon those two fathers, that no man ever durst impute error to Athanasius, or Nazianzen. Therefore St. Augustine says moderately, and with that discreet and charitable temper which becomes every man, in matters that are not fundamental, *Ut volet, unusquisque accipiat;* I forbid no man, says he, either opinion, that the angels were made before the world, or with it; *Dum non Deo coæternos, et de vera fœlicitate securos non ambigat;* Only this I forbid him, that he do not believe the angels to be coeternal with God; for, if they were never made, but subsist of themselves, then they are God, if they be not creatures, they are creators; and then, this I forbid him too, says he, that he do not think the angels now in any danger of falling. So that St. Augustine makes this matter of faith, that the angels cannot fall; nor hath St. Augustine any adversary in that point; we only inquire how they acquired this infallibility, and assurance in their station. For, if they were made so long before this world, and fell when this world was made, since they that had stood so long, fell then, why may not they that stand yet, fall now? They are supported and established by a confirmation, says the school; and that is our present and ordinary answer; and it is enough;

but how, or when was this confirmation sealed upon them, or how doth it work in them, if *God do not yet trust these servants, but charge these angels with folly?*

That the angels were created *viatores*, and not *beati*, in a possibility of everlasting blessedness, but not in actual possession of it, admits no doubt, because some of them did actually fall. Of whom St. Augustine says, *Beatæ vitæ dulcedinem non gustaverunt, nec fastidiverunt acceptam;* The angels had not already fed upon manna, and then were weary of that; *Non ex eo quod acceperant, ceciderunt, sed ex eo, quod, si subdi Deo voluissent, accepissent*, They fell not from that which they were come to, but from that, to which, if they had applied themselves to God, they should have come. So that then, they were not created in a state of blessedness, but in a way to it; and there was in them *Pinguedo spiritus* (as St. Jerome says elegantly[6]) they were mere spirits; but if we compare them with God, there was a certain fleshliness, says he, a certain fatness, a slipperiness of falling into a worse state, for anything that was in their nature; and the nature of those that fell, and those that stood, is all one, neither is their nature that do stand, changed by the benefit of their confirmation. Hence is it, that the fathers are both so evident, and so concurrent in that assertion, that an angel is a spirit, *Gratia, et non natura immortalitatem suscipiens*[7], that is, immortal, but immortal by additional grace, and not by nature. Take it in the eldest[8]; *Immortalitas eorum ex aliena voluntate pendet*, They have an immortality, but dependent upon the will of another. And agreeably to them another[9], *Quia ortum habuerunt, occidere possunt*, Because the angels were produced of nothing, they may be reduced to nothing; for, *Solus Deus naturaliter immortalis*, says that father, Only God is immortal in himself, and by nature. And bring it from the elder to later fathers, still we shall meet that which was said before by them, and St. Bernard says after, *Non creati, sed facti immortales*, They were not created at first, but made immortal after. Which St. Hierome carries even to a spiritual death, the death of sin; *Licet non peccent, peccati tamen sunt capaces*, says he; Though angels do not sin, if they were left to themselves, they might sin; as St. Ambrose expresses the

[6] In Oseam. [7] Damasc. [8] Just. Mart. [9] Cyrill Alex.

same thing elegantly, *Non in præjudicium trahas*, You must not draw that into consequence, nor conclude so, *Non moritur Gabriel, Uriel, Raphael non moritur*, That the angel Gabriel doth not die, Raphael, Uriel doth not die, therefore an angel, and considered in his own nature, cannot die; for such an impossibility of dying, as in the soul of man, all agree to be in angels; for, *We shall be like the angels*, which cannot die, says Christ. But how this immortality, and infallibility accrues to them, and works in them, is still under our disquisition, since *in these his servants God puts no trust, but charges these angels with folly.*

We have in the ecclesiastical story, a story of Alamandurus[10], a king of the Saracens, who having been converted, and baptized, and catechized in the true faith, was after attempted by some bishops in his court, of the Eutychian heresy. The Eutychian heresy was, that the divine nature in Christ, the Godhead, suffered as well as the human; and the good king, providing a packet of intelligence to be delivered him, or something to be whispered in his ear in the presence of those heretical bishops, upon reading thereof he told them, that he had received news, that Michael the archangel was dead; and when those bishops rejected that with a scorn, alas sir, Gabriel cannot die, angels cannot die, the king replied, if an angel cannot die, if an angel be impassible, why would you make me believe, that the Godhead itself, the divine nature suffered in Christ? So we see, that the piety of a religious king was able to maintain his holy station, even against the real practices of heretical court bishops. A pious and religious king should not easily be suspected of that levity, to hearken to impious and heretical motions, though there were good evidence, that that were practised upon him; much less, when the fears in himself, and in those which should practise upon him, are but imaginary, and proceed, (as by God's grace they do) rather out of zeal that it may not be so, than out of evidence that it is so. Zeal distempered, (and God knows, zeal is not always well tempered) will think an Alamandurus, a constant and impregnable king, easily shaked; and zeal distempered will think an Athanasius, a Nazianzen, an Eutychian bishop. Woe, when God's sword is in the devil's hand! Zeal is

[10] An. Christi, 512.

God's sword; uncharitableness is the devil's. When God gave a flaming sword to the cherubims in Paradise, they make good that place, but that sword killed no body, wounded no body. God gives good men zeal; zeal to make good their station, zeal to conserve the integrity and the sincerity of religion, but this zeal should not wound, not defame any man. *Faith comes by hearing*, by hearing sermons, and God sends us many of them; charity goes out by hearing, by hearing rumours, and the devil sends many of them. God continue our faith, and restore our charity.

That angels are impassible, that they cannot sin, that they cannot die, all say; but that, if they were left to themselves, without the support of additional grace, they might do both; not only the ancient fathers, but, both the first school, from Damascene, and the middle school from Lombard, and the later school, (if we except only those authors that have writ since the Lateran Council, I mean the later Lateran Council, in our fathers' times, under Leo the tenth, in which council, it was first determined, that the soul of man, and consequently angels, was immortal by nature) do weigh down the scale on that side, that God does not so trust in those servants, nor so discharge them of all weakness, but that they might fall, but for this support of grace, which is their confirmation. Now how is this conferred upon them?

In Christ certainly; in Christ the Father reconciled to himself all things in earth, and in heaven[11]. How? Not as a Redeemer; for those that fell, and thereby needed a redemption, never were, never shall be redeemed; but as a mediator, an intercessor in their behalf, that those that do stand, may stand for ever. For, therefore, says St. Augustine, Do the angels refuse sacrifice at our hands, *Quia et ipsis nobiscum sacrificium norunt*, Because they know that there is one sacrifice offered to God, for them, and for us too, that is Christ Jesus, a propitiation for them, and us; for us, by way of redemption; for them, by way of mediation, and intercession. In such a sense, as St. Augustine confesses that God had forgiven him the sins he never did, because, but for his grace, he should have done them, the angels are well said to have received reconciliation in Christ, because, but for his mediation, they might have fallen into God's displeasure. Upon

[11] Coloss. i. 12.

those words, that God showed Adam his judgments, *Quæ judicia*[18]? says that Bishop Catharinus, What judgments did God show Adam? *Judicia pessimorum spirituum*, says he, The better to contain Adam in his duty, God declared to him, the judgment that he had executed upon those disobedient angels. So that, as Adam, if he had made a right use of God's grace, had been immortal in his body, and yet not immortal then, by nature, as our bodies in the state of glory in the resurrection, shall be immortal, and yet not immortal then by nature; so no angel, after this confirmation, (that is, the mediation of Christ applied to him) shall fall: for, *Quis Catholicus ignorat, nullum novum diabolum ex bonis angelis futurum*[19]? Who can pretend to be a Catholic, and believe, that ever there shall be any new devil from amongst the good angels? and yet, by the way, many of the ancient fathers thought that those words, *That the sons of God saw the daughters of men to be fair, and fell in love with them*, were meant of good angels, who fell in love with those women, that were committed to their charge, and that they sinned in so doing, and that they never returned to heaven, but fell to the first fallen angels: so that those fathers have more than implied a possibility of falling into sin, and punishment for sin, in the good angels.

But this none says now; nor with any probability ever did. It is enough that they stand confirmed, confirmed by the grace of God in Christ Jesus; so that now, being in possession of the sight of God, and the light of glory, their understanding is perfectly illustrated, so that they can apprehend nothing erroneously, and therefore their will is perfectly rectified, so that they can desire nothing irregularly, and therefore they cannot sin, and therefore they cannot die; for all sin is from the perverseness of the will, and all disorder in the will from error in the understanding; in heaven they are, and we, by our assimilation to them, shall be free from both, and impeccable, and impassible, by the continual grace of God; though if they, or we were left to ourselves, even there, God could put no trust in his servants, nor leave his angels uncharged with folly. And so we have done with the pieces, which constitute our first part, *De quibus*, Of

[18] Eccluş. xxvii. 12. [19] Augustine.

whom these words are spoken; first, that they were spoken of angels, rejecting that single Capuchin, who only denies it; and then, of good angels, accepting Calvin's interpretation, because, though he be singular in applying this text to that doctrine, yet in the doctrine itself, he hath authority enough, and fair reasons for the text itself; and lastly, how that which we call confirmation in those angels accrues to them, and how it works in them. And so we pass to our second part, what is inferred upon these premises, what concluded upon these propositions, what by our assimilation to angels, reflects upon us.

And here, because the matter is of much consideration, we proposed first to be considered, the weight and validity of the testimony, in the person of him that gives it; for many times the credit of the testimony depends much upon the credit of the witness. And here, it is not Job himself, it is but Eliphaz, Eliphaz the Temanite, an alien, a stranger to the covenant, and church of God. But surely no greater a stranger, than those secular poets, whose sentences St. Paul cites not only in his Epistles, but in his Sermons too. Certainly not so great a stranger, as the devil, and yet in how many places of Scripture, are words spoken by the devil himself inserted into the Scriptures, and thereby, so far made the word of God, as that the word of God, the Bible, were not perfect nor intire to us, if we had not those words of those poets, those words of the devil himself in it? How can I doubt but that God can draw good out of ill, and make even some sin of mine, some occasion of my salvation, when the God of truth can make the word of the father of lies, his word? There is but one place in all this Book of Job cited in the New Testament; that is, *He taketh the wise in their own craft*[14]; and those words are not spoken by Job himself, but by this very friend of Job, this Eliphaz, that speaks in our text; and yet they are cited[15], in the phrase, and manner, in which holy Scripture is ordinarily cited, *It is written*, says the apostle there, and so the Holy Ghost, that spoke in St. Paul, hath canonized the words spoken by Eliphaz.

But besides the credit which these words have, *a posteriori*, that they are after inserted into the word of God, (which is

[14] Job v. 13. [15] 1 Cor. iii. 19.

another manner of credit, and authenticness, than that which the canonists speak of, that when any sentence of a father is cited, and inserted into a decretal epistle of a pope, or any part of the canon law, that sentence is thereby made authentical, and canonical) these words have their credit *a priori*, for, before he spake them to Job, he received them in a vision from God. *I had a vision in the night*, says he, *and fear, and trembling came upon me, and a spirit stood before me, and I heard this voice*[16].

Neither is there any necessity, no nor reason, to charge Eliphaz with a false relation, or counterfeiting a revelation from God, which he had not had, as some expositors have done. For, howsoever in some argumentations, and applyings of things to Job's particular case, we may find some errors in Eliphaz, *In modo probandi*, In the manner of his proceeding, yet we shall not find him to proceed upon false grounds; and therefore, we believe Eliphaz to have received this that he says, from God, in a vision, and for the instruction of a man, more in God's favour than himself, of Job. Balaam had the reputation of a great wizard, and yet God made his ass wiser than he, and able to instruct and catechise him. Generally we are to receive our instructions from God's established ordinances, from his ordinary means afforded to us, in his church: and where those means, sufficient in themselves, are duly exhibited to us, we are not to hearken after revelations, nor to believe everything, that may have some such appearance, to be a revelation.

But yet, we are not so to conclude God in his law, as that he should have no prerogative, nor so to bind him up in his ordinances, as that he never can, or never does work by an extraordinary way of revelation. Neither must the profusion of miracles, the prodigality and prostitution of miracles in the Roman church, (where miracles for every natural disease may be had, at some shrine, or miracle-shop, better cheap, than a medicine, a drug, a simple at an apothecary's) bring us to deny, or distrust all miracles, done by God upon extraordinary causes, and to important purposes. Eliphaz was a profane person, and yet received a vision from God, and for the instruction of Job himself.

What was it? we see ver. 17. *Shall mortal man be more just*

[16] Ver. 12.

than God, shall a man be more pure than his Maker? Why? Did this doctrine need this solemnity, this preparation, that Eliphaz gives it, ver. 8. *That it was a thing told him in secret, and such a secret that he was able to comprehend but a little at once of it?* Is there any such incomprehensibleness, any such difficulty in this doctrine, *That no mortal man is more just than God, no man more pure than his Maker*, but that the shallowest capacity may receive it, and the shortest memory retain it? Needs this a revelation, an extraordinary conveyance? For the general knowledge it does not; every man will say, He knows mortal man cannot be more just than God, nor any man purer than his Maker; but, for the particular consideration, it does. Every justifying a sin, is a making mortal man more just than God; when I come to say, With what justice can God punish a night's, or an hour's sin, with everlasting torments? Every murmuring at God's corrections is a making man purer than God; when I come to say, Does not God depart farther from the purity of his nature, when he is angry, and a vindictive God, than I from mine, when I am an amorous, or wanton man? We that are but mortal men, must not think, says Eliphaz, to make ourselves purer than our Maker; for, they, who in their nature, are much purer than we, the angels, are far short of that, for, *God put no trust in those servants, and those angels he charged with folly.*

So then, though Eliphaz' premises reach to the angels, and their state, his inference and his last purpose falls upon us, who, by God's goodness, become capable of succession into the place of the angels that are fallen, and of an association, and assimilation to those angels that stand. And our assimilation is this, that as they have in their station, we also shall have in ours, a faithful certitude, that we shall never fall out of the arms and bosom of our gracious God. But then, there arises to us a sweeter relish in considering this stability, this perpetuity, this infallibility to consist in the continual succession, and supply of grace, than in any one act, which God hath done for them, or us. I conceive a more effectual delight, when I consider God to have so wrought the confirmation of angels, that he hath taken them into a state of glory, and a fruition of his sight, and, to perpetuate that state unto them, perpetually superinfuses upon them more and more

beams of that glory, than if I should consider God to have confirmed them, with such a measure of grace, at once, as that he could not withdraw, or they forfeit that grace. For, as there is no doubt made by the fathers, nor by the school, but that that light which the apostles saw at the transfiguration of Christ, was that very light of glory, which they see now in heaven, and yet they lost the sight of that light again; so is there no violation of any article of our faith, if we concur in opinion with them, who say, that St. Paul in his ecstacy, in his rapture into the third heaven, did see that very light of glory, which constitutes the beatifical vision, and yet did lose that light again.

Truly to me, this consideration, that his mercy is new every morning, so his grace is renewed to me every minute, that it is not by yesterday's grace that I live now, but that I have *Panem quotidianum*, and *panem horarium*, My daily bread, my hourly bread, in a continual succession of his grace, that the eye of God is upon me, though I wink at his light, and watches over me, though I sleep, that God makes these returns to my soul, and so studies me in every change, this consideration, infuses a sweeter verdure, and imprints a more cheerful tincture upon my soul, than any taste of any one act, done at once, can minister unto me. God made the angels all of one natural condition, in nature all alike; and God gave them all such grace, as that thereby they might have stood; and to them that used that grace aright, he gave a farther, a continual succession of grace, and that is their confirmation; not that they cannot, but that they shall not fall; not that they are safe in themselves, but by God's preservation safe; for, otherwise, *He puts no trust in those servants, and those angels he charges with folly.*

This is our case too; ours that are under the blessed election, and good purpose of God upon us; if we do not fall from him, it is not of ourselves; for left to ourselves, we should: for, so St. Augustine interprets those words of our Saviour, *Pater operatur, My Father worketh still*[17]; God hath not accomplished his work upon us, in one act, though an election; but he works in our vocation, and he works in our justification, and in our sanctification he works still. And, if God himself be not

[17] John v.

so come to his Sabbath, and his rest in us, but that he works upon us still for all that election, shall any man think to have such a Sabbath, such a rest, in that election, as shall slacken our endeavour, to make sure our salvation, and not work as God works, to his ends in us? Hence then we banish all self-subsistence, all attributing of any power, to any faculty of our own; either by pre-operation, in any natural or moral disposing of ourselves, before God's preventing grace dispose us, or by such co-operation, as should put God and man in commission together, or make grace and nature colleagues in the work, or that God should do one half, and man the other; or any such post-operation, that I should think to proceed in the ways of godliness, by virtue of God's former grace, without imploring, and obtaining more, in a continual succession of his concomitant grace, for every particular action; in Christ I can do all things; I need no more but him; without Christ, I can do nothing; not only not have him, but not know that I need him; for I am not better than those angels, of whom it is said, *He put no trust in those servants, and those angels he charged with folly.*

And as we banish from hence all self-subsistence, all opinion of standing by ourselves, so do we also all impeccability, and all impossibility of falling in ourselves, or in anything, that God hath already done for us, if he should discontinue his future grace, and leave us to our former stock. They that were raised from death to life again, Dorcas, Lazarus, and the rest, were subject to sin, in that new life, which was given them. They that are quickened by the soul of the soul, election itself, are subject to sin, for all that. God sees the sins of the elect, and sees their sins to be sins; and in his Ephemerides, his journals, he writes them down, under that title, sins, and he reads them every day, in that book, as such; and they grow greater and greater in his sight, till our repentance have washed them out of his sight. Casuists will say, That though a dead man raised to life again, be not bound to his former marriage, yet he is bound to that religion, that he had invested in baptism, and bound to his former religious vows, and the same obedience to superiors as before. We were all dead in Adam; and he that is raised again, even by election, though he be not so married to the world, as

others are, not so in love with sin, not so under the dominion of sin, yet he is as much bound to an obedience to the will of God declared in his law, and may no more presume of a liberty of sinning before, nor of an impunity of sin after, than he that pretends no such election, to confide in. For this is excellently said to be the working of our election, by Prosper, the disciple of St. Augustine's doctrines, and the echo of his words, *Ut fiat permanendi voluntaria, felixque necessitas*, That our assurance of salvation by perseverance, is necessary, and yet voluntary; consider it in God's purpose, easily it cannot, consider it in ourselves, it might be resisted. For we are no better than those angels, and, *In those servants he put no trust, and those angels he charged with folly.*

But such as they are, we shall be: and, since with the Lord there is *Copiosa redemptio*, *Plenteous redemption*[18], that overflowing mercy of our God, those super-superlative merits of our Saviour, that plenteous redemption, may hold even in this particular blessedness, in our assimilation to them, that as, though there fell great numbers of angels, yet great, and greater than they that fell, stood, so though *The way to heaven be narrow, and the gate strait*, (which is said by Christ, to excite our industry, and are rather an expression arising out of his mercy, lest we should slacken our holy endeavours, than any intimidation, or commination, for though the way be narrow, and the gate strait, yet the room is spacious enough within) why, by this plenteous redemption, may we not hope, that many more than are excluded, shall enter there? Those words, *The dragon's tail drew the third part of the stars from heaven*[19], the fathers generally interpret of the fall of angels with Lucifer; and it was but a third part; and by God's grace, whose mercy is overflowing, whose merits are superabundant, with whom there is plenteous redemption, the serpent gets no farther upon us. I know some say, that this *third part of the stars*, is meant of eminent persons, illustrated and assisted with the best means of salvation, and, if a third of them, how many meanlier furnished, fall? But, those that we can consider to be best provided of means of salvation, next to these, are Christians in general; and so may this plenteous

[18] Psalm cxxx. 7. [19] Rev. xii. 4.

redemption be well hoped to work, that but a third part of them, of Christians, shall perish; and then the God of this plenteous redemption having promised us, that the Christian religion shall be carried over all the world, still the number of those that shall be saved is enlarged.

Apply to thyself that which St. Cyril says of the angels, *Tristaris, quia aliqui vitam amiserunt?* Does it grieve thee, that any are fallen? *At plures meliorem statum apud Deum obtinent,* Let this comfort thee, even in the application thereof to thyself, that more stood than fell. As Elisha said to his servant, in a danger of surprisal, *Fear not, for they that be with us, are more than they that are with them*[20], so, if a suspicion of the paucity of them that shall be saved, make thee afraid, look up upon this overflowing mercy of thy God, this superabundant merit of thy Saviour, this plenteous redemption, and thou mayest find, find in a fair credulity, and in a well-regulated hope, more with thee, than with them that perish. Live so, in such a warfare with tentations, in such a colluctation with thy concupiscences, in such a jealousy, and suspicion of thine indifferent, nay, of thy best actions, as though there were but one man to be saved, and thou wouldst be that one; but live and die in such a sense of this plenteous redemption of thy God, as though neither thou, nor any could lose salvation, except he doubted of it. I doubt not of mine own salvation; and in whom can I have so much occasion of doubt, as in myself? When I come to heaven, shall I be able to say to any there, Lord! how got you hither? Was any man less likely to come thither than I? There is not only an only God in heaven; but a Father, a Son, a Holy Ghost in that God; which are names of a plurality, and sociable relations, conversable notions. There is not only one angel, a Gabriel; but *to thee all angels cry aloud;* and cherubim, and seraphim, are plural terminations; many cherubs, many seraphs in heaven. There is not only one monarchal apostle, a Peter, but *The glorious company of the apostles praise thee.* There is not only a protomartyr, a Stephen, but *The noble army of martyrs praise thee.* Who ever amongst our fathers, thought of any other way to the

[20] 2 Kings vi. 16.

Moluccas, or to China, than by the promontory of Good Hope? Yet another way opened itself to Magellan; a strait, it is true; but yet a way thither; and who knows yet, whether there may not be a north-east, and a north-west way thither, besides? Go thou to heaven, in an humble thankfulness to God, and holy cheerfulness, in that way that God hath manifested to thee; and do not pronounce too bitterly, too desperately, that every man is in an error, that thinks not just as thou thinkest, or in no way, that is not in thy way. God found folly, weakness in his angels, yet more stood than fell; God finds weakness, wickedness in us, yet he *came to call, not the righteous, but sinners to repentance:* and who, that comes in that capacity, a repentant sinner can be shut out, or denied his part in this resurrection?

The key of David opens, and no man shuts. The Son of David, is the key of David, Christ Jesus; he hath opened heaven for us all: let no man shut out himself, by diffidence in God's mercy, nor shut out any other man, by overvaluing his own purity, in respect of others. But forbearing all lacerations, and tearings, and woundings of one another, with bitter invectives, all exasperations by odious names of subdivision, let us all study, [first the redintegration of that body, of which Christ Jesus hath declared himself to be the head, the whole Christian church, and pray that he would, and hope that he will enlarge the means of salvation to those, who have not yet been made partakers of it. That so, he that called the *gates* of heaven *strait*, may say to those gates, *Elevamini portæ æternales, Be ye lifted up, ye eternal gates*[21], and be ye enlarged, that as the King of Glory himself is entered into you, for the farther glory of the King of Glory, not only *that hundred and four and forty thousand of the tribes of the children of Israel*, but *that multitude* which is spoken of in that place[22], *which no man can number, of all nations, and kindreds, and people, and friends*, may enter with that acclamation, *Salvation to our God, which sitteth upon the throne, and to the Lamb for ever.* And *unto this city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven,*

[21] Psal. xxiv. 7. [22] Rev. vii. 19.

and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel, blessed God bring us all, for thy Son's sake, and by the operation of thy Spirit. *Amen.*

SERMON XXIII.

PREACHED AT ST. PAUL'S, UPON EASTER DAY, 1630.

MATT. xxviii. 6.

He is not here, for he is risen, as he said; Come, see the place where the Lord lay.

THESE are words spoken by the angel of heaven, to certain devout women, who, not yet considering the resurrection of Christ, came with a pious intention to do an office of respect, and civil honour to the body of their Master, which they meant to embalm in the monument where they thought to find it. How great a compass God went in this act of the resurrection! Here was God, the God of life, dead in a grave, and here was a man, a dead man, risen out of the grave; here are angels of heaven employed in so low an office, as to catechise women, and women employed in so high an office, as to catechise the apostles. I chose this verse out of the body of the story of the resurrection, because in this verse the act of Christ's rising, (which we celebrate this day) is expressly mentioned, *surrexit enim, for he is risen:* which word stands as a candle, that shows itself, and all about it, and will minister occasion of illustrating your understanding, of establishing your faith, of exalting your devotion in some other things about the resurrection, than fall literally within the words of this verse. For, from this verse we must necessarily reflect, both upon the persons (they to whom, and they by whom the words were spoken) and upon the occasion given. I shall not therefore now stand to divide the words into their parts and branches, at

my first entering into them, but handle them, as I shall meet them again anon, springing out, and growing up from the body of the story; for the context is our text, and the whole resurrection is the work of the day, though it be virtually, implicitly contracted into this verse, *He is not here, for he is risen, as he said; Come, and see the place where the Lord lay.*

Our first consideration is upon the persons; and those we find to be angelical women, and evangelical angels: angels made evangelists, to preach the Gospel of the resurrection, and women made angels, (so as John Baptist is called an *angel*[1], and so as the seven bishops are called *angels*[2]) that is, instructors of the church; and to recompense that observation, that never good angel appeared in the likeness of woman, here are good women made angels, that is, messengers, publishers of the greatest mysteries of our religion. For, howsoever some men out of a petulancy and wantonness of wit, and out of the extravagancy of paradoxes, and such singularities, have called the faculties, and abilities of women in question, even in the root thereof, in the reasonable and immortal soul, yet that one thing alone hath been enough to create a doubt, (almost an assurance in the negative) whether St. Ambrose's Commentaries upon the Epistles of St. Paul, be truly his or no, that in that book there is a doubt made, whether the woman were created according to God's image; therefore, because that doubt is made in that book, the book itself is suspected not to have had so great, so grave, so constant an author as St. Ambrose was; no author of gravity, of piety, of conversation in the Scriptures could admit that doubt, whether woman were created in the image of God, that is, in possession of a reasonable and an immortal soul.

The faculties and abilities of the soul appear best in affairs of state, and in ecclesiastical affairs; in matter of government, and in matter of religion; and in neither of these are we without examples of able women. For, for state affairs, and matter of government, our age hath given us such a queen, as scarce any former king hath equalled; and in the Venetian story, I remember, that certain matrons of that city were sent by commission, in quality of ambassadors, to an empress with whom that state

[1] Mal. iii. 1. [2] Rev. i. 20.

had occasion to treat; and in the stories of the Eastern parts of the world, it is said to be in ordinary practice to send women for ambassadors. And then, in matters of religion, women have evermore had a great hand, though sometimes on the left, as well as on the right hand. Sometimes their abundant wealth, sometimes their personal affections to some church-men, sometimes their irregular and indiscreet zeal hath made them great assistants of great heretics; as St. Hierome tells us of Helena to Simon Magus, and so was Lucilia to Donatus, so another to Mahomet, and others to others. But so have they been also great instruments for the advancing of true religion, as St. Paul testifies in their behalf, at Thessalonica, *Of the chief women, not a few*[3]; great, and many. For many times women have the proxies of greater persons than themselves, in their bosoms; many times women have voices, where they should have none; many times the voices of great men, in the greatest of civil, or ecclesiastical assemblies, have been in the power and disposition of women.

Hence is it, that in the old epistles of the bishops of Rome, when they needed the court, (as, at first they needed courts as much, as they brought courts to need them at last) we find as many letters of those popes to the emperors' wives, and the emperors' mothers, and sisters, and women of other names, and interests in the emperors' favours and affections, as to the emperors themselves. St. Hierome writ many letters to divers holy ladies; for the most part, all of one stock and kindred; and a stock and kindred so religious, as that I remember, the good old man says, That if Jupiter were their cousin, of their kindred, he believes Jupiter would be a Christian; he would leave being such a god as he was, to be their fellow-servant to the true God.

Now if women were brought up according to St. Hierome's instructions in those letters, that by seven years of age, they should be able to say the Psalms without book; that as they grew in years, they should proceed in the knowledge of Scriptures, that they should love the service of God at church, but not *sine matre*, not go to church when they would, but when their mother could go with them, *Nec quærerent celebritatem ecclesiarum*, They should not always go to the greatest churches, and

[3] Acts xvii. 4.

where the most famous preachers drew most company; if women have submitted themselves to as good an education as men, God forbid their sex should prejudice them, for being examples to others. Their sex? no, nor their sins neither: for, it is St. Hierome's note, That of all those women, that are named in Christ's pedigree in the Gospel, there is not one, (his only blessed Virgin Mother excepted) upon whom there is not some suspicious note of incontinency. Of such women did Christ vouchsafe to come; He came of woman so, as that he came of nothing but woman; of woman, and not of man. Neither do we read of any woman in the Gospel, that assisted the persecutors of Christ, or furthered his afflictions; even Pilate's wife dissuaded it. Woman, as well as man, was made after the image of God, in the creation; and in the resurrection, when we shall rise such as we were here, her sex shall not diminish her glory: of which, she receives one fair beam, and inchoation in this text, that the purpose of God, is, even by the ministry of angels, communicated to women. But what women? for their preparation, their disposition is in this text too; such women, as were not only devout, but sedulous, diligent, constant, perseverant in their devotion; to such women God communicated himself; which is another consideration in these persons.

As our Saviour Christ was pleased, that one of these women should be celebrated by name, for another act upon him, Mary Magdalen, and that wheresoever his Gospel was preached, her act should be remembered, so the rest, with her, are worthy to be known and celebrated by their names; therefore we consider, *Quæ*, and *quales*; first who they were, and then what they were, their names first, and then their conditions. There is an historical relation, and observation[4], That though there be divers kingdoms in Europe, in which the crowns may fall upon women, yet, for some ages, they did not, and when they did, it was much at one time, and all upon women of one name, Mary. It was so with us in England, and in Scotland it was so; so in Denmark, and in Hungary it was so too; all four, Marys. Though regularly women should not preach, yet when these *legati a latere*, these angels from heaven did give orders to women, and made them

[4] Bodin de repub. l. 6. c. 4.

apostles to the apostles, the commission was to women of that name, Mary; for, though our expositors dispute whether the blessed Virgin Mary were there then, when this passed at the sepulchre, yet of Mary Magdalen, and Mary the mother of James, there can be no doubt. Indeed it is a noble, and a comprehensive name, Mary. It is the name of woman, in general; for, when Adam says of Eve, *She shall be called woman*[5], in the Arabic translation, there is this name, *She shall be called Mary*; and the Arabic is, perchance, a dialect of the Hebrew. But in pure, and original Hebrew, the word signifies *exaltation*, and whatsoever is best in the kind thereof. This is the name of that sister of Aaron, and Moses[6], that with her choir of women assisted at that eucharistical sacrifice, that triumphant song of thanksgiving, upon the destruction, the subversion, the summersion of Egypt in the Red Sea. Her name was Miriam; and Miriam and Mary is the same name in women, as Josuah and Jesus is the same name to men. The word denotes *greatness*, not only in power, but in wisdom, and learning too; and so signifies often prophets and doctors; and so falls fitliest upon these blessed women, who, in that sense, were all made Marys, messengers, apostles to the apostles; in which sense, even those women were made Marys, (that is, messengers of the resurrection) who, no doubt, had other names of their own. There was amongst them, the wife of Chusa[7], a great man in Herod's court, his steward; and her name was Joanna, Joan. So that here was truly a Pope Joan, a woman of that name, above the greatest men in the church. For the dignity of the papacy, they venture to say, That whosoever was St. Peter's successor in the bishopric of Rome, was above any of the apostles, that over-lived Peter; as St. John did; here was a woman, a Pope Joan, superior to St. Peter himself, and able to teach him. But though we found just reason to celebrate these women by name, we meant not to stay upon that circumstance; we shut it up with this prayer, That that blessing which God gave to these Marys, which was, to know more of Christ, than their former teachers knew, he will also be pleased to give to the greatest of that name amongst us,

[5] Gen. ii. 23. [6] Exod. xv. 20. [7] Luke viii. 3; xxiv. 10.

that she may know more of Christ, than her first teachers knew. And we pass on, from the names, to the conditions of these women.

And first we consider their sedulity; sedulity, that admits no intermission, no interruption, no discontinuance, no tepidity, no indifferency in religious offices. Consider we therefore their sedulity if we can. I say, if we can; because if a man should sit down at a bee-hive, or at an ant-hill, and determine to watch such an ant, or such a bee, in the working thereof, he would find that bee, or that ant so sedulous, so serious, so various, so concurrent with others, so contributary to others, as that he would quickly lose his marks, and his sight of that ant, or that bee; so if we fix our consideration upon these devout women, and the sedulity of their devotion, so as the several evangelists present it unto us, we may easily lose our sight, and hardly know which was which, or, at what time she or she came to the sepulchre. *They came in the end of the Sabbath, as it began to dawn, towards the first day of the week*[8], says St. Matthew: *They came very early in the morning, upon the first day of the week, the sun being then risen*[9], says St. Mark; *They prepared their spices, and rested the Sabbath, and came early the next day*[10], says St. Luke; *They came the first day, when it was yet dark*[11], says St. John. From Friday evening, till Sunday morning, they were sedulous, busy upon this service; so sedulous, as that Athanasius thinks these women came four several times to the sepulchre, and that the four evangelists have relation to their four comings; and St. Hierome argues upon this seeming variety in the evangelists, thus, *Non mendacii signum, sed sedulæ visitationis officium*, This variety argues no uncertainty in the evangelists, but testifies the sedulity of those women they speak of; *Dum crebro abeunt et recurrunt*, says he, Whilst they make many accesses, and returns, *Nec patiuntur a sepulchro diu, aut longius abesse*, And cannot indure to be far distant, or long absent from their devout exercise.

Beloved, true devotion is a serious, a sedulous, an impatient thing. He that said in the Gospel, *I fast twice a week*[12], was but a Pharisee; he that can reckon his devout actions, is no better;

[8] Matt. xxviii. 1. [9] Mark xvi. 1. [10] Luke xxiv. 1.
[11] John xx. 1. [12] Luke xviii. 11.

he that can tell how often he hath thought upon God to-day, hath not thought upon him often enough. It is St. Augustine's holy circle, to pray, that we may hear sermons profitably, and to hear sermons that we learn to pray acceptably. Devotion is no marginal note, no interlineary gloss, no parenthesis that may be left out; it is no occasional thing, no conditional thing; I will go, if I like the preacher, if the place, if the company, if the weather; but it is of the body of the text, and lays upon us an obligation of fervour and of continuance. This we have in this example of these, not only evangelical, but evangelistical (preaching) women; and thus much more, that as they were sedulous and diligent after, so they were early, and begun betimes; for, howsoever the evangelists may seem to vary, in the point of time, when they came, they all agree *they came early*, which is another exaltation of devotion.

They were women of quality, and means. They came with Christ from Galilee, and they came upon their own charges; and more than so; for, says the text, *They ministered to Christ of their substance*[13]. Women of quality may be up and ready early enough for God's service, if they will. If they be not, let them but seriously ask themselves that question, Whether upon no other occasion, no entertainment, no visit, no letter to or from another, they could have made more haste; and if they find they could, I must say in that case, as Tertullian said, They have put God and that man into the balance, and weighed them together, and found God too light. That mighty, that weighty, that ponderous God, that blasts a state with a breath, that melts a church with a look, that moulders a world with a touch, that God is weighed down with that man; that man, whose errand, if it be but conversation, is vanity, but, if it be sin, is nothing, weighs down God. The world will needs think one of these Marys, (Magdalen) to have been guilty of such entertainments as these, of incontinency, and of that in the lowest (that is, the highest) kind, prostitution; perchance she was; but, I would there were that necessity of thinking so, that because she was a woman, and is called a sinner, therefore that must be her sin, as though they were capable of no other sin; alas, it is not so.

[13] Luke viii. 3.

There may be women, whom even another sin, the sin of pride, and over-valuation of themselves may have kept from that sin, and yet may well be called sinners too; there may be found women, whom only their scorn of others, have kept honest, and yet are sinners, though not in that sin. But yet, even this woman, Mary Magdalen, be her sin what you will, *came early* to Christ; early, as soon as he afforded her any light. Christ says, in the person of Wisdom, *I love them that love me, and they that seek me early shall find me*[14]; and a good soul will echo back that return of David, *O God, thou art my God, early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee*[15]; and double that echo with Esay, *With my soul have I desired thee in the night, and with my spirit within me, will I seek thee early*[16].

Now, what is this early seeking of God? First, there is a general rule given by Solomon, *Remember thy Creator in the days of thy youth*[17]; submit thyself to a religious discipline betimes. But then, in that there is a *now* inserted into that rule of Solomon's, (Remember *now* thy Creator, in the days of thy youth,) there is an intimation, that there is a youth in our age, and an earliness acceptable to God, in every action; we seek him early, if we seek him at the beginning of every undertaking. If I awake at midnight, and embrace God in mine arms, that is, receive God into my thoughts, and pursue those meditations, by such a having had God in my company, I may have frustrated many temptations that would have attempted me, and perchance prevailed upon me, if I had been alone, for solitude is one of the devil's scenes; and, I am afraid there are persons that sin oftener alone, than in company; but that man is not alone that hath God in his sight, in his thought. *Thou preventest me with the blessings of goodness*[18], says David to God. I come not early enough to God, if I stay till his blessings in a prosperous fortune prevent me, and lead me to God; I should come before that. *The days of affliction have prevented me*[19], says Job. I come not early enough to God, if I stay till his judgments prevent me, and whip me to him; I should come before that. But, if *I prevent*

[14] Prov. viii. 17. [15] Psalm lxiii. 1. [16] Isaiah xxvi. 9.
[17] Eccles. xii. 1. [18] Psalm xxi. 3. [19] Job. xxx. 27.

the night watches, and the dawning of the morning[20], if *in the morning my prayer prevent thee O God*[21], (which is a high expression of David's, That I should wake before God wakes, and even prevent his preventing grace, before it be declared in any outward act, that day) if before blessing or cross fall upon me, I surrender myself entirely unto thee, and say, Lord here I lie, make thou these sheets my sheets of penance, in inflicting a long sickness, or my winding-sheet, in delivering me over to present death, here I lie, make thou this bed mine altar, and bind me to it in the cords of decrepitness, and bedridness, or throw me off of it into the grave and dust of expectation, here I lie, do thou choose whether I shall see any to-morrow in this world, or begin my eternal day, this night, thy kingdom come, thy will be done; when I seek God, merely for love of him, and his glory, without relation to his benefits or to his corrections, this is that early seeking, which we consider in those blessed women, whose sedulity and earnestness, when they were come, and acceleration and earliness, in their coming, having already considered, pass we now to the *ad quid*, to what purpose, and with what intention they came, for in that alone, there are divers exaltations of their devotion.

In the first verse of this chapter it is said, *They came to see the sepulchre*; even to see the sepulchre was an act of love, and every act of love to Christ, is devotion. There is a love that will make one kiss the case of a picture, though it be shut; there is a love that will melt one's bowels, if he do but pass over, or pass by the grave of his dead friend. But their end was not only to see the sepulchre, but to see whether the sepulchre were in such state, as that they might come to their end, which was, *To embalm their Master's body*. But this was done before; and done to their knowledge; for, that all the evangelists testify; particularly, St. Luke, *The women followed, and beheld the sepulchre, and how the body was laid*[22]. *How*, that is, how abundantly it was embalmed by Nicodemus. *How*, that is, how decently and orderly it was wound and bound up, according to the manner of the Jews' funerals. What then intended these women to do more than was done already?

[20] Psalm cxix. 147. [21] Psalm lxxxiii. 13. [22] Luke xxiii. 55.

That cannot be well admitted, which Theophylact says, That as Jacob's body was embalmed forty days in Egypt[23], so they intended to re-embalm our Saviour's body, formerly embalmed by Nicodemus. For that was only done upon such bodies as were exenterated and embowelled, and then filled up, and plastered about with spices and gums, to preserve them from putrefaction, when they were to be carried into remote parts; but of these re-embalmings and post-unctions after the body had been laid in the sepulchre, I know not, who may have read of them; I have not. Neither seems it to have been possible in this case; not possible for these women to have come to the body of Christ. For, if that be the true winding-sheet of Christ which is kept in Savoy, it appears, that that sheet stuck so close to his body, as that it did, and does still retain the dimensions of his body, and the impressions and signatures of every wound that he had received in his body. So that it would have been no easy matter for those women to have pulled off that sheet, if it had had no other glue, no other gum, but his own precious blood to hold it; but, if (as their more wary authors say[24]) Christ's body were carried loose, in that sheet, which is showed in Savoy, from the cross to the sepulchre, and then taken out of that sheet, and embalmed by Nicodemus, and wrapped up in other linen, upon those spices and gums which he bestowed upon it, and then buried according to the manner of the Jews, whose manner it was to swathe the bodies of the dead, just as we swathe the bodies of children, all over, (for, so *Lazarus came out bound hand and foot with grave-clothes*[25]) how could it fall into the imagination of these women, that they could come to embalm the body of Christ, so swathed, so wound, so bound up, as that body was; for, certainly, it was the body, and not the grave-clothes that they meant to embalm.

Truly I have often wondered, that amongst our very many expositors of the Gospels, (which I can pronounce of some scores) no one hath touched upon this doubt. They all make good use of their piety, and devout officiousness towards their dead Master, but of the impossibility of coming to that body, and of the irregularity, and impertinency of undertaking that, and proceed-

[23] *Gen. l. 1.* [24] Chiffletius de Linteis Sepulchr. cap. 25. [25] John xi. 44.

ing so far in that, which could not possibly be done, I find no mention. What shall be said of this? That may be said, which Chrysologus says, (though not of this, for of this none says anything) *Sæva passionis procella turbaverat*, That a bitter storm of passion and consternation, had so disordered them, as that no faculty of theirs performed the right function; and that which Calvin says, of the same case, which Chrysologus intends, *Præ fervore cæcutiebant*, Vehemence and earnestness had discomposed them, and amazed them, amused them so, as that they discerned nothing clearly, did nothing orderly. This, these, and some other authors say, of some other inconsiderations in these women, particularly, of the removing of the stone of the sepulchre. For, they had prepared their gums, and they were come upon their way, before they ever thought of that. Then they stop, and say to one another, *Who shall roll us away the stone from the door of the sepulchre*[26]? we never thought of that. So also did they fall under the rebuke and increpation of the angel for another supine inconsideration; *Why seek ye the living amongst the dead*[27]? Why him, who is *The Son of the living God*[28]? Why him, who is *The Prince of life*[29]? Why him, *Who hath life in himself*[30]? Why him, who is *Life itself*[31]? Why him, who is *The Bread of life*[32] to us? Why him, who is this life and the next too, (*I am the life, and the resurrection*[33]) Why him, who by his death hath made you a path of life, (*Thou wilt show me the path of life*[34]) *Why seek ye the living among the dead?* What makes you think of arming him with your gums against putrefaction, who had told you before, that he was not subject to putrefaction, but would rise again. So also in such another inconsideration we may deprehend one of these women, Mary Magdalen; when the angel had told her at the sepulchre, *He is not here, for he is risen, as he said*, yet when she came to Peter, she said nothing of the resurrection, never thought of that, but poured herself out in that lamentation, *They have taken away the Lord out of the sepulchre, and we know not where they have laid him*[35]; whereas if she had considered it advisedly, she must necessarily have known from

[26] Mark xvi. 3. [27] Luke xxiv. 5. [28] Matt. xvi. 16. [29] Acts iii. 15.
[30] John v. 26. [31] John i. 4. [32] John vi. 35. [33] John xi. 25.
[34] Psalm xvi. 11. [35] John xx. 2.

the angel's words, that no man had taken away the Lord, that no man had laid him anywhere else, but that by his own power he was risen again. But as in this storm of passion they left Christ's promise, that he would rise, unconsidered, and left the rolling of the stone from the door of the sepulchre, unconsidered, so in this storm they also left unconsidered the impossibility of coming to Christ's body to do that office; their devotion was awake, their consideration was in a slumber. But what though? Did they therefore lose all benefit of their pious and devout intention? That is another, and our next consideration.

As Luther says, that if the marriage-bed be kept undefiled, that is, from strange persons, and from such sins as are opposed against the very purpose of marriage, God pardons *maritales ineptias*, some levities, and half-wantonnesses in married folks; so Calvin says of our present case, *Deus non imputat*, because these good women were transported with a zealous piety towards Christ, God did not impute this inconsideration unto them. For, though zeal without discretion produce ill effects, yet not so ill as discretion without zeal, worldly wisdom without religion, for that is an evident preferring of thy worldly safety before the glory of God. When Moses makes that prayer to God in a holy fury and excess, *If thou wilt not forgive their sin, blot me I pray thee, out of the book thou hast written*[36], (which was the excess of St. Paul too, in his *anathema; I could wish that myself were accursed from Christ, for my brethren*[37]) God proceeds not to any sharper rebuke toward Moses, than this, Take heed what you say in your inconsiderate prayer, you may sin in a prayer, and, *Whosoever hath sinned against me*, (says God there) *him will I blot out of my book;* yet it concerns but others, take heed you draw it not upon yourselves. And such a charitable interpretation it becomes us to give of those prayers for the dead, which we find in the ancient fathers; in St. Augustine for his mother Monica, in St. Ambrose for his master Theodosius; they prayed inconsiderately, and upon consideration they retracted their prayers; at least, gave such expositions of them, as that then they were no prayers, but vehement, and indeed, exorbitant declarations of piety mixed with passion. And so beloved, behoves it thee to do in thine own

[36] Exod. xxxii. 32. [37] Rom. ix. 3.

behalf, if at any time having cast thyself into the posture of prayer, upon thy knees, and entered into thy prayer thou have found thyself withdrawn, transported, strayed into some deviations, and by-thoughts; thou must not think all that devotion lost; much less, that prayer to be turned into sin; for, God, who hath put all thy tears into his bottle, all thy words into his register, all thy sighs into his bosom, will also spread that zeal with which thou enteredest into thy prayer, over thy whole prayer, and where that (thine own zeal) is too short, Christ Jesus himself will spread his prayer over thine, and say, Give him, O Father, that which he hath asked faithfully in my name, and, where he hath fallen into any deviations or negligences, Father forgive him, though he knew not what he said.

In our case in hand, for all their inconsideration, their misgovernment, their mistaking, the angel doth not forbear to comfort them; *Nolite timere*, says he, *Do not ye fear*. *In illis perseveret pavor, in quibus permanet incredulitas*, says St. Hierome, In the person of this angel to these women; I cannot blame ye, if ye fear; such unexpected changes, such violent earthquakes, such unnatural darknesses and eclipses, such rentings of the Temple, such cleaving of grave-stones may well occasion fear in you, but recollect yourselves, *In illis perseveret*, Let them continue in fear, who continue in unbelief, and have no God to comfort themselves in. *Cur vos pertimescitis, qui vestros concives videtis*, (says St. Gregory also, in, and to the same persons) Let those mercenary soldiers, who are hired to watch the sepulchre, fear, and never recover, *cur vos*, why should you fear, who see none but us, *concives*, your fellow-citizens, in the city, and service of God, if your conversation be in heaven, as it is, if ye do truly seek that Jesus, who is risen from hence, that he might go thither? And as though this comfort from the angel were not enough, he multiplies this comfort in person unto them; he meets them, and says, *avete*[28], first salutes them, and then enlarges himself unto them; as long as the root of their actions was piety and zeal, he casts no cloud of discouragement upon them, he occasions no jealousy or suspicion of his good purpose towards them, in them, but he maintains and exalts their holy confidence.

[28] Ver. 9.

Peccata non nocent, ubi non placent[39]; Even our sins are forgiven, when we leave delighting in them; much more our inconsiderations, and mistakings, when we recollect, and rectify ourselves. For, all this withholds not the angel from proceeding to a farther establishment of these devout, though weak women, in other particulars arising out of the very words, *non est hic, he is not here, for he is risen.*

Non hic per præsentiam carnis, qui, per præsentiam majestatis nusquam abest[40]; He is not here, so as you thought to have found him here; so, as that you may anoint and embalm his body, he is not here: but, so as the secret sinner would wish him away, God is away nowhere. No adulterer that hath *waited for the twilight*[41], no whispering calumniator that hath *shot his arrow of slander, and wounded the righteous in secret*[42], can say, *non est hic*, God is not here, God sees not this. For even in the ways of death and hell, (in all thy sinful courses) though God be *a God of pure eyes and cannot behold evil*, he sees thee. He sees thee in thy way thither, and when *thou shalt make thy bed in hell*[43], that is, enter into that perpetual prison, there will he be, felt though not seen. But could the angel intend this for a comfort to these women, *non est hic, he is not here?* Alas, might these poor souls say, we see that well enough, he is not here, but, where is he? From this arises the occasion of theirs, and all our comfort, *surrexit enim, he is not here, for he is risen.*

First; this *For*, (*for he is risen*) this particle of argumentation, the angel opposes prophetically, and by way of prevention, both against that heresy of Rome, that the body of Christ may be in divers places at once, by the way of transubstantiation, and against that dream of the ubiquitaries, that the body of Christ must necessarily be in all places at once, by communication of the divine nature. For, if the angel argue fairly, logically, sincerely, *he is not here, for he is risen*, then there is no necessity, there is no possibility of this omnipresence, or this multipresence, for then the angel's argument might have been denied, and they might have replied, what though he be risen, he may be here too,

[39] Hieron. [40] Gregor. [41] Job xxiv. 15.
[42] Psal. xi. 2. [43] Psal. cxxxix. 8.

for he may be in divers places; but the angel concludes us in this *for*, he cannot be here, for he is risen; because he is risen, he cannot be here in the sepulchre, so, as that you may embalm his body, because he is ascended, he cannot be here, here in the sacrament, so, as you may break or eat that body.

But is there such a comfort exhibited in this *surrexit, he is risen*, as may recompense the discomfort that arises from the *non est hic, that he is not here?* Abundantly, superabundantly there is; in these two channels and derivations of comfort; first, that he in whom we had placed our comfort, and our hope, is, by this his rising, declared to be the Son of God. *God hath fulfilled his promise, in that he hath raised Jesus from the dead, as it is written in the second Psalm*[44], says St. Paul in his sermon at Antioch. Now, what is written in that Psalm, which St. Paul cites there, to our present purpose? This; *Thou art my Son, this day have I begotten thee.* But is not this *hodie genui*, this this day's begetting intended rather of the eternal filiation and generation of the Son of God, than of this day's work, the resurrection? Those words of that Psalm may well admit that interpretation, and so many have taken them. But, with St. Hilary, most of the ancients have applied them to the resurrection, as the application of St. Paul himself directly binds us to do, that the *hodie genui*, this day's generation, is this day's manifestation that Christ was the Son of God. Calvin enlarges it farther; that every declaration of the Son by the Father, is a generation of the Son: so his baptism, and the voice then[45], so his transfiguration, and the voice then[46], were each of them, a *hodie genui*, a generation of the Son that day. But especially (says Calvin) do those words of the Psalm belong to this day, because the resurrection was the most evident actual declaration that Christ was the Son of God, for, *He was declared to be the Son of God by the resurrection from the dead*[47], says the apostle expressly. But how? Wherein was he declared? There were others that were raised from the dead by prophets in the Old Testament, by Christ and his apostles in the New, and yet not thereby declared to be such sons of God, essential sons; no nor any sons of God, not

[44] Acts xiii. 33. [45] Matt. iii. 17. [46] Matt. xvii. 5. [47] Rom. i. 4.

sons by adoption; for we are not sure that all those that were miraculously raised from the dead, were effectually saved at last. Therefore the comfort in our case is in that word of the angel, *surrexit, he is risen;* for so all our translators, and expositors do constantly carry it, not in a *suscitatus* (as all the rest are) that *he was raised*, but in this *surrexit, he is risen*, risen of himself. For so he testifies of himself, *Destroy this Temple, and in three days, ego suscitabo, I will raise it up again*[48]; not that the Father should, but that he would; so also *ego pono*, and *ego sumo*, says Christ, *I lay down, and I take again my soul*[49]; not that it is given, or taken by another. And therefore Gregory Nyssen suspects, that for the infirmity of the then hearers, the apostles thought it scarce safe, to express it often in that phrase, *he rose*, or *he raised himself*, and therefore, for the most part, return to the *suscitatus est*, that *he was raised*, lest weak hearers might be scandalized with that, that a dead man had raised himself of his own power. And therefore the angel in this place enlarges the comfort to these devout women, in a full measure, when he opens himself in that word *surrexit, he is risen*, risen of himself.

This then is one piece of our evidence, and the foundation of all, that we cannot be deceived, because he, in whom we trust, is, by this his own rising, declared to be the Son of God; and another, and a powerful comfort is this, that *he being risen for our justification*[50], we are also risen in him. *He that raised the Lord Jesus, shall raise us up also by the same Jesus*[51]. He *shall;* there is our assurance; but that is not all; for there is a *con-resuscitavit, he hath quickened us together, and raised us together, and made us to sit together in heavenly places*[52]; not together with one another, but together with Christ. There is our comfort collected from this *surrexit, he is risen*, equivalent to the discomfort of the *non est hic, he is not here;* that this his rising declares him to be the Son of God, who therefore can, and will, and to be that Jesus, an actual Redeemer, and therefore hath already raised us. To what? To that renovation, to that new creation, which is so excellently expressed by Severianus, as makes us sorry we

[48] John ii. 19. [49] John x. 17. [50] Rom. iv. 25.
[51] 2 Cor. iv. 14. [52] Ephes. ii. 6.

have no more of his; *Mutatur ordo rerum*, The whole frame and course of nature is changed; *Sepulchrum non mortuum, sed mortem devorat*, The grave, (now, since Christ's resurrection, and ours in him) does not bury the dead man, but death himself; my bell tolls for death, and my bell rings out for death, and not for me that die; for I live, even in death; but death dies in me, and hath no more power over me.

I was crucified with Christ upon Friday, says Chrysologus, *Et hodie resurgo*, To-day I rose with him again; *Et gloria resurrectionis sepelivit injuriam morientis*, The ingloriousness of having been buried in the dust, is recompensed in the glory I rise to, *Liber inter mortuos*; that which David says, and, (by St. Augustine's application) of Christ, is true of me too; Christ was, and I am *Liber inter mortuos, Free amongst the dead*[53], undetainable in the state of death. For, says St. Peter, *It was not possible he should be holden of it*[54]. Not possible for Christ, because of the prediction of so many prophets, whose words had an infallibility in them; not possible especially, because of the union of the Divine nature: not possible for me neither, because God hath afforded me the marks of his election, and thereby *made me partaker of the Divine nature too*[55]. But yet these things might, perchance, not fall into the consideration of these women; they did not; but they might, they should have done; for, as the angel tells them here, Christ had told them of this before; *sicut dixit, he is risen, as he said.*

Even the angel himself refers himself to the word, *sicut dixit;* the angel himself desires not to be believed, but as he grounds himself upon the word, *sicut dixit.* Let therefore no angel of the church, not that super-archangel of the Roman church, proceed upon an *ipse dixit*, upon his own pectoral word, and determination, for the angel here refers us to the *sicut dixit*, the former word. God will be content that we doubt, and suspend our assent to any revelation, if it do not concern some duty delivered in Scripture before; and to any miracle, if it do not conduce to the proof of something commanded in Scripture before. *Sicut dixit*, is an angelical issue, *as he said.*

But, how often soever Christ had spoken of this resurrection

[53] Psal. lxxxviii. 5. [54] Acts ii. 24. [55] 2 Pet. i. 4.

to others, these women might be ignorant of it. For all that is said, even by Christ himself, is not said to all; nor is all written for all, that is written by the Holy Ghost. No man must suspect that he knows not enough for salvation, if he understand not all places of Scripture. But yet these women could not well be ignorant of this, because being disciples and followers of Christ, though Christ had never spoken of the resurrection to them, they were likely to have heard of it from them, to whom Christ had spoken of it. It was Cleophas's question to Christ, (though he knew him not then to be so, when they went together to Emmaus) *Art thou only a stranger in Jerusalem*[56]*?* That is, hast thou been at Jerusalem, *and is this*, the death of Christ, *strange to thee?* So may we say to any that professes Christianity, art thou in the Christian church, and is this, the resurrection of Christ, strange to thee? Are there any amongst us, that thrust to forenoon's, and afternoon's sermons, that pant after high, and un-understandable doctrines, of the secret purposes of God, and know not this, the fundamental points of doctrine? Even these women's ignorance, though they were in the number of the disciples of Christ, makes us afraid, that some such there may be; and therefore blessed be they that have set on foot that blessed way of catechizing, that after great professions, we may not be ignorant of small things. These things these women might have learnt of others, who were to instruct them. But for their better assurance, the angel tells them here, that Christ himself had told them of this before; *Remember*, says he, *how Christ spoke to you whilst he was with you in Galilee*[57].

We observe, that Christ spoke to his disciples, of his resurrection, five times in the Gospel; now, these women could not be present at any of the five but one, which was the third[58]; and, before that, it is evident that they had applied themselves to Christ, and ministered unto him. The angel then remembers them, what Christ said to them there. It was this; *The son of man must be delivered into the hands of sinful men, and crucified, and the third day, rise again*[59]*; and they remembered his words,*

[56] Luke xxiv. 16.
[57] Luke xxiv. 6.
[58] Matt. xvii. 22.
[59] Luke xxiv. 6.

says the text there; then they remembered them, when they heard of them again; but not till then.

Which gives me just occasion to note first the perverse tenderness, and the supercilious, and fastidious delicacy of those men, that can abide no repetitions, nor endure to hear anything which they have heard before; when as even these things which Christ himself had preached to these women, in Galilee, had been lost, if this angel had not preached them over again to them at Jerusalem; *Remember how he spake to you*, says he to them. And why shouldst thou be loath to hear those things which thou hast heard before, when, till thou heardest them again, thou didst not know, that is, not consider that ever thou hadst heard them? So have we here also just occasion to note their impertinent curiosity, who though the sense be never so well observed, call everything a falsification, if the place be not rightly ciphered, or the word exactly cited; and magnify one another for great text-men, though they understand no text, because they cite book, and chapter, and verse, and words aright; whereas in this place, the angel refers the women to Christ's words, and they remember that Christ spake those words, and yet if we compare the places, (that where Christ speaks the words, and that where the angel repeats them) though the sense be entirely the same, yet the words are not altogether so. Thus the angel erects them in the consternation; remember what was promised, that in three days he would rise; the third day is come, and he is risen, as he said; and, that your senses may be exercised as well as your faith, *Come and see the place, where the Lord lay.*

Even the angel calls Christ Lord; and *his Lord;* for, *the Lord*, (and the angel calls him so) is Lord of all, of men, and angels. *When God brings his Son into the world*, (says the apostle) *he says, let all the angels of God worship him*[60]. And when God carries his Son out of the world, by the way of the cross, they have just cause to worship him too, for, *By the blood of his cross are all things reconciled to God, both things in earth, and things in heaven*[61], men and angels. Therefore did an angel minister to Christ before he was, in the annunciation to his blessed mother, that he should be; and an angel to his imaginary father Joseph, before he was

[60] Heb. i. 6.

[61] Colosss. i. 20.

born; and a choir of angels to the shepherds at his birth; an angel after his temptation, and in his agony, and bloody-sweat, more angels; angels at his last step, at his ascension, and here, at his resurrection angels minister unto him. The angels of heaven acknowledged Christ to be their Lord. In the beginning some of the angels would be *Similes altissimo, Like to the Most High;* but what a transcendent, what a super-diabolical, what a præ-Luciferian pride is his, that will be *supra altissimum*, superior to God; that not only *exalteth himself above all that is called God*[62], (kings are called *Gods*, and this arch-monarch exalts himself above all kings) but above God literally, and in that wherein God hath especially manifested himself to be God, to us, that is in prescribing us a law, how he will be obeyed; for, in dispensing with this law, and adding to, and withdrawing from this law, he exalts himself above God, as our lawgiver. And, (as it is also said there) *he exalteth himself, and opposeth himself against God.* There is no trusting of such neighbours, as are got above us in power. This man of sin hath made himself superior to God, and then, an enemy to God; for God is truth, and he opposes him in that, for he is heresy and falsehood; and God is love, and he opposes him in that, for he is envy, and hatred, and malice, and sedition, and invasion, and rebellion.

The angel confesses Christ to be *the Lord, his Lord*, and he confesses him to be so then when he lay dead in the grave, *Come, see the place where the Lord lay.* A West Indian king having been well wrought upon for his conversion to the Christian religion, and having digested the former articles, when he came to that, *He was crucified, dead, and buried*, had no longer patience, but said, If your God be dead and buried, leave me to my old god, the sun, for the sun will not die. But if he would have proceeded to the article of the resurrection, he should have seen, that even then, when he lay dead, he was God still; then, when he was no man, he was God still; nay, then when he was no man, he was God, and man, in this true sense, that though the body and soul were divorced from one another, and that during that divorce, he were no man, (for it is the union of body and soul that makes a man) yet the Godhead was not divided from

[62] 2 Thess. ii. 4.

either of these constitutive parts of man, body or soul. Even then, when a man is no man, he may be a Christian; when I am *a worm and no man*[63], when I am *the off-scouring of the world*[64], when I am *the reproach, the proverb, the hissing of men*[65], yet, as my Saviour, when he lay in the grave, was the same Christ, so in this grave of oppression and persecution, I am the same Christian, as in my baptism.

Let nothing therefore that can fall upon thee, despoil thee of the dignity and constancy of a Christian; howsoever thou be severed from those things, which thou makest account do make thee up, severed from a wife by divorce, from a child by death, from goods by fire, or water, from an office by just, or by unjust displeasure, (which is the heavier but the happier case) yet never think thyself severed from thy head Christ Jesus, nor from being a lively member of his body. Though thou be *a brother of dragons and a companion of owls*[66], though thy *harp be turned into mourning, and thine organ into the voice of them that weep*, nay, *Though the Lord kill thee, yet trust in him*[67]. Thy Saviour when he lay dead in the grave, was still the same Lord, thou, when thou art enwrapped, and interred in confusion, art still the same Christian. To this meditation the angel carries us, in keeping up Christ's style at the highest, then when he was at the lowest, and to some other particulars he carries these women, in that which remains, *Come and see the place.*

It is not nothing, certainly not merely nothing, that God does so often direct us to frequent his sanctuary, and his holy places. Not nothing, that Solomon, into that instrument which passed between God and him, for the consecration of the temple, inserted that covenant, *That not only they which came to that temple, but they, who being necessarily absent, prayed towards the temple, might be heard*[68]; which is, (not inconveniently) assigned for a reason of Hezekiah's turning to the wall to pray, in his sick-bed[69], and of Daniel's opening of his windows, when he prayed in his private chamber[70], because, in so doing, they looked towards Jerusalem, where the Temple was. When Naaman being

[63] Psal. xxii. 7. [64] 1 Cor. iv. 13. [65] Jer. xix. 8.
[66] Job xxx. 29. [67] Job xiii. 15. [68] 1 Kings 8.
[69] Isaiah xxxviii. 2. [70] Dan. vi. 10.

recovered from his bodily leprosy, recovered from his spiritual leprosy too, and resolved to worship none but the true God, he was loath to worship the true God, in an unholy place, and therefore desired some of that earth to build an altar upon[71]. Pharaoh was come to be content that Moses and his people should sacrifice to their true God, so they would sacrifice in Egypt[72], but Moses durst not accept of those conditions. Pharaoh grew content that they should go out of Egypt to sacrifice, so they would not go far, but keep within his limits[73]; but Moses durst not accept those conditions; nor any conditions less than those, in which God had determined him, which was, *To go three days' journey into the Wilderness*[74]. We know that God is alike in all places, but he does not work in all places alike; God works otherwise in the church, than in an army; and diversly in his divers ordinances in the church; God works otherwise in prayer than in preaching, and otherwise in the sacraments than in either; and otherwise in the later, than in the first sacrament. The power is the same, and the end is the same, but the way is not so. Athanasius, scarce three hundred years after Christ, found the church in possession of that custom (and he takes knowledge of it, as of a precept from the apostles themselves) that the congregation should pray towards the east, to testify (says that father) their desire of returning to the country, which they had lost, Paradise. Places of profane and secular use should not be made equal with holy places; nor should holy actions, and motions, and gestures, and positions of the body in divine service, be submitted to scorn and derision. They have their use; either in a real exaltation of devotion, or for a peaceable conservation of uniformity, and decency, or for a reverential obedience to lawful authority; and any of these is enough, to authorize things in their use, which in themselves and in their own nature are indifferent. And though the principal purpose of the angel, in showing these women the place, were to assure them, that Christ was risen, yet may there also be an intimation of the help and assistance that we receive from holy places, in this their *Ecce locus, Come, and see the place.*

[71] 2 Kings v. 17. [72] Exod. viii. 25. [73] Ver. 28.
[74] Exod. iii. 18.

But this is far, very very far from that superstitious fixing of God to the freehold, which they have induced in the Roman church, and upon which, they have superinduced their meritorious pilgrimages to certain places. Consider a little the pilgrimage of these pilgrimages, how they have gone on. Innocent the Third, in the Lateran council, about four hundred years since, gave free pardon of all sins to all men, that went or contributed to the recovery of the Holy Land. Now these expeditions were not with any hope of recovering that land, but principally to carry the powerfulest persons, and the activest spirits into those remote parts, that so these parts might be left the more open to the inundation of that sea of Rome, and the invasions of that bishop. After this, these indulgences were enlarged, and communicated to all that went to Jerusalem, not only as soldiers, but as pilgrims. And after that, by Bonifacc the Eighth's liberality, the way was shortened, and they had as much that came but to Rome, as they that went to Jerusalem. As, a little before, by Clement the Sixth, there was a power given to every man, that went such a pilgrimage, to deliver four souls out of purgatory, which he would, and a commandment given to the angels of heaven, to carry their souls that died in that pilgrimage, immediately to heaven, without touching upon purgatory.

These abuses made that learned and devout man, Gerson, the chancellor of Paris, in his time, (as, let them deny it with what stiffness they will, nothing is more demonstrable, nor more evidently demonstrated, than that in all times, some great men amongst themselves have opposed their superstitions) this, I say, made Gerson say, (though he durst say no more) *Abnegare non possumus*, None of us all can deny, but that many things are induced upon colour of religion, *quorum sanctior esset omissio*, which he shall be more holy that forbears, than he that performs them. In detestation of this local and stationary salvation of these meritorious pilgrimages to certain places, some of the blessed fathers spoke much, long before they were come to that enormous abuse, in which the later times exceeded. St. Hierome had occasion to say much of it, by a solicitation from Polinus, and he says this, *Quanti hodie portant funera sua*[75]? How many

[75] Epist. 13.

men carry sepulchres to the Sepulchre, when they carry themselves to Jerusalem? *Non Hierosolymis vixisse*, says he, To have lived well at Jerusalem, is praiseworthy, but not to have lived there. *Non audeo concludere*, I dare not shut up that God, whom the heavens cannot contain, in a corner of the earth; and Jerusalem is but so. *Et de Britannia, et de Hierosolymis æqualiter patet aula cœlestis*, Heaven is as near England, (says St. Hierome) as it is to Jerusalem. And Christ, (says he) was then in Jerusalem, in that holy place, when he said, *Abeamus hinc, Let us go from hence*[76]; as holy as the place was, he made haste out of it; for, (as that father adds) it is a place full of mutinous soldiers, of licentious prostitutes, of players and jesters; and these are the elements of the holiness of that place.

Gregory Nyssen (in the same time with Hierome) had a particular occasion to deliver his opinion of these pilgrimages to Jerusalem; for he had been there himself, though not as a pilgrim. *Sunt aliqui*, there are some that make it a part of religion, to have been at Jerusalem, *Sin præter præceptum Domini*, but, says he, if Christ never commanded it, (that is his rule) I know not what can justify that man, that makes himself the rule of his religion. Christ never called that, blessedness, says he, to have been at Jerusalem, nor ever called this Jerusalem the way to heaven; why any man should do so, when Christ did not, *Qui mentem habet, consideret*, (says that father) Let him that is not distracted, consider. Nay, says he, there is not only no certain profit, but evident danger to a chaste soul, in the unchaste conversation of those pilgrims, and he exemplifies, and particularizes wherein; but we forbear that. Shall I be asked then, why I went to Jerusalem? says that father; I went into those parts out of necessity, says he, being called to a council held in those parts; and, being so near, I was chosen as an arbitrator between some churches, which were then at variance, which differences were to be composed at Jerusalem, and so I went thither. Howsoever, let no man be encouraged to go thither for my being there, (for I was never the better Christian for having been there) but let every man think and believe me to be the more competent witness, and judge of the dangers, because I

[76] John xiv. 31.

saw them. I believed that Christ was risen, before I saw the empty Sepulchre; and though (I thank God for it) I lost none of my faith at Jerusalem, yet I increased it not there. *Si perverse vivas;* live Christianly, or thou art as far from Christ in the Sepulchre, and from all benefit of his resurrection, as they that were hired to watch the Sepulchre, and to seal the Sepulchre to prevent the resurrection, or as if he that lay in the Sepulchre had never died. When we have remembered you of that which St. Chrysostom (of the same time with Jerome and Nyssen) says, that there were some so vain, as to go to Arabia to kiss that dunghill where Job sate to be visited by his impertinent friends, you have testimony enough, concurrence enough for the detestation of these hypocritical pilgrimages, and the manifold superstitions that grow from this tree; and grew to a far greater inexcusableness, when all was transferred to Rome, where both the indulgences were larger, and the pestilent infections of the place more contagious than at Jerusalem.

Now, to bind up our sheaf, and lay it so upon you, that you may easily carry it, you have seen, that women, though weak, are capable of religious offices; no understanding so weak, but it may believe, no body so weak, but it may do something in some calling. You have seen too, that these women were early in their religious work, they begun betimes; we have but one parable that tells us, they that came late to the labour were as well rewarded as the earliest. So have you also seen, that as they were early and forward, so were they earnest, and sedulous; *Cursed be he that doth the work of God* (that is, any godly work) *negligently.* You have likewise seen upon what their devotion was carried; upon things which could not entirely be done; yet God accepted their devotion; where the root and substance of the work is piety, God pretermits many times errors in circumstance. You have heard the angel's information to them, *non hic*, that Christ was not there, and yet comfort in that; God raises comfort out of all things, even out of discomfort itself to the godly. You have heard the reason added, *quia surrexit, for he is risen;* and if this be a good reason, there is no transubstantiation, no ubiquitism, for then Christ might have been there, though he were risen. *He is risen*, not only raised, and therefore the Son

of God; and *risen for our justification*, therefore we are risen in him. And this, *Sicut dixit, As he had said before;* no word is certain, not in the mouth of an angel, but as it is referred to the former word of God. And it is *Sicut dixit vobis, As he had said to you;* though all Scriptures be not proposed to all, and God's secret purposes proposed to none, yet the fundamental doctrines of the Christian faith are proposed to all, the weakest of all, these women had heard Christ. Him, this angel calls *the Lord, his Lord;* how rebellious is that man of sin, that makes Christ his servant, and pretence of religion his instrument? He avows him to be the Lord, then when he lay dead in the grave; be truly a Christian, and in the grave of persecution, in the grave of putrefaction thou shalt retain the same name, and even thy dust shall be Christian dust. And lastly, for the establishment of their comfort, the angel directs them to consider the place, *ecce locus*, not to incline them to superstitious pilgrimages, but yet to a holy reverence, and estimation of places consecrated to God's service. And if these meditations have raised you from the bed of sin, in any holy purpose, this is one of your resurrections, and you have kept your Easter day well. To which, he, whose name is Amen, say Amen, our blessed Saviour Christ Jesus, in the power of his Father, and in the operation of his Spirit.

SERMON XXIV.

PREACHED UPON EASTER DAY.

1 THESS. iv. 17.

Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.

IN this epistle, our apostle (according to his manner in all his epistles) first establishes those to whom he writes, in those matters *of faith*, in which he had formerly instructed them; and then,

rectifies them in matter of manners, of holiness of life, and the ways and fruits of sanctification. In this last part of this chapter, he involves, he wraps up both together; a fundamental point, the resurrection of the dead, and then, an instruction for manners arising out of that, that they mourn not intemperately for the dead, as they do, saith he, which have no hope of seeing them again, who are gone. For we know, that they which are gone, are gone but into another room of the same house, (this world, and the next, do but make up God a house) they are gone but into another pew of the same church, (the militant and the triumphant do but make up God a church.) *If we believe that Jesus died, and rose again* (says our apostle[1]) *even so, them also, which sleep in Jesus, will God bring with him:* with him; for, howsoever they have lain ingloriously in the dust all this while, all this while they have been with God, and he shall bring them with him. But the Thessalonians were not so hard in believing the resurrection, as curious in inquiring the order of the resurrection. And as among the Corinthians some inquired *de modo, How are the dead raised, and with what body do they come*[2]? So among the Thessalonians some inquired, *de ordine*, in what order, for precedency, shall the last scene of this last act of man, be transacted? What difference between them that were dead thousands of years before, and them whom Christ shall find alive at his second coming? Them the apostle satisfies; *We that are alive, shall not prevent them that are asleep*, we shall not enter into heaven before them; *The dead in Christ shall first rise*, says he; and then, (then enters our text) *Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall be ever with the Lord.*

Then. When? This *then* in our text, is an apprehensive, and a comprehensive word. It reaches to, and lays hold upon that which the apostle says before the text, in the fifteenth and sixteenth verses. *Then, when the dead in Christ are first risen, and risen by Christ's coming down from heaven, in clamour, in a shout, in the voice of the archangel, and in the trumpet of God, then*, when that is done, *We that are alive, and remain*, shall be

[1] Ver. 14. [2] 1 Cor. xv. 35.

wrought upon, and all being joined in one body, *they*, and we together, *shall be caught up in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.* So that, in these words we shall have three things to consider, which will constitute three parts in this exercise. First, the raising of those that were dead before; secondly, the changing of them who are alive then; and lastly, our union in our exaltation, and possession of the kingdom of God, we, together with them, shall be caught up.

Neither of these three parts will be swallowed down in a generality; there must pass a mastication, a re-division into more particular branches upon them all. For, in the first, which the first word of our text, *then*, induces, which is the raising of them who were dead before, we shall consider first, that the dead are not forgotten, though they have dwelt long in the house of forgetfulness, nor lost, though they have lain long in the dust of dispersion, nor neglected, nor deferred, that others might be preferred before them, which shall be alive then, for, says the apostle, *We shall not prevent them*, but they shall rise first; how shall they rise? For that is also a second consideration, induced by our first word, *then*, then when they shall be raised *in virtute Christi*, in the power of Christ, for, says the text, *The Lord himself shall descend from heaven to raise them.* And how shall he exercise, how shall he execute, and declare his power in their raising? It shall be *in clamour, with a shout, and in the voice of the archangel, and the trumpet of God.* And in these three branches, that the dead shall rise first, that they shall rise in the power of Christ, that that power shall be thus expressed, *In a shout, in the voice of the archangel, in the trumpet of God*, we shall determine that first part. When that is done, and done so, we shall be wrought upon, *We that are alive and remain* then; where we shall first see, that some shall be alive, and remain then, when Christ comes, and then consider their state and condition, how they being then clothed with bodies of corruption shall be capable of that present entrance into glory; and in that disquisition we shall end our second part. And then, in our third and last part, the glorious union of these two armies, those which were dead, and those which are alive, we shall consider

first, that here is no mention at all, of any resurrection of the wicked, but only of them *that sleep in Christ;* they shall rise; and then, those that are to partake of this glory, are thus proceeded with; *They are caught up; caught up in the clouds;* exalted into *the air;* there *to meet the Lord;* and *so to be with the Lord for ever.* We shall be, and be with the Lord, and be with the Lord for ever; which are blessed and glorious gradations, if we may have time to insist upon them; which we may best hope for this day of all others; for, this day, we have two days in one. This day both God's sons arose; the sun of his firmament, and the Son of his bosom. And if one sun do set upon us, the other will stay, as long as our devotion last. God went not from Abraham, till Abraham had no more to say[3]; no more will Christ from us.

First then, for our first branch of our first part, the rising of the dead, the first man that was laid in the dust of the earth, Abel, loses nothing by lying so long there; he loses nothing, that men of later ages gain; for, if we live to the coming of Christ to judgment, we shall not prevent them, we shall have no precedency of them, that were dead ages before. No man is superannuated in the grave, that he is too old to enter into heaven, where the Master of the house is *The ancient of days.* No man is bedrid with age in the grave, that he cannot rise. It is not with God, as it is with man; we do, but God does not forget the dead; and, as long as God is with them, they are with him. *As he puts all thy tears into his bottles*[4], so he puts all the grains of thy dust into his cabinet, and the winds that scatter, the waters that wash them away, carry them not out of his sight. *He remembers that we are but dust*[5]; but dust then when we lie in the grave; and yet he remembers us. But his memory goes farther than so, He remembers that we are but dust alive, at our best; *They die,* says David, *and they return to their own dust*[6]. It is not an entering into a new state, when they die, but a returning to their old, *They return to dust;* and it is not to that dust which is cast upon them, in the grave, (for that may be another man's dust) but to that dust which they carried about

[3] Gen. xviii. ult. [4] Psal. lvi. 9. [5] Psal. ciii. 14. [6] Psal. civ. 29.

them in their bodies, *They return*, and *to dust*, and *to their own dust.*

Nor is dust so inglorious a thing, but that God gives a dignity to dust, when he admits it into comparison to express the multiplication, the accumulation of his blessings upon Abraham, *I will make thy seed as the dust of the earth*[7]; not for weakness, but for infiniteness; and so, to the same purpose of expressing greatness, Balaam uses this metaphor of dust, *Who can count the dust of Jacob, and the number of the fourth part of Israel*[8]? Neither does Abraham think it any diminution to lie in the dust of the earth, when he is dead, for he professes that he walks in the dust of the earth, in himself whilst he is alive, *I have taken upon me to speak to the Lord, being but dust*[9]. And when David seems to fear the dust of death, (*Lighten mine eyes, lest they sleep the sleep of death*[10]) it is not that he suspects any detriment to himself by death, that he shall be the worse for dying, but that God may lose of his glory, when (as he adds there) *the enemy shall say, We have prevailed against him.* For, as in the Primitive church, those that seem prayers for the dead, at funerals, are, indeed, but thanksgivings to God, in their behalf that are departed; so, as often as David expresses himself in that pathetical manner, *Awake, O Lord, why sleepest thou? arise, and cast us not off for ever*[11], it is a thanksgiving that he hath not, and a prayer that he would not forget them. When he says, *Will God be favourable no more*[12]? he means, I am sure he will. *Is his mercy clean gone for ever? Doth his promise fail for ever? Hath God forgot to be gracious? Hath he shut up his mercy in anger;* all these imply a kind of confidence that he hath not.

And, as it is in that resurrection of which David speaks most literally in those places, (that is, the resurrection from the calamities and oppressions of this world) so is it in the resurrrection from the dust of the grave too; *Thou hast brought me to the dust of the grave; but, be not thou far from me*[13]; that is, When thou shalt bring me to the dust of the grave, thou wilt not be far from me. And, when he says, (in appearance) by way of expostulation,

[7] Gen. xiii. 16. [8] Numb. xxiii. 10. [9] Gen. xviii. 27. [10] Psal. xiii. 1. [11] Psal. xliv. 23. [12] Psal. lxxvii. 7. [13] Psal. xxii. 15, 19.

and jealousy, and suspicion, *Will God show wonders to the dead? shall the dead arise and praise him? shall his loving kindness be declared in the grave, or his faithfulness in destruction*[14]? All these passionate interrogatories, and vehement expostulations may safely be resolved into these doctrinal propositions. Yes, God will show wonders to the dead, the dead shall rise and praise him, his loving kindness shall be declared in the grave, and his faithfulness in destruction. For, *God will not forget the congregation of his poor for ever*[15]. The poor of this world, are our poor; God's poor are they that lie in the dust, the dust of the grave, the dead; of whom God had a greater congregation under ground, than of the living upon the face of the earth; and God will not forget the congregation of his poor for ever. *Finitus est eorum pulvis*; that which we translate, *Their extortioner is at an end*[16], their oppressor is at an end, is in St. Hierome, *Their dust is at an end*; that is, there comes a time, when the dust of the grave shall oppress them no longer. When? Truly, that time is virtually, and in an infallibility come already; as those other words of the same prophet, may admit an accommodation in the person of Christ, *Thy dead men shall live*[17]; When? *Together with my dead body they shall rise.* Consider, by occasion of those words, a promise, long before Christ's resurrection, that all they which slept in Christ should rise in him, *with my dead body they shall rise*; and then consider the performance of this promise in the apostle, *Consurrexerunt, Together with Christ, all that slept in him*[18], (nay, all that fell asleep since he waked, all that died since he rose) *did arise.* Virtually, and infallibly they did. And, for the actual accomplishment of this resurrection in every individual person, they that were laid in the grave in the first ages, lose no time. For there is no time of entering into heaven, till the Lord come to fetch us; and then, they that are dead, shall be so far from being pretermitted, as that they shall first be raised before anything be done upon us. But how shall they be raised, by what power? (for that is a second consideration induced also by this first word of our text, *Then*, when the Lord shall have

[14] Psal. LXXXVIII. 10. [15] Psal. LXXIV. 19. [16] Isaiah xvi. 4.
[17] Isaiah xxvi. 19. [18] Eph. iii. 6.

descended from heaven to raise them; then when they are raised *in virtute Christi*, in the virtue and power of Christ.

Then, (says our blessed Saviour, speaking of the resurrection) *then, shall the righteous shine forth as the sun*[19]; and wheresoever we are called the sun, compared, assimilated to the sun, Christ is our zodiak; in him we move, from the beginning to the end of the circle. And therefore, as the last point of our circle, our resurrection determines in him, in Christ; so, the first point of our circle, our first adoption began in him, in Christ too. And, if I were adopted in Christ, (in Christ who is a redeemer of sinners) I was adopted in the condition, and in the consideration of a sinner, and such a sinner as should, as would lay hold upon Christ, this Redeemer. Christ is the Resurrection; so Christ is the Adoption; if there be a resurrection in him, there were some dead before; if there be an adoption in him, there are some sinners before. The first look that God casts upon us, is in Christ, and therefore the first consideration that he takes of us, is, as we are sinners; he adopts none but penitent sinners, he reproves none but impenitent sinners. In him also the dead are raised; that is, in that power which he was raised by, the power of God. For still that phrase is ingeminated, iterated, multiplied, *Suscitavit Deus, suscitatus a Deo, God raised Christ from the dead*, and *Christ was raised from the dead by God*[20]. And when it was said by the angel to the women, *Surrexit, He is risen* (risen of himself, as the word sounds) and when by those two which went with Christ to Emmaus, it is said at their return to Jerusalem, to the eleven apostles, *Surrexit vere, He is risen indeed*[21] (risen of himself, as the word sounds) yet that phrase and expression, *He is risen*, if there were no more in it, but that expression, and that phrase, would not conclude Christ's rising to have been *in virtute propria*, in his own power. For, of Dorcas who was raised from the dead, it is said, *Resedit, She sat up*[22], and of Lazarus, *Prodiit, He came forth*[23]; and yet, these actions thus ascribed to themselves, were done *in virtute aliena*, in the power of another. Christ's resurrection was not so, *in virtute aliena*, in the power of another, if you consider his whole person, God and Man, but it was *aliena*

[19] Matt. xiii. 43. [20] Matt. xxviii. 6. [21] Luke xxiv. 34.
[22] Acts ix. 40. [23] John xi.

a filio Mariæ; Christ as the Son of Mary rose not by his own power. It was by his own; but his own, because he was God, as well as man. Nor could all the magic in the world have raised him sooner, than that by his power, (his, as God) he (that is, that person, God and man) was pleased to rise. So sits he now at the right hand of his Father in heaven; nor can all the consecrations of the Roman priests either remove him from thence, or multiply him to a bodily being anywhere else, till his time of coming to judgment, come. Then, and not till then, *The Lord himself shall descend from heaven, in clamour*, says the text, *in a shout, with the voice of the archangel, and with the trumpet of God*, which circumstances constitute our third, and last branch of this first part, The dead shall rise first, they shall rise in the power of Christ, (therefore Christ is God; for Christ himself rose in the power of God) and that power shall be thus declared, *In a shout, in the voice of the archangel, in the trumpet of God.*

The dead hear not thunder, nor feel they an earthquake. If the cannon batter that church walls, in which they lie buried, it wakes not them; nor does it shake or affect them, if that dust, which they are, be thrown out; but yet there is a voice, which the dead shall hear; *The dead shall hear the voice of the Son of God*, (says the Son of God himself) *and they that hear shall live*[24]; and that is the voice of our text. It is here called a clamour, a vociferation, a shout, and varied by our translators, and expositors, according to the origination of the word, to be *clamor hortatorious*, and *suasorius*, and *jussorius*, A voice that carries with it a penetration, (all shall hear it) and a persuasion, (all shall believe it, and be glad of it) and a power, a command, (all shall obey it.) Since that voice at the creation, *Fiat*, Let there be a world, was never heard such a voice as this, *Surgite mortui*, Arise ye dead. That was spoken to that that was merely nothing, and this to them, who in themselves shall have no co-operation, no concurrence to the hearing or answering this voice.

The power of this voice is exalted in that it is said to be the *voice of the archangel.* Though legions of angels, millions of angels shall be employed about the resurrection, to re-collect their scattered dust, and re-compact their ruined bodies, yet those

[24] John v. 25.

bodies so re-compact, shall not be able to hear a voice. They shall be then but such bodies, as they were when they were laid down in the grave, when, though they were entire bodies, they could not hear the voice of the mourner. But this voice of the archangel shall enable them to hear; the archangel shall re-infuse the several souls into their bodies, and so they shall hear that voice, *Surgite mortui*, Arise ye that were dead, and they shall arise. And here we are eased of that disputation, whether there be many archangels, or no, for, if there be but one, yet this in our text, is he, for, it is not said, In the voice of *An archangel*, but of *The archangel;* if not the only, yet he who comprehends them all, and in whom they all consist[25], Christ Jesus.

And then, the power of this voice is exalted to the highest in the last word, that it is, *Tuba Dei*, *The trumpet of God*. For, that is an Hebraism, and in that language, it constitutes a superlative, to add the name of God to anything. As in Saul's case, when David surprised him, in his dead sleep, it is said, that *Sopor Domino*, *The sleep of the Lord was upon him*[26], that is, the heaviest, the deadest sleep that could be imagined, so here, *The trumpet of God* is the loudest voice that we could conceive God to speak in.

All these pieces, that it is *In clamore*, *In a cry*, *in a shout*, that it is *In the voice of the archangel*, that it is *In the trumpet of God*, make up this conclusion, That all resurrections from the dead, must be from the voice of God, and from his loud voice; it must be so, even in thy first resurrection, thy resurrection from sin, by grace here; here, thou needest the voice of God, and his loud voice. And therefore, though thou think thou hear sometimes God's sibilations, (as the prophet Zechary speaks) God's soft and whispering voice, (inward remorses of thine own; and motions of the Spirit of God to thy spirit) yet think not thy spiritual resurrection accomplished, till, in this place, thou hear his loud voice; till thou hear Christ descending from heaven, (as the text says) that is, working in his church; till thou hear him, *In clamore*, In this cry, in this shout, in this voice of penetration, of persuasion, of power, that is, till thou feel in thyself in this place a liquefaction, a colliquation, a melting of thy bowels under the

[25] Coloss. i. 16. [26] 2 Sam. xxvi. 12.

commination of the judgments of God upon thy sin, and the application of his mercy to thy repentance.

And then, this thou must hear *In voce archangeli*, In the voice of the archangel. St. John in the beginning of the Revelation, calls every governor of a church an angel. And much respect and reverence, much faith, and credit behoves it thee to give to thine angel, to the pastor of that church, in which God hath given thee thy station; for, he is thine angel, thy tutelar, thy guardian angel. *Men shall seek the law at the mouth of the priest*, says God in Malachi[27]; (of that priest that is set over him) For, *the lips of the priest*, (of every priest, to whom the souls of others are committed) *should preserve knowledge*, should be able to instruct and rectify his flock, *Quia angelus Domini exercituum*, Because every such priest is the angel of the Lord of Hosts. Hearken thou therefore, to that angel, thine angel. But here thou art directed above thine angel to the archangel. Now, not the governor of any particular church, but he *Who hath purchased the whole church with his blood*[28], He *who only is head of the whole church*[29], Christ Jesus, is this *archangel;* hear him. It is the voice of the archangel, (that is, the true and sincere word of God) that must raise thee from the death of sin, to the life of grace. If therefore any angel differ from the archangel, and preach other than the true and sincere word of God, *Anathema*, says the apostle[30], Let that angel be accursed. And take thou heed of over-affecting, over-valuing the gifts of any man so, as that thou take the voice of an angel, for the voice of the archangel, anything that that man says, for the word of God.

Yet thou must hear this voice of the archangel in the trumpet of God. The trumpet of God is his loudest instrument; and his loudest instrument is his public ordinance in the church; prayer, preaching, and sacraments; hear him in these, in all these; come not to hear him in the sermon alone, but come to him in prayer, and in the sacrament too. For, except the voice come in the trumpet of God, (that is, in the public ordinance of his church) thou canst not know it to be the voice of the archangel. Pretended services of God, in schismatical conventicles, are not in the trumpet of God, and therefore not the voice of the archangel,

[27] Mal. ii. 7. [28] Acts xx. 28. [29] Ephes. v. 23. [30] Gal. i. 8.

and so, not the means ordained for thy spiritual resurrection. And, as our last resurrection from the grave, is rooted in the personal resurrection of Christ, (*For, if Christ be not raised from the dead, we are yet in our sins*[31], says the apostle;) But why so? (Because, to deliver us from sin, Christ was to destroy all our enemies: now the last enemy is death; and last time that death and Christ met, upon the cross, death overcame him, and therefore, except he be risen from the power of death, we are yet in our sins) as we root our last resurrection in the person of Christ, so do we our first resurrection in him, in his word, exhibited in his ordinance, for, that is the voice of the archangel in the trumpet of God. And as the apostle says here, This we say unto you, by the word of the Lord[32], that thus the last resurrection shall be accomplished by Christ himself, so, this we say to you, by the word of the Lord, (by the harmony of all the Scriptures) thus, and no other way, by the pure word of God, delivered and applied by his public ordinance, by hearing, and believing, and practising, under the seals of the church, the sacraments, is your first resurrection from sin, by grace, accomplished. So have you then those three branches, which constitute our first part; that they are dead before us, shall not be prevented by us, but they shall rise first; that they shall be raised by the power of Christ, that is, the power of God in Christ; that that power, working to their resurrection, shall be declared in a mighty voice, the voice of the archangel, in the trumpet of God. And then, then when they were formerly dead, are first raised, and raised by this power, and this power thus declared, then shall we, who shall be then alive and remain, be wrought upon; which is our second, and our next general part.

When the apostle says here, *Nos qui vivimus, We that are alive, and remain*, would he not be thought to speak this of himself, and the Thessalonians to whom he writes? Do not the words import that? That he, and they should live till Christ's coming to judgment? Some certainly had taken him so; but he complains that he was mistaken; *We beseech you brethren, be not soon shaken in mind, nor troubled, by word or letter, as from us, that the day of the Lord is at hand*[33]; so at hand, as that we

[31] 1 Cor. xv. 17. [32] Ver. 15. [33] 2 Thes. ii. 2.

determine it in our days, in our life. So that the apostle speaks here, but hypothetically; he does but put a case, that if it should be God's pleasure to continue them in the world, till the coming of his Son Christ Jesus, thus and thus they should be proceeded withal; for, thus and thus shall they be proceeded with, says he, that shall then be alive. Our blessed Saviour hath such a manner of speech, of an ambiguous sense, in St. Matthew, *That there were some standing there, that should not taste of death, till they saw the Son of man coming in his kingdom*[34]. And this might give them just occasion to think, that that kingdom into which the judgment shall enter us, was at hand; for, the words which Christ spoke immediately before those, were evidently, undeniably spoken of that last, and everlasting kingdom of glory, *The Son of man shall come in the glory of his Father, with his angels*, &c. Then follows, *Some standing here shall live to see this.* And yet Christ did not speak this of that last kingdom of glory; but either he spoke it of that manifestation of that kingdom which was showed to some of them, to Peter, and James, and John, in the transfiguration of Christ, (for the transfiguration was a representation of the kingdom of glory) or else he spoke it of that inchoation of the kingdom of glory, which shined out in the kingdom of grace, which all the apostles lived to see, in the personal coming of the Holy Ghost, and in his powerful working in the conversion of nations in their lifetime.

And this is an inexpressible comfort to us, that our blessed Saviour thus mingles his kingdoms, that he makes the kingdom of grace, and the kingdom of glory, all one; the church, and heaven, all one; and assures us, that if we see him *in this his glass*, in his ordinance, in his kingdom of grace, we have already begun to see him *face to face*, in his kingdom of glory; if we see him *sicuti manifestatur*, as he looks in his word, and sacraments, in his kingdom of grace, we have begun to see him, *sicuti est*, as he is, in his essence, in the kingdom of glory; and when we pray, *Thy kingdom come*, and mean but the kingdom of grace, he gives us more than we ask, an inchoative comprehension of the kingdom of glory, in this life. This is his inexpressible mercy, that he mingles his kingdoms, and where he gives one, gives both.

[34] Matt. xvi. 28.

So is there also a fair beam of comfort exhibited to us in this text, that the number reserved for that kingdom of glory, is no small number. For though David said, *The Lord looked down from heaven, and saw not one that did good, no not one*[35], (there it is less than a few) though when the times had better means to be better, when Christ preached personally upon the earth, when one centurion had but replied to Christ, Sir, you need not trouble yourself to go to my house, if you do but say the word here, my servant will be well, Christ said in his behalf, *Verily I have not found so great faith, no not in Israel*[36]; when Christ makes so much of this single grain of mustard-seed, this little faith, as to prefer it before all the faith of Israel, surely faith went very low in Israel at that time; nay, when Christ himself says, speaking of his last coming, after so many ages' preaching of the Gospel, *When the Son of man comes, shall he find faith upon earth*[37], *any* faith, we have I say, a blessed beam of comfort shining out of this text, that it is no small number that is reserved for that kingdom; for, whether the apostle speak this of himself and the Thessalonians, or of others, he speaks not as of a few, but that by Christ's having preached the narrowness of the way, and the straitness of the gate, our holy industry and endeavour is so much exalted, (which was Christ's principal end in taking those metaphors of narrow ways, and strait gates, not to make any man suspect an impossibility of entering, but to be the more industrious and endeavorous in seeking it) that as he hath sent workmen in plenty, abundant preaching, so he shall return a plentiful harvest, a glorious addition to his kingdom, both of those which slept in him before, and of those which shall be then alive, fit, all together, to be caught up in the clouds to meet him, and be with him for ever; for these two armies imply no small number. Now, of the condition of these men, who shall be then alive, and how being clothed in bodies of corruption, they become capable of the glory of this text, in our first distribution, we proposed that for a particular consideration, and the other branch of this second part, and to that, in that order, we are come now.

I scarce know a place of Scripture, more diversely read, and

[35] *Psal.* xiv. 2. [36] Matt. viii. 10. [37] Luke xviii. 8.

consequently more variously interpreted than that place, which should most enlighten us, in this consideration presently under our hands; which is that place to the Corinthians, *We shall not all sleep, but we shall all be changed*[38]. The apostle professes there to deliver us a mystery, (*Behold, I show you a mystery*) but translators and expositors have multiplied mystical clouds upon the words. St. Chrysostom reads these words as we do, *Non dormiemus, We shall not all sleep*, but thereupon he argues, and concludes, that we shall not all die. The common reading of the ancients is contrary to that, *Omnes dormiemus, sed non*, &c. *We shall all sleep, but we shall not all be changed.* The vulgate edition in the Roman church differs from both, and as much from the original, as from either, *Omnes resurgemus, We shall all rise again, but we shall not all be changed.* St. Hierome examines the two readings, and then leaves the reader to his choice, as a thing indifferent. St. Augustine doth so too, and concludes *æquè Catholicos esse*, that they are as good Catholics that read it the one way, as the other. But howsoever, that which St. Chrysostom collects upon his reading, may not be maintained. He reads as we do; and without all doubt aright, *We shall not all sleep;* but what then? Therefore shall we not all die? To sleep there, is to rest in the grave, to continue in the state of the dead, and so we shall not all sleep, not continue in the state of the dead. But yet, *Statutum est*, says the apostle, as verily as Christ was once offered to bear our sins, so verily *is it appointed to every man once to die*[39]; and, as verily *as by one man, sin entered into the world, and death by sin*, so verily *death passed upon all men, for that all men have sinned*[40]; so the apostle institutes the comparison, so he constitutes the doctrine, in those two places of Scripture, as verily as Christ died for all, all shall die, as verily as every man sins, every man shall die.

In that change then, which we who are then alive, shall receive, (for though we shall not all sleep, we shall all be changed) we shall have a present dissolution of body and soul, and that is truly a death, and a present redintegration of the same body and the same soul, and that is truly a resurrection; we shall die, and be alive again,

[38] 1 Cor. xv. 51. [39] Heb. ix. 27. [40] Rom. v. 12.

before another could consider that we were dead; but yet this shall not be done in an absolute instant; some succession of time, though undiscernible there is. It shall be done *in raptu*, in a rapture; but even in a rapture there is a motion, a transition from one to another place. It shall be done says he, *In ictu oculi*, *In the twinkling of an eye;* but even in the twinkling of an eye, there is a shutting of the eyelids, and an opening of them again; neither of these is done in an absolute instant, but requires some succession of time. The apostle, in the resurrection in our text, constitutes a *prius*, something to be done first, and something after; first those that were dead in Christ shall rise first, and then, then when that is done, after that, not all at once, we that are alive shall be wrought upon, we shall be changed, our change comes after their rising; so in our change there is a *prius* too, first we shall be dissolved, (so we die) and then we shall be re-compact, (so we rise again.) This is the difference, they that sleep in the grave, put off, and depart with the very substance of the body, it is no longer flesh, but dust, they that are changed at the last day, put off, and depart with, only the qualities of the body, as mortality and corruption; it is still the same body, without resolving into dust, but the first step that it makes, is into glory.

Now transfer this to the spiritual resurrection of thy soul by grace, here. Here, grace works not that resurrection upon thy soul, in an absolute instant. And therefore suspect not God's gracious purpose upon thee, if thou beest not presently, thoroughly recovered. God could have made all the world in one day, and so have come sooner to his Sabbath, his rest; but he wrought more, to give us an example of labour, and of patience, in attending his leisure in our second creation, this resurrection from sin, as we did in our first creation, when we were not made till the sixth day. But remember too, that the last resurrection, from death, is to be transacted quickly, speedily; and in thy first, thy spiritual resurrection from sin, make haste. The last is to be done *In raptu*, In a rapture; let this rapture in the first resurrection be, to tear thyself from that company and conversation that leads thee into temptation. The last is to be done *In ictu oculi*, *In the* twinkling of an eye; let that, in thy first resurrec-

tion be, the shutting of thine eyes from looking upon things in things, upon creatures in creatures, upon beauty in that face that misleads thee, or upon honour in that place that possesses thee; and let the opening of thine eyes be, to look upon God in every object, to represent to thyself the beauty of his holiness, and the honour of his service in every action. And in this rapture, and in this twinkling of an eye, will thy resurrection soon, though not suddenly, speedily, though not instantly be accomplished. And if God take thee out of the world, before thou think it thoroughly accomplished, yet he shall call thine inchoation, consummation, thine endeavour, performance, and thy desire, effect. For all God's works are entire, and done in him, at once, and perfect as soon as begun; and this spiritual resurrection is his work, and therefore quickened even in the conception, and born even in the quickening, and grown up even in the birth, that is, perfected in the eyes of God, as soon as it is seriously intended in our heart. And farther we carry not your consideration upon those two branches which constitute our second part, that some shall be alive at Christ's coming, that they that are alive, shall receive such a change, as shall be a true death, and a true resurrection, and so *shall be caught up into the clouds, to meet the Lord in the air, and so be with the Lord for ever;* which are the circumstances of our third, and last part.

In this last part, we proposed it for the first consideration, that the apostle determines the consideration of the resurrection in those two, them, and us, *They that slept in Christ*, and *We that expect the coming of Christ*. Of any resurrection of the wicked, here is no mention. Not that there is not one; but that the resurrection of the wicked conduced not to the apostle's purpose, which was to minister comfort in the loss of the dead, because they were to come again, and to meet the Lord, and to be with him for ever; whereas, in the resurrection of the wicked, who are only to rise, that they may fall lower, there is no argument of comfort. And therefore our Saviour Christ determines his commission in that, *This is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*[41]. This was his not losing, if it were

[41] John vi. 39.

raised again; but, he hath only them in charge to raise at the last day, whom the Father had given him; given him so, as that they were to be with him for ever; for others he never mentions.

And upon this, much, very much depends. For this forbearing to mention the resurrection of the wicked with the righteous, gave occasion to many in the primitive church, to imagine a twofold, a former and a later resurrection; which was furthered by their mistaking of those words in St. John, *Blessed and holy is he that hath part in the first resurrection*[42]; which words, being intended of the resurrection from sin, by grace, in this life, the *Chiliasts*, the *Millenarians*, interpreted of this resurrection in our text, that at Christ's coming, the righteous should rise, and live a thousand years, (as St. John says) in all temporal abundances, with Christ here, in recompense of those temporal calamities, and oppressions, which here they had suffered; and then, after those thousand years, so spent with Christ, in temporal abundances, should follow the resurrection of the wicked; and then the wicked, and the righteous, should be disposed and distributed and settled in those mansions, in which they should remain for ever. And of this error, (as very many of the fathers persisted in it to the end) St. Augustine himself had a touch, and a tincture, at beginning. And this error, St. Hierome also, (though truly, I think, St. Hierome was never touched with it himself) out of a reverence to those many, and great men, that were, Irenæus, Tertullian, Lactantius, and the rest, would never call an heresy, nor an error, nor by any sharper name, than an opinion, which is no word of heavy detestation.

And as those blessed fathers of tender bowels, enlarged themselves in this distribution, and apportioning the mercy of God, that it consisted best with the nature of his mercy, that as his saints had suffered temporal calamities in this world, in this world they should be recompensed with temporal abundances, so did they enlarge this mercy farther, and carry it even to the Gentiles, to the Pagans that had no knowledge of Christ in any established church. You shall not find a Trismegistus, a Numa Pompilius, a Plato, a Socrates, for whose salvation you shall not find some father, or some ancient and reverend author, an advocate. In

[42] Rev. xx, 6.

which liberality of God's mercy, those tender fathers proceed partly upon that rule, that in Trismegistus, and in the rest, they find evident impressions, and testimonies, that they knew the Son of God, and knew the Trinity; and then, say they, Why should not these good men, believing a Trinity, be saved? And partly they go upon that rule, which goes through so many of the fathers, *Facienti quod in se est*, That to that man who does as much as he can, by the light of nature, God never denies grace; and then, say they, Why should not these men that do so be saved? And, upon this ground, St. Dionysius the Areopagite says, That from the beginning of the world, God hath called some men of all nations, and of all sorts, by the ministry of angels, though not by the ministry of the church. To me, to whom God hath revealed his Son, in a Gospel, by a church, there can be no way of salvation, but by applying that Son of God, by that Gospel, in that church. Nor is there any other foundation for any, nor other name by which any can be saved, but the name of Jesus. But how this foundation is presented, and how this name of Jesus is notified to them, amongst whom there is no Gospel preached, no church established, I am not curious in inquiring. I know God can be as merciful as those tender fathers present him to be; and I would be as charitable as they are. And therefore humbly embracing that manifestation of his Son, which he hath afforded me, I leave God to his unsearchable ways of working upon others, without farther inquisition.

Neither did those tender fathers then, (much less the school after) consist in carrying this overflowing, and inexhaustible mercy of God, upon his saints, after their resurrection, in temporal abundances, nor upon the Gentiles, who had no solemn, nor clear knowledge of Christ, (which is *magnificare misericordiam*[43], To magnify, to extend, to stretch the mercy of God) but, *Mirificant misericordiam*[44], (as David also speaks) they stretch this mercy miraculously, for they carry this mercy even to hell itself. For first, for the angels that fell in heaven, from the time that they committed their first sin, to the time that they were cast down into hell, they whom we call the more subtle part of the school, say, that *in illa morula*, during that space, between their

[43] Psal. cxxxviii. 2. [44] Psal. xvii. 7.

falling into their sin, and their expulsion from heaven, the angels might have repented, and been restored, for, so long, say they, those angels were but in *statu viatorum*, in the state and condition of persons as yet upon their way, (as all men are, as long as they are alive) and not *in termino*, in their last, and determined station. And that which is so often cited out of Damascene, concerning the fall of angels, *Quod hominibus mors est, angelis casus*, That as death works upon man, and concludes him, and makes him impenitible for ever, so works the fall upon the angels, and concludes them for ever too, they interpret to have been intended by Damascene, not of the angels' fall in heaven, but their fall from heaven; for, till then, they were not, say they, *in termino*, in their last state, and, so, not impenitible. And those ancients, which expound that battle in heaven[45], between Michael and the dragon, and their several angels, to have been fought at that time, after their fall, and between Lucifer's rebellion, and his expulsion, (as the ancients abound much in that sense of that place) argue rationally, that that battle, (what kind of battle soever it were) must necessarily have spent some time. They conceive it to have been a battle of disputation, of argumentation, of persuasion; and that those good angels which are so glad of our conversion, would have been infinitely glad to have reduced their rebellious brethren to their obedience. And, during that time, (which could not be a sudden instant) they were not *inadeptivi gratiæ*, incapable of repentance, and of mercy. St. Cyril comes towards it, comes near it; nay, if it be well observed, goes beyond it; of God's longanimity and patience toward man, (says he) we have in part spoken; *Quanta ille angelis condonaverit, nescimus;* How great transgressions he hath forgiven in the angels, we know not; only this we know, says he, *Solus qui peccare non possit Jesus est*, There is none impeccable, none that cannot sin, man nor angel, but only Christ Jesus.

Nay after the expulsion of the angels, not only after their fall in heaven, but their fall from heaven, many of the ancients seem loath to exclude all ways of God's mercy, even from hell itself. *De statu moti, sed non irremediabiliter moti*, says Origen, The angels are fallen, fallen even into hell, but not so irrecoverably

[45] Rev. xii. 7.

fallen, *Ut institutionibus honorum angelorum non possint restitui*, But that by the counsel and labour of the good angels, they may be restored again. Origen is thought to be single, singular in this doctrine, but he is not. Even St. Ambrose, interpreting that place, that St. Paul says *He was made a minister of the Gospel, to the intent that the wisdom of God might, by the church, be made known to powers and principalities*[46], interprets it of fallen angels; that they, the fallen angels, might receive benefit by the preaching of the Gospel in the church. Prudentius says not so, but this he does say, that upon this day, when our blessed Saviour arose from hell, *Pœnarum celebres sub Styge feriæ*, and, *suppliciis mitibus, nec fervent solito flumina sulphure*, Some relaxation, some ease in their torments, at some time, some very good men have imagined, even in hell. And more than that; they have not absolutely cried down (for, so much it deserves) that fable of Trajan; That after that emperor had been some time in hell, yet, upon the prayers of Pope Gregory, he was removed to heaven. Nay, more than that; (for that was but of one man) but an author of our age[47], and much esteemed in the Roman church, delivers as his own opinion, (and thinks he hath the subtler part of the school on his side) that that, which is so often said, *from hell there is no redemption*, is only to be understood of them, whom God sends to hell, as to their last place; to them, certainly there is no redemption. But, says he, God may send souls of the heathen, who had not the benefit of any Christian church, and yet were good moral men, to burn out certain errors, or ignorances, or sins in hell, and then remove them to heaven; for, so long time, they are but *viatores*, they are but in their way, and not concluded.

Beloved, that we might have something in the balance to weigh down the cruelty, and the petulancy, and the pertinacity of those men, who in these later times have so attenuated the mercy of God, as that they have almost brought it to nothing, (for there is no mercy where there is no misery, and they place all mercy to have been given at once, and that, before man was fallen into misery by sin, or before man was made) and have pronounced, that God never meant to show mercy to all them,

[46] *Eph. iii. 10.* [47] Collius de animabus Paganorum l. 1. c. xiii. fo. 48.

nor but to a very few of them, to whom he pretended to offer it, that we might have something in the balance to weigh against these unmerciful men, I have staid thus long upon these over-merciful men, that have carried mercy upon the saints of God, in temporal abundances after the resurrection, and upon the heathen who never heard Gospel preached, and upon the angels fallen in heaven, and upon those angels fallen from heaven into hell, and upon the souls of men there, not only in the ease of their torments, but in their translation from thence to heaven. That so our later men might see, that the ancients thought God so far from beginning at hate, (that God should first, for his glory, hate some, and then make them that he might execute his hate upon them) as that they thought God implacable, inexorable, irreconcilable to none; therefore to these unmerciful, have we opposed these over-merciful men.

But yet, to them we must say, *Numquid Deus indiget mendacio vestro, ut pro eo loquamini dolos*[48]? Shall we lie for God, or speak deceitfully for him? deceive your souls, with over-extending his mercy? we may derive mercy from hell, though we carry not mercy to hell. *Gehenna non solum eorum, qui puniendi, causa facta, sed et eorum, qui salvandi*[49]; Hell was not only made for their sakes, who were to suffer in it, but for theirs, who were to be warned by it; and so there is mercy in hell. *Cooperatur regno*, says St. Chrysostom, elegantly, Hell hath a co-operation with heaven, it works upon us, in the advancement of our salvation, as well as heaven; *Nec sævitiæ res est, sed misericordiæ*, Hell is not a monument of God's cruelty, but of his mercy, *Et nisi fuisset intentata gehenna in gehennam omnes cecidissemus*, If we were not told of hell, we should all fall into hell; and, so there is mercy in hell. And therefore, says the same father, out of an unspeakable wisdom, and fatherly care, (as fathers will speak loudest to their children, and look angerliest, and make the greatest rods, when they intend not the severest incorrection) *Christus sæpius gehennam comminatus est, quam regnum pollicitus*, Christ in his Gospel, hath oftener threatened us with hell, than promised us heaven. We are bound to praise God, says he, as much for driving Adam *out of* Paradise, as for placing him there, *Et agere gratias tam*

[48] Job xiii. 7. [49] Origen.

pro gehenna, quam pro regno, And to give him thanks, as well for hell, as for heaven. For, whether he cauterise or foment, whether he draw blood, or apply cordials, he is the same physician, and seeks but one end, (our spiritual health) by his divers ways. For us, who by this notification of hell, escape hell, *We shall not die, but live*[50]; that is, not die so, but that we shall live again: therefore is death called a sleep, (Lazarus *sleepeth*, says Christ[51].) And *Cœmiteria* are *dormitoria*, Churchyards are our beds. And in those beds, and in all other beds of death, (for the dead have their beds in the sea too, and sleep even in the restless motion thereof) the voice of the archangel, and the trumpet of God shall awake them that slept in Christ before, and they and we shall be united in one body; for, as our apostle says here, *We shall not prevent them*, so he says also, *That they shall not be made perfect without us*[52]. Though we live to see Christ, we shall not prevent them, though they have attended Christ five thousand years in the grave, they shall not prevent us, but united in one body, *Rapiemur*, They and we *shall be caught*, &c.

Rapiemur, *We shall be caught up*. This is a true rapture, in which we do nothing ourselves. Our last act towards Christ, is as our first; in the first act of our conversion we do nothing; nothing in this last act, our resurrection, but *rapiemur*, we are caught. In everything, the more there is left to ourselves, the worse it is done; that that God does entirely, is entirely good. St. Paul had a rapture too; *He was caught up into Paradise; but whether in the body, or out of the body, he cannot tell*[53]. We can tell, that this rapture of ours, shall be in body and soul, in the whole man. Man is but a vapour; but a glorious, and a blessed vapour, when he is attracted, and caught up by this sun, the Son of man, the Son of God. O what a blessed alleviation possesses that man! and to what a blessed levity, (if without levity we may so speak) to what a cheerful lightness of spirit is he come, that comes newly from confession, and with the seal of absolution upon him! Then, when nothing troubles his conscience, then, when he hath disburdened his soul of all that lay heavy upon it, then, when if his confessor should unjustly reveal it to any other, yet God will never speak of it more to his conscience, nor upbraid him with it,

[50] Psal. cxviii. 17. [51] John xi. 11. [52] Heb. xi. 39. [53] 2 Cor. xii. 4.

not reproach him for it, what a blessed alleviation, what a holy cheerfulness of spirit is that man come to? How much more in the endowments which we shall receive in the rapture of this text, where we do not only divest all sins past, (as in confession) but all possibility of future sins; and put on, not only incorruption, but incorruptibleness; not only impeccancy, but impeccability. And to be invested with this endowment, *Rapiemur*, *We shall be caught up*, and *Rapiemur in nubibus*, *We shall be caught up in the clouds.*

We take a star to be the thickest, and so the impurest, and ignoblest part of that sphere; and yet, by the illustration of the sun, it becomes a glorious star. Clouds are but the beds, and wombs of distempered and malignant impressions, of vapours, and exhalations, and the furnaces of lightnings and of thunder; yet by the presence of Christ, and his employment, these clouds are made glorious chariots to bring him and his saints together. Those vapours and *clouds* which David speaks of[54], St. Augustine interprets of the ministers of the church; that they are those clouds. Those ministers may have clouds in their understanding and knowledge, (some may be less learned than others) and clouds in their elocution and utterance, (some may have an unacceptable deliverance) and clouds in their aspect and countenance, (some may have an unpleasing presence) and clouds in their respect and maintenance, (some may be oppressed in their fortunes) but still they are such clouds as are sent by Christ to bring thee up to him. And as the children of Israel received direction and benefit, as well by the *pillar of cloud*, as by the *pillar of fire*[55], so do the children of God in the church, as well by preachers of inferior gifts, as by higher. *In nubibus;* Christ does not come in a chariot, and send carts for us. He comes as he went; *This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven*[56], say the angels at his ascension. In what manner did they see him go? *He was taken up, and a cloud received him out of their sight*[57]. So he went, so he shall return, so we shall be taken up, *In the clouds, to meet him in the air.*

The transfiguration of Christ was not acted upon so high a

[54] *Psal.* cxxxv. 7. [55] Exod. xiii. 21. [56] Acts i. 11. [57] Luke xxiv. 50.

scene, as this our access to Christ shall be. That hill was not so high, nor so near to the heaven of heavens, as this region of the air shall be. Nor was the transfiguration so eminent a manifestation of the glory of Christ, as this his coming in the air to judgment shall be. And yet Peter that saw but that, desired no more[58], but thought it happiness enough to be there, and there to fix their tabernacles. But in this our meeting of Christ in the air, we shall see more than they saw in the transfiguration, and yet be but in the way of seeing more, than we see in the air then; we shall be presently well and yet improving. The king's presence makes a village the court; but he that hath service to do at court, would be glad to find it in a lodgeable and convenient place. I can build a church in my bosom; I can serve God in my heart, and never clothe my prayer in words. God is often said to *hear*, and *answer* in the Scriptures, when they to whom he speaks, have said nothing. I can build a church at my bed's side; when I prostate myself in humble prayer there, I do so. I can praise God cheerfully in my chapel, cheerfully in my parish church, as David says, *In ecclesiis*, plurally, *In the congregations*[59], In every congregation will I bless the Lord; but yet, I find the highest exaltations, and the noblest elevations of my devotion, when *I give thanks in the great congregation, and praise him among much people*[60], for so methinks, I come nearer and nearer to the communion of saints in heaven. Where it is therefore said that there is no temple, (*I saw no temple in heaven*[61]) because all heaven is a temple, And *because the Lord God Almighty, and the Lamb*, (who fill all heaven) *are*, (as St. John says there) *the temple thereof*.

So far towards that, as *into the air*, this text carries us, *Obviam Domino, To meet the Lord*. The Lord requires no more, not so much at our hands, as he does for us. When he is come from the right hand of his Father in heaven, into the air to meet us, he is come farther than we are to go from the grave to meet him. But we have met the Lord in many a lower place; in many unclean actions have we met the Lord in our own hearts, and said to ourselves, Surely the Lord is here, and sees us, and (with

[58] Matt. xvii. 14. [59] Psal. xxvi. 12. [60] Psal. xxxv. 18. [61] Rev. xxi. 22.

Joseph) *How then can I do this great wickedness, and sin against my God*[62]? and yet have proceeded, gone forward in the accomplishment of that sin. But there it was *Obviam Jesu, obviam Christo*, We met a *Jesus*, we met a *Christ*, a God of mercy, who forgave us those sins. Herein in our text, it is *Obviam Domino*, We must *meet the Lord;* he invests here no other name but that; he hath laid aside his *Christ*, and his *Jesus*, names of mercy, and redemption, and salvation, and comes only in the name of power, *The Lord*, the judge of quick and dead. In which judgment he shows no mercy; all his mercy is exercised in this life; and he that hath not received his portion of that mercy before his death, shall never receive any. There he judges only by our works, Whom hast thou fed, whom hast thou clothed? Then in judgment we meet the Lord, the Lord of power, and the last time that ever we shall meet *a Jesus, a Christ*, a God of mercy, is upon our death-bed; but there we shall meet him so, as that when we meet him in another name, *The Lord*, in the air, yet by the benefit of the former mercy received from Jesus, *We shall be with the Lord for ever.*

First *Erimus, We shall be*, we shall have a being. There is nothing more contrary to God, and his proceedings, than annihilation, to be nothing, do nothing, think nothing. It is not so high a step, to raise the poor out of the dust, and to lift the needy from the dunghill, and set him with princes[63]; to make a king of a beggar, is not so much, as to make a worm of nothing. Whatsoever God hath made thee since, yet his greatest work upon thee, was, that he made thee; and howsoever he extend his bounty in preferring thee, yet his greatest largeness, is, in preserving thee in thy being. And therefore his own name of Majesty, is Jehovah, which denotes his essence, his being. And it is usefully moved, and safely resolved in the school, that the devil himself cannot deliberately wish himself nothing. Suddenly a man may wish himself nothing, because that seems to deliver him from the sense of his present misery; but deliberately he cannot: because whatsoever a man wishes, must be something better than he hath yet; and whatsoever is better, is not nothing. *Nihil contrarium Deo*[64], There is nothing truly

[62] Gen. xxxix. 9. [63] Psal. cxiii. 7. [64] Augustine.

contrary to God; to do nothing, is contrary to his working; but contrary to his nature, contrary to his essence there is nothing. For whatsoever is anything, even in that being, and therefore because it is, hath a conformity to God, and an affinity with God, who is Being, Essence itself. *In him we have our being*[65], says the apostle. But here it is more than so; not only *In illo*, but *Cum illo*, not only *In him*, but *With him*, not only in his providence, but in his presence.

The hypocrite hath a being, and, in God, but it is not with God, *Quia cor longe, With his lips he honours God, but removes his heart far from him*[66]. And God sends him after his heart, that he may keep him at that distance, (as St. Gregory reads and interprets that place of Esay) *Redite prævaricatores ad cor*[67], Return O sinners, follow your own heart, and then I am sure you and I shall never meet. Our Saviour Christ delivers this distance plainly, *Discedite a me, Depart from me, ye cursed into everlasting fire*[68]. Where the first part of the sentence is incomparably the heaviest, the departing worse than the fire; the intenseness of that fire, the air of that brimstone, the anguish of that worm, the discord of that howling, and gnashing of teeth, is no comparable, no considerable part of the torment, in respect of the privation of the sight of God, the banishment from the presence of God, an absolute hopelessness, an utter impossibility of ever coming to that, which sustains the miserable in this world, that though I see no sun here, I shall see the Son of God there. The hypocrite shall not do so; we shall be, and *be with him*, and *be with him for ever*; which is the last thing that doth fall under ours, or can fall under any consideration.

Of St. Hierome, St. Augustine says, *Quæ Hieronymus nescivit, nullus hominum unquam scivit*; That that St. Hierome knew not no man ever knew. And St. Cyril, to whom St. Augustine said that, said also to St. Augustine, in magnifying of St. Hierome, That when a Catholic priest disputed with a heretic, and cited a passage of St. Hierome, and the heretic said Hierome lied, instantly he was struck dumb; yet of this last and everlasting joy and glory of heaven, in the fruition of God, St. Hierome

[65] Acts xvii. 28. [66] Isaiah xix. 13. [67] Isaiah xlvi. 8. [68] Matt. xxv.

would venture to say nothing, no not then, when he was divested of his mortal body, dead; for, as soon as he died at Bethlem, he came instantly to Hippo, St. Augustine's bishopric, and though he told him, *Hieronymi anima sum*, I am the soul of that Hierome, to whom thou art now writing about the joys and glory of heaven, yet he said no more of that, but this, *Quid, quæris brevi immittere vasculo totum mare?* Canst thou hope to pour the whole sea into a thimble, or to take the whole world into thy hand? And yet that is easier, than to comprehend the joy and the glory of heaven in this life. Nor is there anything, that makes this more incomprehensible, than this *semper* in our text, the eternity thereof, that *we shall be with him for ever*. For, this eternity, this everlastingness is not only incomprehensible to us in this life, but even in heaven we can never know it experimentally; and all knowledge in heaven is experimental: as all knowledge in this world is causal, (we know a thing, if we know the cause thereof) so the knowledge in heaven, is effectual, experimental, we know it, because we have found it to be so.

The endowments of the blessed, (those which the school calls *Dotes beatorum*) are ordinarily delivered to be these three, *Visio*, *Dilectio*, *Fruitio*, The sight of God, the love of God, and the fruition, the enjoying, the possessing of God. Now, as no man can know what it is to see God in heaven, but by an experimental and actual seeing of him there, nor what it is to love God there, but by such an actual and experimental love of him, nor what it is to enjoy and possess God, but by an actual enjoying, and an experimental possessing of him, so can no man tell what the eternity, and everlastingness of all these, is, till he have passed through that eternity, and that everlastingness; and that he can never do; for, if it could be passed through, then it were not eternity. How barren a thing is arithmetic! and yet arithmetic will tell you, how many single grains of sand, will fill this hollow vault to the firmament. How empty a thing is rhetoric! and yet rhetoric will make absent and remote things present to your understanding. How weak a thing is poetry! and yet poetry is a counterfeit creation, and makes things that are not, as though they were. How infirm, how impotent are all assistances, if they be put to express this eternity! The best help that I can

assign you, is, to use well *Æternum vestrum*, Your own eternity; as St. Gregory calls our whole course of this life, *Æternum nostrum*, Our eternity; *Æquum est, ut qui in æterno, suo peccaverit, in æterno Dei puniatur*, says he; It is but justice, that he that hath sinned out his own eternity, should suffer out God's eternity. So, if you suffer out your own eternity, in submitting yourselves to God, in the whole course of your life, in surrendering your will entirely to his, and glorifying of him in a constant patience, under all your tribulations, *It is a righteous thing with God*, (says our apostle, in his other Epistle to these *Thessalonians*) *to recompense tribulation to them that trouble you, and to you, that are troubled, rest with us*[o], says he there; with us, *who shall be caught up in the clouds, to meet the Lord in the air, and so shall be with the Lord for ever.* Amen.

SERMON XXV.

PREACHED TO THE LORDS, UPON EASTER DAY, AT THE COMMUNION.

[*The King being then dangerously sick at Newmarket.*]

PSAL. LXXXIX. 47.

What man is he that liveth, and shall not see death?

AT first, God gave the judgment of death upon man, when he should transgress, absolutely, *Morte morieris*, Thou shalt surely die; the woman in her dialogue with the Serpent, she mollifies it, *Ne forte moriamur*, perchance, if we eat, we may die; and then the devil is as peremptory on the other side, *Nequaquam moriemini*, Do what you will, surely you shall not die; and now God in this text comes to his reply, *Quis est homo*, Shall they not die? Give me but one instance, but one exception to this rule, *What man is he that liveth, and shall not see death?* Let

[o] 1 Thess. i. 6.

no man, no woman, no devil offer a *Ne forte*, (perchance we may die) much less a *Nequaquam*, (Surely we shall not die) except he be provided of an answer to this question, except he can give an instance against this general, except he can produce that man's name, and history, that hath lived, and shall not see death. We are all conceived in close prison; in our mothers' wombs, we are close prisoners all; when we are born, we are born but to the liberty of the house; prisoners still, though within larger walls: and then all our life is but a going out to the place of execution, to death. Now was there ever any man seen to sleep in the cart, between Newgate, and Tyburn? between the prison, and the place of execution, does any man sleep? And we sleep all the way; from the womb to the grave we are never thoroughly awake; but pass on with such dreams, and imaginations as these, I may live as well, as another, and why should I die, rather than another? but awake, and tell me, says this text, *Quis homo?* Who is that other that thou talkest of? *What man is he that liveth, and shall not see death?*

In these words, we shall first, for our general humiliation, consider the unanswerableness of this question, There is no man that lives, and shall not see death. Secondly, we shall see, how that modification of Eve may stand, *Forte moriemur*, How there may be a probable answer made to this question, that it is like enough, that there are some men that live, and shall not see death: and thirdly, we shall find that truly spoken, which the devil spake deceitfully then, we shall find the *Nequaquam* verified, we shall find a direct, and full answer to this question; we shall find a man that lives, and shall not see death, our Lord, and Saviour Christ Jesus, of whom both St. Augustine, and St. Hierome, do take this question to be principally asked, and this text to be principally intended. Ask me this question then, of all the sons of men, generally guilty of original sin, *Quis homo*, and I am speechless, I can make no answer; ask me this question of those men, which shall be alive upon earth at the last day, when Christ comes to judgment, *Quis homo*, and I can make a probable answer; *Forte moriemur*, Perchance they shall die; it is a problematical matter, and we say nothing too peremptorily. Ask me this question without relation to original sin,

Quis homo, and then I will answer directly, fully, confidently, *Ecce homo*, There was a man that lived, and was not subject to death by the law, neither did he actually die so, but that he fulfilled the rest of this verse; *Eruit animam de inferno*, By his own power, he delivered his soul from the hand of the grave. From the first, this lesson rises, general doctrines must be generally delivered, all men must die; from the second, this lesson, collateral, and unrevealed doctrines must be soberly delivered, how we shall be changed at the last day, we know not so clearly: from the third, this lesson arises, conditional doctrines must be conditionally delivered, If we be dead with him, we shall be raised with him.

First then, for the generality, those other degrees of punishment, which God inflicted upon Adam, and Eve, and in them upon us, were as absolutely, and illimitedly pronounced, as this of death, and yet we see, they are many ways extended, or contracted; to man it was said, *In the sweat of thy brows, thou shalt eat thy bread*, and how many men never sweat, till they sweat with eating? To the woman it was said, *Thy desire shall be to thy husband, and he shall rule over thee:* and how many women have no desire to their husbands, how many over-rule them? Hunger, and thirst, and weariness, and sickness are denounced upon all, and yet if you ask me *Quis homo?* What is that man that hungers and thirsts not, that labours not, that sickens not? I can tell you of many, that never felt any of these; but contract the question to that one of death, *Quis homo?* What man is he that shall not taste death? and I know none. Whether we consider the summer solstice, when the day is sixteen hours, and the night but eight, or the winter solstice, when the night is sixteen hours, and the day but eight, still all is but twenty-four hours, and still the evening and morning make but a day: the patriarchs in the Old Testament had their summer-day, long lives; we are in the winter, short-lived; but *Quis homo?* Which of them, or us, come not to our night in death? If we consider violent deaths, casual deaths, it is almost a scornful thing to see, with what wantonness, and sportfulness, death plays with us; we have seen a man cannon-proof in the time of war, and slain with his own pistol in the time of peace: we have seen a man

recovered after his drowning, and live to hang himself. But for that one kind of death, which is general, (though nothing be in truth more against nature than dissolution, and corruption, which is death) we are come to call that death, natural death, than which, indeed, nothing is more unnatural; the generality makes it natural; Moses says, that man's age is seventy[1], and eighty is labour and pain; and yet himself was more than eighty, and in a good state, and habitude when he said so. No length, no strength enables us to answer this *Quis homo? What man?*

Take a flat map, a globe *in plano*, and here is East, and there is West, as far asunder as two points can be put: but reduce this flat map to roundness, which is the true form, and then East and West touch one another, and are all one: so consider man's life aright, to be a circle, *Dust thou art, and to dust thou must return; Naked I came, and naked I must go*[2]; in this, the circle, the two points meet, the womb and the grave are but one point, they make but one station, there is but a step from that to this. This brought in that custom amongst the Greek emperors, that ever at the day of their coronation, they were presented with several sorts of marble, that they might then bespeak their tomb. And this brought in that custom into the Primitive church, that they called the martyrs' days, wherein they suffered, *Natalitia martyrum*, Their birth days; birth, and death is all one.

Their death was a birth to them into another life, into the glory of God; it ended one circle, and created another; for immortality, and eternity is a circle too; not a circle where two points meet, but a circle made at once; this life is a circle, made with a compass, that passes from point to point; that life is a circle stamped with a print, an endless, and perfect circle, as soon as it begins. Of this circle, the mathematician is our great and good God; the other circle we make up ourselves; we bring the cradle, and grave together by a course of nature. Every man does; *Mi ghéber*, says the original; It is not *Ishe*, which is the first name of man, in the Scriptures, and signifies nothing but a *sound;* a voice, a word, a musical air dies, and evaporates; what wonder if man, that is but *Ishe*, a *sound*, die too? It is not Adam, which is another name of man, and signifies nothing but *red*

[1] Psal. xc. 10. [2] Job i.

earth; let it be earth red with blood, (with that murder which we have done upon ourselves) let it be earth red with blushing, (so the word is used in the original) with a conscience of our own infirmity, what wonder if man, that is but Adam, guilty of this self-murder in himself, guilty of this in-born frailty in himself, die too? It is not Enos, which is also a third name of man, and signifies nothing but a *wretched and miserable creature;* what wonder if man, that is but earth, that is a burden to his neighbours, to his friends, to his kindred, to himself, to whom all others, and to whom myself desires death, what wonder if he die? But this question is framed upon none of these names; not *Ishe*, not Adam, not Enos; but it is *Mi gheber*, *Quis vir;* which is the word always signifying a man accomplished in all excellencies, a man accompanied with all advantages; fame, and good opinion justly conceived, keeps him from being *Ishe*, a mere sound, standing only upon popular acclamation; innocency and integrity keeps him from being Adam, red earth, from bleeding, or blushing at anything he hath done; that holy and religious art of arts, which St. Paul professed, *That he knew how to want, and how to abound*, keeps him from being Enos, miserable or wretched in any fortune; he is *gheber*, a great man, and a good man, a happy man, and a holy man, and yet *Mi gheber*, *Quis homo*, This man must see death.

And therefore we will carry this question a little higher, from *Quis homo*, to *Quis deorum*, Which of the gods have not seen death? Ask it of those, who are gods by participation of God's power, of those of whom God says, *I have said, ye are gods*, and God answers for them, and of them, and to them, *You shall die like men;* ask it of those gods, who are gods by imputation, whom creatures have created, whom men have made gods, the gods of the heathen, and do we not know, where all these gods died? Sometimes divers places dispute, who hath their tombs; but do they not deny their godhead in confessing their tombs? do they not all answer, That they cannot answer this text, *Mi gheber*, *Quis homo*, What man, *Quis deorum*, What god of man's making hath not seen death? As Justin Martyr asks that question, Why should I pray to Apollo or Esculapius for health, *Qui apud Chironem medicinam didicerunt*, when I know who

taught them all that they knew? so why should I look for immortality from such or such a god, whose grave I find for a witness, that he himself is dead? Nay, carry this question higher than so, from this *Quis homo* to *Quid homo*, What is there in the nature and essence of man, free from death? The whole man is not, for the dissolution of body and soul is death. The body is not; I shall as soon find an immortal rose, an eternal flower, as an immortal body. And for the immortality of the soul, it is safelier said to be immortal by preservation, than immortal by nature; that God keeps it from dying, than, that it cannot die. We magnify God in an humble and faithful acknowledgment of the immortality of our souls, but if we ask, *Quid homo*, What is there in the nature of man, that should keep him from death, even in that point, the question is not easily answered.

It is every man's case then; every man dies; and though it may perchance be but a mere Hebraism to say, That every man shall *see death*, perchance it amounts to no more, but to that phrase, *Gustare mortem*, *To taste death*, yet thus much may be implied in it too, that as every man must die, so every man may see, that he must die; as it cannot be avoided, so it may be understood. A beast dies, but he does not see death; St. Basil says[3], He saw an ox weep for the death of his yoke-fellow; but St. Basil might mistake the occasion of that ox's tears. Many men die too, and yet do not see death; the approaches of death amaze then, and stupify them; they feel no colluctation with powers, and principalities, upon their death-bed; that is true; they feel no terrors in their consciences, no apprehensions of judgment, upon their death-bed; that is true; and this we call going away like a lamb. But the Lamb of God had a sorrowful sense of death; his soul was heavy unto death, and he had an apprehension, that his Father had forsaken him; and in this text, the Chaldee paraphrase expresses it thus, *Videbit angelum mortis*, He shall see a messenger, a forerunner, a power of death, an executioner of death, he shall see something with horror, though not such as shall shake his moral, or his Christian constancy.

So that this *Videbunt*, *They shall see*, implies also a *Viderunt*,

[3] Basil orat. de Morte.

They have seen, that is, they have used to see death, to observe a death in the decay of themselves, and of every creature, and of the whole world. Almost fourteen hundred years ago, St. Cyprian writing against Demetrianus, who imputed all the wars, and deaths, and unseasonablenesses of that time, to the contempt, and irreligion of the Christians, that they were the cause of all those ills, because they would not worship their gods, Cyprian imputes all those distempers to the age of the whole world; *Canos videmus in pueris*, says he, We see children born gray-headed; *Capilli deficiunt, antequam crescant*, Their hair is changed, before it be grown. *Nec ætas in senectute desinit, sed incipit a senectute*, We do not die with age, but we are born old. Many of us have seen death in our particular selves; in many of those steps, in which the moral man[4] expresses it; We have seen *Mortem infantiæ, pueritiam*, The death of infancy in youth; and *Pueritiæ, adolescentiam*, And the death of youth in our middle age; and at last we shall see *Mortem senectutis, mortem ipsam*, The death of age in death itself. But yet after that, a step farther than that moral man went, *Mortem mortis in morte Jesu*, We shall see the death of death itself in the death of Christ. As we could not be clothed at first, in Paradise, till some creatures were dead, (for we were clothed in beasts' skins) so we cannot be clothed in heaven, but in his garment who died for us.

This *Videbunt*, this future sight of death implies a *Viderunt*, They have seen, they have studied death in every book, in every creature; and it implies a *Vident*, They do presently see death in every object, they see the hourglass running to the death of the hour; they see the death of some profane thoughts in themselves, by the entrance of some religious thought of compunction, and conversion to God; and then they see the death of that religious thought, by an inundation of new profane thoughts, that overflow those. As Christ says, That as often as we eat the Sacramental bread, we should remember his death, so as often, as we eat ordinary bread, we may remember our death; for even hunger and thirst, are diseases; they are *Mors quotidiana*, A daily death[5], and if they lasted long, would kill us.

[4] Seneca. [5] Bernard, Augustine.

In every object and subject, we all have, and do, and shall see death; not to our comfort as an end of misery, not only as such a misery in itself, as the philosopher takes it to be, *Mors omnium miseriarum*, That death is the death of all misery, because it destroys and dissolves our being; but as it is *Stipendium peccati*, *The reward of sin*; that as Solomon says, *Indignatio regis nuncius mortis*, *The wrath of the king, is as a messenger of death*[6], so *Mors nuncius indignationis regis*, We see in death a testimony, that our heavenly king is angry; for, but for his indignation against our sins, we should not die. And this death, as it is *malum*, ill, (for if ye weigh it in the philosopher's balance, it is an annihilation of our present being, and if ye weigh it in the Divine balance, it is a seal of God's anger against sin) so this death is general; of this, this question there is no answer, *Quis homo*, What man, &c.

We pass then from the *morte moriemini*, to the *forte moriemini*, from the generality and the unescapeableness of death, from this question, as it admits no answer, to the *forte moriemini*, perchance we shall die; that is, to the question as it may admit a probable answer. Of which, we said at first, that in such questions, nothing becomes a Christian better than sobriety; to make a true difference between problematical, and dogmatical points, between upper buildings, and foundations, between collateral doctrines, and doctrines in the right line: for fundamental things, *Sine hæsitatione credantur*[7], They must be believed without disputing; there is no more to be done for them, but believing; for things that are not so, we are to weigh them in two balances, in the balance of analogy, and in the balance of scandal: we must hold them so, as may be analogal, proportionable, agreeable to the articles of our faith, and we must hold them so, as our brother be not justly offended, nor scandalized by them; we must weigh them with faith, for our own strength, and we must weigh them with charity, for others' weakness. Certainly nothing endangers a church more, than to draw indifferent things to be necessary; I mean of a primary necessity, of a necessity to be believed *de fide*, not a secondary necessity, a necessity to be performed and practised for obedience: without doubt, the Roman church

[6] Prov. xvi. 14. [7] Augustine.

repents now, and sees now that she should better have preserved herself, if they had not denied so many particular things, which were indifferently and problematically disputed before, to be had necessarily *de fide*, in the Council of Trent.

Taking then this text for a problem, *What man lives, and shall not see death?* We answer, it may be that those men, whom Christ shall find upon the earth alive, at his return to judge the world, shall die then, and it may be they shall but be changed, and not die. That Christ shall judge quick and dead, is a fundamental thing; we hear it in St. Peter's sermon, to Cornelius and his company, and we say it every day in the Creed, *He shall judge the quick and the dead*[8]. But though we do not take the quick and the dead, as Augustine and Chrysostom do, for the righteous which lived in faith, and the unrighteous, which were dead in sin, though we do not take the quick and the dead, as Ruffinus and others do, for the soul and the body, (he shall judge the soul, which was always alive, and he shall the body, which was dead for a time) though we take the words (as becomes us best) literally, yet the letter does not conclude, but that they, whom Christ shall find alive upon earth, shall have a present and sudden dissolution, and a present and sudden re-union of body and soul again. Saint Paul says, *Behold I show you a mystery*[9]; therefore it is not a clear case, and presently, and peremptorily determined; but what is it? *We shall not all sleep, but we shall all be changed.* But whether this sleeping be spoke of death itself, and exclude that, that we shall not die, or whether this sleep be spoke of a rest in the grave, and exclude that, we shall not be buried, and remain in death, that may be a mystery still. St. Paul says too, *The dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air*[10]. But whether that may not still be true, that St. Augustine says, that there shall be *Mors in raptu*, an instant and sudden disunion, and re-union of body and soul, which is death, who can tell? So on the other side, when it is said to him, in whom all we were, to Adam, *Pulvis es, Dust thou art, and into dust thou shalt return*[11], when it is said, *In Adam*

[8] Acts x. 42. [9] 1 Cor. xv. 51.
[10] 1 Thess. iv. 17. [11] Gen. iii. 19.

all die[12], when it is said, *Death passed upon all men, for all have sinned*[13], why may not all those sentences of Scripture, which imply a necessity of dying, admit that restriction, *Nisi dies judicii naturæ cursum immutet*[14], We shall all die, except those, in whom the coming of Christ shall change the course of nature.

Consider the Scriptures then, and we shall be absolutely concluded neither way; consider authority, and we shall find the fathers for the most part one way, and the school for the most part another; take later men, and all those in the Roman church; then Cajetan thinks, that they shall not die, and Catharin is so peremptory, that they shall, as that he says of the other opinion, *Falsam esse confidenter asserimus, et contra Scripturas satis manifestas, et omnino sine ratione;* It is false, and against Scriptures, and reason, saith he; take later men, and all those in the Reformed church; and Calvin says, *Quia aboletur prior natura, censetur species mortis, sed non migrabit anima à corpore;* St. Paul calls it death, because it is a destruction of the former being; but it is not truly death, saith Calvin; and Luther saith, That St. Paul's purpose in that place is only to show the suddenness of Christ's coming to judgment, *Non autem inficiatur omnes morituros; nam dormire, est sepeliri:* but St. Paul doth not deny, but that all shall die; for that sleeping which he speaks of, is burial; and all shall die, though all shall not be buried, saith Luther.

Take then that which is certain; it is certain, a judgment thou must pass: if thy close and cautelous proceeding have saved thee from all informations in the Exchequer, thy clearness of thy title from all courts at common law, thy moderation from the Chancery, and Star Chamber, if height of thy place, and authority, have saved thee, even from the tongues of men, so that ill men dare not slander thy actions, nor good men dare not discover thy actions, no not to thyself, all those judgments, and all the judgments of the world, are but interlocutory judgments; there is a final judgment, *In judicantes et judicatos*, against prisoners and judges too, where all shall be judged again; *Datum est omne judicium*, All judgment is given to the Son of man[15], and upon all the

[12] 1 Cor. xv. 22.
[13] Rom. v. 12.
[14] Pet. Mart.
[15] John v.

sons of men must his judgment pass. A judgment is certain, and the uncertainty of this judgment is certain too; perchance God will put off thy judgment; thou shalt not die yet; but who knows whether God in his mercy, do put off this judgment, till these good motions which his blessed Spirit inspires into thee now, may take root, and receive growth, and bring forth fruit, or whether he put it off, for a heavier judgment, to let thee see, by thy departing from these good motions, and returning to thy former sins, after a remorse conceived against those sins, that thou art inexcusable even to thyself, and thy condemnation is just, even to thine own conscience. So perchance God will bring this judgment upon thee now; now thou mayest die; but whether God will bring that judgment upon thee now, in mercy, whilst his graces, in his ordinance of preaching, work some tenderness in thee, and gives thee some preparation, some fitness, some courage to say, *Veni Domine Jesu, Come Lord Jesu*, come quickly, come now, or whether he will come now in judgment, because all this can work no tenderness in thee, who can tell?

Thou hearest the word of God preached, as thou hearest an oration, with some gladness in thyself, if thou canst hear him, and never be moved by his oratory; thou thinkest it a degree of wisdom, to be above persuasion; and when thou art told, that he that fears God, fears nothing else, thou thinkest thyself more valiant than so, if thou fear not God neither; whether or why God defers, or hastens the judgment, we know not; this is certain, this all St. Paul's places collineate to, this all the fathers, and all the school, all the Cajetans, and all the Catharins, all the Luthers, and all the Calvins agree in, *a judgment must be*, and it must be *In ictu oculi, In the twinkling of an eye*, and *Fur in nocte, A thief in the night.* Make the question, *Quis homo?* What man is he that liveth, and shall not pass this judgment? Or, what man is he that liveth, and knows when this judgment shall be? So it is a *nemo scit*, a question without an answer; but ask it, as in the text, *Quis homo?* Who liveth, and shall not die? So it is a problematical matter; and in such things as are problematical, if thou love the peace of Sion, be not too inquisitive to know, nor too vehement, when thou thinkest thou dost know it.

Come then to ask this question, not problematically, (as it is contracted to them that shall live in the last days) nor peremptorily of man, (as he is subject to original sin) but at large, so, as the question may include Christ himself, and then to that *Quis homo? What man is he?* We answer directly, here is the man that shall not see death; and of him principally, and literally, St. Augustine (as we said before) takes this question to be framed; *Ut quæras, dictum, non ut desperes*, saith he, This question is moved, to move thee to seek out, and to have thy recourse to that man which is the Lord of Life, not to make thee despair, that there is no such man, in whose self, and in whom, for all us, there is redemption from death: for, says he, this question is an exception to that which was said before the text; which is, *Wherefore hast thou made all men in vain?* Consider it better, says the Holy Ghost, here, and it will not prove so; man is not made in vain at first, though he do die now; for, *Perditio tua ex te*, This death proceeds from man himself; and *Quare moriemini domus Israel? Why will ye die, O house of Israel?* God made not death, neither hath he pleasure in the destruction of the living; the wise man says it[16], and the true God swears it, *As I live saith the Lord, I would not the death of a sinner.* God did not create man in vain then, though he die; not in vain, for since he will needs die, God receives glory even by his death, in the execution of his justice; not in vain neither, because though he be dead, God hath provided him a Redeemer from death, in his mercy; man is not created in vain at all; nor all men, so near vanity as to die; for here is one man, God and Man Christ Jesus, which liveth, and shall not see death. And conformable to St. Augustine's purpose, speaks St. Hierome too, *Scio quod nullus homo carneus evadet, sed novi Deum sub velamento carnis latentem;* I know there is no man but shall die; but I know where there is a God clothed in man's flesh, and that person cannot die.

But did not Christ die then? Shall we join with any of those heretics, which brought Christ upon the stage to play a part, and say he was born, or lived, or died, *in phantasmate*, in appearance only, and representation; God forbid; so all men were created in vain indeed, if we had not a regeneration in his true death.

[16] Wisdom i. 13.

Where is the contract between him, and his Father, that *oportuit pati, all this Christ ought to suffer, and so enter into glory:* Is that contract void, and of none effect? Must he not die? Where is the ratification of that contract in all the prophets? Where is Esay's *Vere languores nostros tulit*[17], *Surely he hath borne our sorrows;* and, *he made his grave with the wicked in his death?* Is the ratification of the prophets cancelled? Shall he not, must he not die? Where is the consummation, and the testification of all this? Where is the Gospel, *Consummatum est? And he bowed his head, and gave up the ghost?* Is that fabulous? Did he not die? How stands the validity of that contract, Christ must die; the dignity of those prophecies, Christ will die; the truth of the Gospel, Christ did die, with this answer to this question, Here is a man that liveth and shall not see death? Very well; for though Christ Jesus did truly die, so as was contracted, so as was prophesied, so as was related, yet he did not die so, as was intended in this question, so as other natural men do die.

For first, Christ died because he would die; other men admitted to the dignity of martyrdom, are willing to die; but they die by the torments of the executioners, they cannot bid their souls go out, and say, now I will die. And this was Christ's case: it was not only, *I lay down my life for my sheep*[18], but he says also, *No man can take away my soul;* and, *I have power to lay it down;* and *de facto*, he did lay it down, he did die, before the torments could have extorted his soul from him; many crucified men lived many days upon the cross; the thieves were alive, long after Christ was dead; and therefore Pilate wondered, that he was already dead. His soul did not leave his body by force, but because he would[19], and when he would, and how he would; thus far then first, this is an answer to this question, *Quis homo?* Christ did not die naturally, nor violently, as all others do, but only voluntarily.

Again, the penalty of death appertaining only to them, who were derived from Adam by carnal, and sinful generation, Christ Jesus being conceived miraculously of a virgin, by the overshadowing of the Holy Ghost, was not subject to the law of death; and therefore in his person, it is a true answer to this

[17] Isaiah liii. 4, 9. [18] John x. 15. [19] Mar. xv. 44. Augustine.

Quis homo? Here is a man, that shall not see death, that is, he need not see death, he hath not incurred God's displeasure, he is not involved in a general rebellion, and therefore is not involved in the general mortality, not included in the general penalty. He needed not have died by the rigour of any law, all we must; he could not die by the malice, or force of any executioner, all we must; at least by Nature's general executioners, age, and sickness; and then, when out of his own pleasure, and to advance our salvation, he would die, yet he died so, as that though there were a disunion of body and soul, (which is truly death) yet there remained a nobler, and faster union, than that of body and soul, the hypostatical union of the Godhead, not only to his soul, but to his body too; so that even in his death, both parts were still, not only inhabited by, but united to the Godhead itself; and in respect of that inseparable union, we may answer to this question, *Quis homo?* Here is a man that shall not see death, that is, he shall see no separation of that, which is incomparably, and incomprehensibly, a better soul than his soul, the Godhead shall not be separated from his body.

But, that which is indeed the most direct, and literal answer, to this question, is, that whereas the death in this text, is intended of such a death, as hath dominion over us, and from which we have no power to raise ourselves, we may truly, and fully answer to his *Quis homo?* Here is a man, that shall never see death so, but that he shall even in the jaws, and teeth of death, and in the bowels and womb of the grave, and in the sink, and furnace of hell itself, retain an Almighty power, and an effectual purpose, to deliver his soul from death, by a glorious, a victorious, and a triumphant resurrection: so it is true, Christ Jesus died, else none of us could live; but yet he died not so, as is intended in this question; not by the necessity of any law, not by the violence of any executioner, not by the separation of his best soul, (if we may so call it) the Godhead, nor by such a separation of his natural, and human soul, as that he would not, or could not, or did not resume it again.

If then this question had been asked of angels at first, *Quis angelus?* What angel is that, that stands, and shall not fall? *Though* as many of those angels, as were disposed to that answer,

Erimus similes altissimo, We will be like God, and stand of ourselves, without any dependence upon him, did fall, yet otherwise they might have answered the question fairly, all we may stand if we will; if this question had been asked of Adam in Paradise, *Quis homo?* though when he hearkened to her, who had hearkened to that voice, *Eritis sicut dii*, *You shall be as gods*, he fell too, yet otherwise, he might have answered the question fairly so, I may live, and not die, if I will; so, if this question be asked of us now, as the question implies the general penalty, as it considers us only as the sons of Adam, we have no other answer, but that by Adam sin entered upon all, and death by sin upon all; as it implies the state of them only, whom Christ at his second coming shall find upon earth, we have no other answer but a modest *non liquet*, we are not sure, whether we shall die then, or no; we are only sure, it shall be so, as most conduces to our good, and God's glory; but as the question implies us to be members of our head, Christ Jesus, as it was a true answer in him, it is true in every one of us, adopted in him, here is a man that liveth, and shall not see death.

Death and life are in the power of the tongue[20], says Solomon, in another sense; and in this sense too, if my tongue, suggested by my heart, and by my heart rooted in faith, can say, *non moriar*, *non moriar*; if I can say, (and my conscience do not tell me, that I belie mine own state) if I can say, That the blood of my Saviour runs in my veins, that the breath of his Spirit quickens all my purposes, that all my deaths have their resurrection, all my sins their remorses, all my rebellions their reconciliations, I will hearken no more after this question, as it is intended *de morte naturali*, of a natural death, I know I must die that death, what care I? Nor *de morte spirituali*, the death of sin, I know I do, and shall die so; why despair I? But I will find out another death, *mortem raptus*[21], a death of rapture, and of ecstacy, that death which St. Paul died more than once[22], the death which St. Gregory speaks of, *Divina contemplatio quoddam sepulchrum animæ*, The contemplation of God, and heaven, is a kind of burial, and sepulchre, and rest of the soul; and in this death of rapture, and ecstacy, in this death of the contemplation of my

[20] Prov. xviii. 21. [21] 2 Cor. 12. [22] Acts 9.

interest in my Saviour, I shall find myself, and all my sins interred, and entombed in his wounds, and like a lily in Paradise, out of red earth, I shall see my soul rise out of his blade, in a candour, and in an innocence, contracted there, acceptable in the sight of his Father.

Though I have been dead, in the delight of sin, so that that of St. Paul, *That a widow that liveth in pleasure, is dead while she liveth*[23], be true of my soul, that so, *viduatur, gratiâ mortuâ*, when Christ is dead, not for the soul, but in the soul, that the soul hath no sense of Christ, *viduatur anima*, the soul is a widow, and no dowager, she hath lost her husband, and hath nothing from him; yea though *I have made a covenant with death, and have been at an agreement with hell*[24], and in a vain confidence have said to myself, *that when the overflowing scourge shall pass through, it shall not come to me*, yet God shall annul that covenant, he shall bring that scourge, that is, some medicinal correction upon me, and so give me a participation of all the stripes of his Son; he shall give me a sweat, that is, some horror, and religious fear, and so give me a participation of his agony; he shall give me a diet, perchance want, and penury, and so a participation of his fasting; and if he draw blood, if he kill me, all this shall be but *mors raptus*, a death of rapture towards him, into a heavenly, and assured contemplation, that I have a part in all his passion, yea such an entire interest in his whole passion, as though all that he did, or suffered, had been done, and suffered for my soul alone; *Quasi moriens, et ecce vivo*[25]: Some show of death I shall have, for I shall sin; and some show of death again, for I shall have a dissolution of this tabernacle; *sed ecce vivo*, still the Lord of life will keep me alive, and that with an *ecce*, behold, I live; that is, he will declare, and manifest my blessed state to me; I shall not sit in the shadow of death; no nor I shall not sit in darkness; his gracious purpose shall evermore be upon me, and I shall ever discern that gracious purpose of his; I shall not die, nor I shall not doubt that I shall; if I be dead within doors, (if I have sinned in my heart) why, *suscitavit in domo*, Christ gave a resurrection to the ruler's daughter within doors, in the house[26];

[23] 1 Tim. v. 6.
[24] Isaiah xxviii. 15.
[25] 2 Cor. vi. 9.
[26] Matt. ix. 23

if I be dead in the gate, (if I have sinned in the gates of my soul) in mine eyes, or ears, or hands, in actual sins, why, *suscitavit in porta*, Christ gave a resurrection to the young man at the gate of Naim[27]. If I be dead in the grave, (in customary, and habitual sins) why *suscitavit in sepulchro*, Christ gave a resurrection to Lazarus in the grave too[28]. If God give me *mortem raptus*, a death of rapture, of ecstacy, of fervent contemplation of Christ Jesus, a transfusion, a transplantation, a transmigration, a transmutation into him, (for good digestion brings always assimilation, certainly, if I come to a true meditation upon Christ, I come to a conformity with Christ) this is principally that *Pretiosa mors sanctorum, Precious in the sight of the Lord, is the death of his saints*[29], by which they are dead and buried, and risen again in Christ Jesus: precious is that death, by which we apply that precious blood to ourselves, and grow strong enough by it, to meet David's question, *Quis homo?* What man? with Christ's answer, *Ego homo*, I am the man, in whom whosoever abideth, shall not see death.

SERMON XXVI.

PREACHED AT ST. PAUL'S, UPON WHITSUNDAY, 1627.

JOHN XIV. 26.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

THIS day is this Scripture fulfilled in your ears, saith our Saviour Christ, having read for his text, that place of Esay[1], *The Spirit of the Lord is upon me.* And that day which we celebrate now, was another Scripture fulfilled in their ears, and in their eyes too; for all Christ's promises are Scripture; they have all the infallibility of Scripture; and Christ had promised, that that spirit

[27] Luke vii. 11. [28] John 11. [29] Psal. cxvi. 15.
[1] Isaiah lxi. 1.

which was upon him, when he preached, should also be shed upon all his apostles. And upon this day he performed that promise, when, *They being all with one accord, in one place, there came a sound from heaven, as of a rushing mighty wind, and filled the house, and there appeared unto them cloven tongues, like as of fire, and it sate upon each of them, and they were all filled with the Holy Ghost*[a]. And this very particular day, in which we now commemorate, and celebrate that performance of Christ's promise, in that mission of the Holy Ghost upon the apostles, are all these Scriptures performed again, in our ears, and eyes, and in our hearts; for in all those congregations that meet this day, to this purpose, every preacher hath so much of this unction (which unction is Christ) upon him, as that the Spirit of the Lord is upon him, and hath anointed him to that service; and every congregation, and every good person in the congregation, hath so much of the apostle upon him, as that he feels *this Spirit of the Lord, this Holy Ghost*, as he is *this cloven tongue*, that sets one stem in his ear, and the other in his heart, one stem in his faith, and the other in his manners, one stem in his present obedience, and another in his perseverance, one to rectify him in the errors of life, another to establish him in the agonies of death; for the Holy Ghost, as he is a *cloven tongue*, opens as a compass, that reaches over all our map, over all our world, from our east to our west, from our birth to our death, from our cradle to our grave, and directs us for all things, to all persons, in all places, and at all times; *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things*, &c.

The blessed Spirit of God then, the *Holy Ghost*, the third person in the Trinity, (and yet, not third so, as that either second or first, Son or Father, were one minute before him in that co-eternity, that enwraps them all alike) this *Holy Ghost* is here designed by Christ, in his person, and in his operation; who he is, and what he does; from whence he comes, and why he comes; and these two, *he*, and *his office*, will constitute our two parts in this text. In the first of which, (which will be the exercise of this day) we shall direct you upon these several considerations: first, that the person designed for this mission, and true consolation, is

[a] Acts ii. 1.

the Holy Ghost; you shall not be without comfort, says Christ; but mistake not false comforts for true, nor deceitful comforters for faithful; it is the *Holy Ghost*, or it is none; his comfort, or no comfort. *Him the Father will send*, says Christ, in a second branch; though the *Holy Ghost* be God, equal to the Father, and so have all missions, and commissions in his own hand, yet he applies himself, accommodates himself to order, and he comes when he hath a mission from the Father: and *this Father*, says Christ, (which is a third branch in this part) *sends him in my name;* though he have as good interest in the name of Adonai, which is all our powerful name, and in the name of Jehovah, which is all our essential name, as I, or my Father have, (the Holy Ghost is as much Adonai, and as much Jehovah, as we are) yet he *is sent in my name*, that is, to proceed in my way, to perfect my work, and to accomplish that redemption, by way of application, which I had wrought, by way of satisfaction.

And then lastly, that which qualifies him for this mission, for this employment, is his title, and addition in this text, that he is *the Comforter;* discomfortable doctrines (of a primary impossibility of salvation, to any man, and that impossibility originally rooted in God, and in God's hating of that man, and hating of that man, not only before he was a sinful man, but before he was any man at all, not only before an actual making, but before any intention to make him in God's mind; that God cannot save that man, because he meant to damn him, before he meant to make him) are not the way, in which the Holy Ghost is sent by the Father, in the Son's name; for they that sent him, and he that comes, intend all that is done, in that capacity, as he is a comforter, as he is *the Comforter*. And this is the person, and this will be the extent of our first part; it is the *Holy Ghost;* no deceiving spirit. He, though as high as the highest, respects order, attends a mission, stays till he be sent. And thirdly, he comes in another's name, in another's way, to perfect another's work. And he does all, in the quality and denomination of a comforter, not establishing, not countenancing any discomfortable doctrines.

First then, the person into whose hands this whole work is here recommended, is the *Holy Ghost*, the Comforter, which is the

Holy Ghost. The manifestation of the mystery of the Trinity was reserved for Christ. Some intimations in the Old, but the publication only in the New Testament; some irradiations in the law, but the illustration only in the Gospel; some emanation of beams, as of the sun before it is got above the horizon, in the prophets, but the glorious proceeding thereof, and the attaining to a meridional height, only in the evangelists. And then, the doctrine of the Trinity, thus reserved for the time of the Gospel, at that time was thus declared; so God loved the world, as that he sent his Son; so the Son loved the world, as that he would come into it, and die for it; so the Holy Ghost loved the world, as that he would dwell in it, and enable men, in his ministry, and by his gifts, to apply this mercy of the Father, and this merit of the Son, to particular souls, and to whole congregations. The mercy of the Father, that he would study such a way for the redemption of our souls, as the death of his only Son, (a way which no man would ever have thought of, of himself, nor might have prayed for, if he could have imagined it) this mercy of the Father is the object of our thankfulness. The merit of the Son, that into a man but of our nature, and equal to us in infirmities, there should be superinfused such another nature, such a divinity, as that any act of that person, so composed of those two natures, should be even in the rigour of justice, a sufficient ransom for all the sins of all the world, is the object of our admiration. But the object of our consolation (which is the subject of this text) is this, that the Holy Ghost, by his presence, and by inanimating the ordinances of Christ, in the ministry of the Gospel, applies this mercy, and this merit to me, to thee, to every soul that answers his motions.

In that contract that passed between Solomon and Hiram[2], for commerce and trade between their nations, that Solomon should send him corn and oil, and Hiram should send him cedar, and other rich materials for building, that people of God received an honour, and an assurance, in that present contract, for future trade and commerce. So did the world, in that contract, which passed between the Father and the Son, that the Father should send down God, and the world should deliver up man, the nature

[2] 1 Kings 5.

of man to be assumed by that Son, and so a redemption should be wrought after, in the fulness of time. And then, in the performance of this contract, when Hiram sent down those rich materials from Lebanon to the sea, and by sea in floats, to the place assigned[4], where Solomon received them, that people of God received a real profit, in that actual performance of that, which was but in contract before. So did the world too, when in the fulness of time, and in the place assigned by God in the prophet Micah, which was Bethlem, the Son of God came in our flesh, and after died for us; his blood was the substance, the materials of our ransom, and actually, and really delivered, and deposited for us; which was the performance of the former contract between his Father and him. But then was the dignity of that people of God accomplished, when those rich materials, so sent, were really employed in the building of the temple; when the altar, and the oracle, were clothed with that gold; when the cherubim, and the olive-trees, and the other figures were made of that rich stuff, which was provided; when certain chief officers, and three thousand three hundred under officers[5], were appointed to oversee the work, and ten thousand that attended by monthly courses, and seven score and ten thousand, that were always resident upon the work[6]. And so is our comfort accomplished to us, when the Holy Ghost distributes these materials, the blood, and the merits of Christ, upon several congregations, and that by his higher officers, reverend and vigilant bishops, and others that have part in the government of the church, and then, by those, who like Solomon's ten thousand, performed the service by monthly courses, and those, who like his seven score and ten thousand, are always resident upon fixed places, that salvation of souls, so decreed at first by the Father, and so accomplished after by the Son, is by the Holy Ghost, shed, and spread upon particular men.

When, as the world began in a community, that everything was everybodys, but improved itself, to a propriety, and came to a *meum et tuum*, that every man knew his own; so, that which is *salus Domini*, the salvation of the Lord, as it is in the first

[4] Ver. 9. [5] Ver. 15. [6] Ver. 14.

decree, and that which is *salus mundi*, the salvation of the world, as it is in the accomplishment of the decree by Christ, may be *mea, et tua*, my salvation, and thy salvation, as it is applied by the Holy Ghost, in the ministry of the church. Salvation in the decree, is as the bezoar stone in the maw of that creature; there it grows. Salvation in Christ's death, is as that bezoar in the merchant's, or apothecary's provision; but salvation in the church, in the distribution, and application thereof, by the Holy Ghost, is as that bezoar working in my veins, expelling my peccant humours, and rectifying my former defects.

The last work, the seal, and consummation of all, is of the Holy Ghost. And therefore as the manifestation of the whole Trinity seems to have been reserved for Christ, so Christ seems to have reserved the manifestation of the Holy Ghost, for his last doctrine. For this is the last sermon that Christ preached; and this is a sermon recorded only by that last evangelist, who, as he considered the divine nature of Christ, more than the rest did, and so took it higher, so did he also consider the future state, and succession of the church, more than the rest did, and so carried it lower. For St. John was a prophet, as well as an evangelist. Therefore in this last, and lasting evangelist, and in this last sermon, Christ declares this last work, in this world, that is, the consummation of our redemption, in the application of the Holy Ghost. For herein consists our *comfort*, that it is, *He, the Holy Ghost*, that ministers this comfort.

Christ hath told them before[7], that there should be a *Comforter* sent; but he did not tell them then, that that *Comforter* was the *Holy Ghost*. Here he does; at last he does; and he ends all in that; that we might end and determine our comfort in that too, this God gives me, by the *Holy Ghost*. For we mistake false comforts for true. We comfort ourselves in things, that come not at all from God; in things which are but vanities, and conduce not all to any true comfort. And we comfort ourselves in things, which, though they do come from God, yet are not signed nor sealed by the Holy Ghost. For wealth, and honour, and power, and favour, are of God; but we have but stolen them from God, or received them by the hand of the devil, if we be

[7] Ver. 16.

come to them by ill means. And if we have them from the hand of God, by having acquired them by good means, yet if we make them occasions of sin, in the ill use of them after, we lose the comfort of the Holy Ghost, which requires the testimony of a rectified conscience, that all was well got, and is well used. Therefore as Christ puts the origination of our redemption upon the Father, (*I came but to do my Father's will*) and as he takes the execution of that decree upon himself, (*I am the way, and the truth, and the life, and the resurrection; I am all*) so he puts the comfort of all, upon the Holy Ghost: discomfort, and disconsolation, sadness and dejection, damnation, and damnation aggravated, and this aggravated damnation multiplied upon that soul, that finds no comfort in the Holy Ghost.

If I have no adventure in an East-Indian return, though I be not the richer, yet neither am I poorer than I was, for that. But if I have no comfort from the Holy Ghost, I am worse, than if all mankind had been left in the putrefaction of Adam's loins, and in the condemnation of Adam's sin. For then, I should have had but my equal part in the common misery; but now having had that extraordinary favour, of an offer of the Holy Ghost, if I feel no comfort in that, I must have an extraordinary condemnation. The Father came near me, when he breathed the breath of life into me, and gave me my flesh. The Son came near me, when he took my flesh upon, and laid down his life for me. The Holy Ghost is always near me, always with me; with me now, if now I shed any drops of his dew, his manna upon you; with me anon, if anon I turn anything that I say to you now, to good nourishment in myself then, and do then, as I say now; with me when I eat, or drink, to say grace at my meal, and to bless God's blessings to me; with me in my sleep, to keep out the tempter from the fancy, and imagination, which is his proper scene, and sphere, that he triumph not in that, in such dreams as may be effects of sin, or causes of sins, or sins themselves. The Father is a propitious person; the Son is a meritorious person; the Holy Ghost is a familiar person; the heavens must open, to show me the Son of man at the right hand of the Father, as they did to Stephen; but if I do but open my heart to myself, I may see the Holy Ghost there, and in him,

all that the Father hath thought and decreed, all that the Son hath said and done, and suffered for the whole world, made mine. Accustom yourselves therefore to the contemplation, to the meditation of this blessed person of the glorious Trinity; keep up that holy cheerfulness, which Christ makes the ballast of a Christian, and his freight too, to give him a rich return into the heavenly Jerusalem. Be always comforted; and always determine your comfort in the Holy Ghost; for that is Christ's promise here, in this first branch, *A Comforter, which is the Holy Ghost;* and *him* (says our second branch) *the Father shall send.*

There was a mission of the Son, *God sent his Son.* There was a mission of the Holy Ghost; this day *God sent the Comforter, which is the Holy Ghost.* But between these two missions, that of the Son, and this of the Holy Ghost, we consider this difference, that the first, the sending of the Son, was without any merit preceding; there could be nothing but the mere mercy of God, to move God to send his Son. Man was so far from meriting that, that (as we said before) he could not, nor might, if he could, have wished it. But for this second mission, the sending of the Holy Ghost, there was a preceding merit. Christ by his dying had merited, that mankind, who by the fall of Adam, had lost, (at St. Augustine speaks) *Possibilitatem boni*, All possibility of redintegration, should not only be restored to a possibility of salvation, but that actually, that that was done, should be pursued farther, and that by this mission and operation of the Holy Ghost, actually, really, effectually, men should be saved. So that, as the work of our redemption falls under our consideration, that is, not in the decree, but in the execution of the decree, in this mission of the Holy Ghost into the world, man hath so far an interest, (not any particular man, but man, as all mankind was in Christ) as that we may truly say, The Holy Ghost was due to us. And as Christ said of himself, *Nonne hæc oportuit pati*[s] *?* Ought not Christ to suffer all this? Was not Christ bound to all this, by the contract between him and his Father? to which contract himself had a privity; it was his own act; he signed it; he sealed it; so we may say, *Nonne hunc oportuit mitti?* Ought not the Holy Ghost to be sent? Had not Christ merited that the

[s] Luke xxiv.

Holy Ghost should be sent, to perfect the work of the redemption? so that, in such a respect, and in such a holy and devout sense we may say, that the Holy Ghost is more ours, than either of the other persons of the Trinity; because, though Christ be so ours, as that he is ourselves, the same nature, and flesh, and blood, the Holy Ghost is so ours, as that we, we in Christ, Christ in our nature merited the Holy Ghost, purchased the Holy Ghost, bought the Holy Ghost; which is a sanctified simony, and hath a fair, and a pious truth in it, we, we in Christ, Christ in our nature, bought the Holy Ghost, that is, merited the Holy Ghost.

Christ then was so sent, as that, till we consider the contract, (which was his own act) there was no *Oportuit pati*, No obligation upon him, that he must have been sent. The Holy Ghost was so sent, as that the merit of Christ, (of Christ, who was man, as well as God) which was the act of another, required, and deserved that he should be sent. Therefore he was sent *a Patre*, by the Father. Now, not so by the Father, as not by the Son too; for, there is an *Ego mittam*, *If I depart, I will send him unto you*[9]. But, clean through Christ's history, in all his proceedings, still you may observe, that he ascribes all that he does, as to his superior, to his Father; though in one capacity, as he was God, he were equal to the Father, yet to declare the meekness and the humility of his soul, still he makes his recourse to his inferior state, and to his lower nature, and still ascribes all to his Father: though he might say, and do say there, *I will send him*, yet everywhere, the Father enters; *I will send him*, says he; Whom? *I will send the promise of my Father*[10]. Still the Father hath all the glory, and Christ sinks down to his inferior state, and lower nature.

In the world it is far otherwise; here, men for the most part, do all things according to their greatest capacity; if they be bishops, if they be counsellors, if they be justices, nay if they be but constables, they will do everything according to that capacity; as though that authority, confined to certain places, limited in certain persons, and determined in certain times, gave them always the same power, in all actions; and, because to some

[9] John xvi. 7. [10] Luke xxiv. 49.

purposes he may be my superior, he will be my equal no where in nothing. Christ still withdrew himself to his lower capacity; and howsoever worldly men engross the thanks of the world to themselves, Christ cast all the honour of all the benefits that he bestowed upon others, upon his Father; and in his *Veruntamen*, (*Yet not my will, but thine O Father be done*) He humbled himself as low as David in his *Non nobis Domine, Not unto us, O Lord, not unto us, but unto thy Name be all glory given.* They would have made him king; he would not; and judge, to divide the inheritance; and he would not. *He sent the Holy Ghost;* and yet, he says, *I will pray the Father to send him.* So the Holy Ghost was sent by them both; Father and Son; but not so, as that he was subject to a joint command of both, or to a diverse command of either, or that he came unwillingly, or had not a hand even in his own sending. But, howsoever he were perfect God, and had always an absolute power in himself, and had ever a desire to assist the salvation of man, yet he submitted himself to the order of the decree; he disordered nothing, prevented nothing, anticipated nothing, but staid, till all that which lay upon Christ, from his incarnation, to his ascension, was executed, and then in the due and appointed time, issued his mission.

It is a blessed termination, *Mission;* it determines and ends many words in our language; as *permission, commission, remission*, and others, which may afford good instruction, that as the Holy Ghost, did for his, so we may be content to stay God's leisure, for all those *missions.* A consideration which I presume St. Bernard, who evermore embraced all occasions of exalting devotion from the melodious fall of words, would not have let pass; nor St. Augustine, for all his holy and reverend gravity, would have thought *Nimis juvenile*, Too light a consideration to have insisted upon. And therefore I may have leave, to stay your meditations a little, upon this termination, these missions.

You may have a *permission;* many things are with some circumstances *permitted*, which yet in discretion are better forborne. Moses permitted divorces, but that was for the hardness of their hearts[11]; and Christ withdrew that *permission.* St. Paul

[11] Matt. xix. 8.

says, he had a *permission*[18]; liberty to forbear working with his own hands, and so to live upon the church; but yet he did not. What *permission* soever thou have, by which thou mayest lawfully ease thyself, yet forbear, till thou see, that the glory of God, and the good of other men, may be more advanced by the use, than by the forbearance of that indulgence, and that *permission*, and afford not thyself all the liberty that is afforded thee, but in such cases. The *Holy Ghost* staid so for his mission; so stay thou for the exercise of thy *permission*.

Thou mayest have a commission too; in that of the peace, in that for ecclesiastical causes, thou mayest have part. But be not hasty in the execution of these commissions; come to an inquisition upon another man, so as thou wouldst wish God to inquire into thee. Satan had a *commission* upon Job; but he procured it so indirectly, on his part, by false suggestions against him, and executed it so uncharitably, as that he was as guilty of wrong and oppression, as if he had had no *commission*. Thou canst not assist in the execution of those *commissions*, of which thou art, till thou have taken the oaths of *supremacy*, and of *allegiance* to thy *sovereign*. Do it not, till thou have sworn all that, to thy *Super-sovereign*, to thy God, that in all thy proceedings, his glory, and his will, and not thine own passion, or their purposes, upon whom thou dependest, shall be thy rule. The *Holy Ghost* staid for his *mission*; stay thou for thy *commission*, till it be sealed over again in thine own bosom; sealed on one side, with a clearness of understanding, and on the other, with a rectitude of conscience; that thou know what thou shouldest do, and do that.

There is also a *remission*; a *Remission of sins*. It is an article of faith, therefore believe it. Believe it originally, and meritoriously in Christ; and believe it instrumentally, and ministerially in the power, constituted by Christ, in the church. But believe it not too hastily, in the execution and in the application thereof to thine own case. A transitory sin, a sin that spent a few minutes in the doing thereof, was by the penitential canons, (which were the rule of the Primitive church) punished with many years' penance. And dost thou think, to have remission of thy seventy years' sins, for one sigh, one groan, then when

[18] 1 Cor. ix. 6.

that sigh, and that groan may be more in contemplation of the torment due to that sin, than for the sin itself; nay more, that thou canst sin that sin no longer, than for that sin? Hast thou sought thy *remission* at the church, that is, in God's ordinances established in the church? *In qua remittuntur, extra quam non remittuntur peccata*[13], In which ordinances, there is an infallibility of *remission*, upon true repentance, and in a contempt or neglect of which ordinances, all repentance is illusory, and all remission but imaginary. For, *Quodammodo ante diem judicii judicant*[14], God refers causes to the church, to be prepared, and mature there, before the great hearing; and so, hath given the church a power to judge, before the day of judgment. And therefore, *Nemo sibi dicat, occulte ago, apud Deum ago*[15], Let no man say, I repent in secret; God sees that I repent; it was scarce in secret, that thou didst sin; and wilt thou repent but in secret? At least let us know thy repentance by the amendment of thy life, and we shall not much press the knowing of it any other way. Only remember that the *Holy Ghost* staid for his *mission;* presume not thou of thy *remission*, till thou have done, not only something towards it, that might induce it from God, that is, repentance, but something by it, that may testify it to man, that is, amendment of life.

There is a *manumission* also, an emancipation, an enfranchisement from the tyranny, from the thraldom of sin. That which some saints of God, particularly St. Paul, have importuned at God's hand, so vehemently, so impatiently, as he did, to be delivered from the messenger of Satan, and from the provocations of the flesh, expressed with that passion, *O wretched man that I am, who shall deliver me from the body of this death*[16]? He comes immediately there to a thanksgiving, *I thank God, through Jesus Christ our Lord;* but his thanksgiving was not for a manumission; he had not received a deliverance from the power, and oppression of temptation; but he had here, as he had everywhere, an intimation from the Spirit of God, of that *Gratia mea sufficit*, That God would be as watchful over him with his grace, as the devil could be with his temptations. And if thou come to no farther

[13] *Augustine.* [14] Hieron. [15] Augustine. [16] Rom. vii. 22.

manumission than this, in this life, that is, to be delivered, though not from temptations by his power, yet in temptations, by his grace, or by his mercy, after temptations have prevailed upon thee, attend God's leisure for thy farther *manumission*, for the *Holy Ghost* staid for his *mission*.

There falls lastly into this harmonious consort, occasioned by this *mission* of the Holy Ghost, a *dismission*; a dismissing out of this world; not only in Simeon's *Nunc dimittis*, To be content that we might, but in St. Paul's *Cupio dissolvi*, To have a desire that we might be dissolved, and be with Christ. But, whether the incumbrances of this world, extort from thee David's groan, *Heu mihi!* Woe is me, that I sojourn so long here[17]! Or a slipperiness contracted by former habits of sin, make everything a temptation to thee, so that thou canst not perform Job's covenant with thine eyes, of not looking upon a maid, nor stop at Christ's period, which is, Look, but do not lust, but that everything is a temptation to thee, and to be out of this hail-shot, this battery of temptations, thou wouldst fain come to a dismission, to a dissolution, to a transmigration; or whether a vehement desire of the fruition of the presence and face of God in heaven, constitute this longing in thee, yet all these reasons arise in thyself, and determine in thyself, and are referred but to thine own ease, and to thine own happiness, and not primarily, to the glory of God, and therefore, since the *Holy Ghost* staid for his *mission*, stay thou for thy *dismission* too.

Gather up these scattered ears, and bind up this loose sheaf; re-collect these pieces of this branch. The Holy Ghost was sent by the Son, but the Son, in his exemplar humility, ascribes all to the Father. The Holy Ghost had absolute power to come at his pleasure, but he staid the order of the decree, and God's leisure for his *mission*. Do thou so too, for thy *permission*, exercise not all thy liberty; and for thy *commission*, execute not all thy authority; and for thy *remission*, presume not upon thy pardon too soon; and for thy *manumission*, hope not for an exemption from temptations, till death; and for thy *dismission*, practise not, nay wish not thy death, only in respect of thine own ease, no, nor only in respect of thine own salvation. In this act of the *Holy*

[17] Psalm cxx.

Ghost, that he staid his *mission*, we have one instruction, that we rely not upon ourselves, but accommodate ourselves to the disposition of others; and then another in the next, that the Father should send him in the Son's name, *The Comforter, which is the Holy Ghost, whom the Father will send in my name.*

The Holy Ghost comes not so in another's name, as that he hath not a full interest, in all the names of power, and of wisdom, and of essence itself, that are attributed to God. For (not to extend to the particular attributes) the radical name, the name of essence, that name, the name, Jehovah, is given to the Holy Ghost. Jehovah says to Esay, *Go, and tell this people*[18], this and this. And then St. Paul making use of those words in the Acts, says, *Well said the Holy Ghost by the prophet Esay*[19]; so that *Esay's Jehovah*, is *St. Paul's Holy Ghost.* And yet, the Holy Ghost being in possession of the highest names, and of the highest power implied in those names, comes in the name of another. How much more then may the powerfulest men upon earth, the greatest magistrates, the greatest monarchs, (who though they be by God himself called gods, are but representative gods, but metaphorical gods, and God knows, sometimes but ungodly gods) confess, that they are sent in another's name, inanimated with another's power, and least of all, their own, or made that that they are, for themselves? How much are we, we considered in nature, and not in office, men and not magistrates, worms and not men, serpents and not worms, (for we are, as St. Chrysostom speaks, *Spontanei dæmones*, Serpents in our own bosoms, devils in our own loins) bound to confess, that all the faculties of our soul, are in us, *In nomine alieno*, In the name of another?

That will, which we call freewill, is so far from being ours, as that not only that freedom, but that will is itself from another, from God. Not only the rectitude of the faculty, but the faculty itself is his. Nay, though God have no part in the perverseness and the obliquity of my will, but that that perverseness, and that obliquity are entirely mine own, yet I could not have that perverseness, and that obliquity, but from him, so far, as that that faculty, in which my perverseness works, is his, and I could not have

[18] Isaiah vi. 9. [19] Acts xxviii. 5.

that perverse will from myself, if I had not that will itself from God first. And that very perverseness, and obliquity of the will, is so much his, as that, though it were not his, but mine, in the making, yet when it is made by me, he makes it his; that is, he makes it his instrument, and makes his use of it, so far, as to suffer it to flow out into a greater sin, or to determine in a lesser sin, than at first I, in my perverseness, intended. When I intended but an approach to a sin, and meant to stop there, to punish that exposing of myself to temptation, God suffers me to proceed to the act of that sin; and when I intend the act itself, God interrupts me, and cuts me off, by some intervening occasion, and determines me upon some approach to that sin, that by going so far in the way of that sin, I might see mine own infirmity, and see the power of his mercy, that I went no farther. The faculties of my soul are his, and the substance of my soul is his too; and yet, as I pervert the faculties, I subvert the substance; I damnify the faculties, but I damn the substance itself.

It would taste of uncharitableness, to cast more coals of fire upon the devil himself, than are upon him in hell now; or not to assist him with our prayers, if it were not declared to us, that he is incapable of mercy. If the devil were now but under the guiltiness of that sin which he committed at first, and not under such an execution of judgment for that sin, as induced, or at least declared an obstination, an obduration, a desperation, and impenitibleness, if the devil were but as the worst sinner in this world can be, but *In via*, and not *In exilio*, In the way to destruction, and not under destruction itself, we might pray for the devil himself. And these poor souls of ours, these glorious souls of ours, none of ours, but God's own souls, which now at worst, God loves better than ever he did the devil when he was at best, when he was an angel uncorrupted, and better than he doth those angels which stand uncorrupted still, (for he hath not taken the nature of angels, but our nature upon him) we think those souls our own, to do what we list with, and when we have usurped them, we damn them. As pirates take other men's subjects, and then make them slaves, we usurp the faculties of the soul, and call the will ours, we usurp the soul itself, and call it ours, and then deliver all to everlasting bondage. Would the king suffer his

picture to be used, as we use the image of God in our souls? or his hall to be used, as we use the temple of the Holy Ghost, our bodies? We have nothing but that which we have received; and when we come to think that our own, we have not that; for God will take all from that man, that sacrifices to his own nets. When thou comest to church, come in another's name: when thou givest an alms, give it in another's name; that is, feel all thy devotion, and all thy charity to come from God; for, if it be not in his name, it will be in a worse; thy devotion will contract the name of hypocrisy, and thine alms the name of vain-glory.

The Holy Ghost came in another's name, in Christ's name; but not so, as Montanus, the father of the Montanists, came in the Holy Ghost's name. Montanus said he was the Holy Ghost; the Holy Ghost did not pretend to be Christ. There is a man, the man of sin, at Rome, that pretends to be Christ, to all uses. And I would he would be content with that, and stop there, and not be a *Hyper-Christus*, Above Christ, more than Christ. I would he would no more trouble the peace of Christendom, no more occasion the assassinating of Christian princes, no more bind the Christian liberty, in forbidding meats, and marriage, no more slacken and dissolve Christian bands, by dispensations, and indulgences than Christ did. But if he will needs be more, if he will needs have an addition to the name of Christ, let him take heed of that addition, which some are apt enough to give him, however he deserve it, that he is *Antichrist*.

Now in what sense the Holy Ghost is said to have come in the name of Christ, St. Basil gives us one interpretation; that is, that one principal name of Christ belongs to the Holy Ghost. For Christ is *Verbum*, the Word, and so is the Holy Ghost, says that father, *Quia interpres filii, sicut filius patris*, Because as the Son manifested the Father, so the Holy Ghost manifests the Son; St. Augustine gives another sense; *Societas Patris et Filii, est Spiritus Sanctus*, The Holy Ghost is the union of the Father and the Son. As the body is not the man, nor the soul is not the man, but the union of the soul and body, by those spirits through which the soul exercises her faculties in the organs of the body, makes up the man; so the union of the Father and the Son to one another, and of both to us, by the Holy Ghost,

makes up the body of the Christian religion. And so this interpretation of St. Augustine comes near to the fulness, in what sense the Holy Ghost came in Christ's name. For when Christ says[20], I am come in my Father's name, that was, to execute his decree, to fulfill his will, for the salvation of man, by dying; so when Christ says here, the Holy Ghost shall come in my name, that is, to perfect my work, to collect and to govern that church, in which my salvation, by way of satisfaction, may be appropriated to particular souls by way of application. And for this purpose, to do this in Christ's name, his own name is *Paracletus, The Comforter*, which is our last circumstance, *The Comforter, which is the Holy Ghost.*

The Comforter is an evangelical name. Athanasius notes, that the *Holy Ghost* is never called *Paracletus, The Comforter*, in the Old Testament. He is called *Spiritus Dei, The Spirit of God*, in the beginning of Genesis; and he is called *Spiritus Sanctus, The Holy Spirit*, and *Spiritus principalis, The principal Spirit*, in divers places of the Psalms, but never *Paracletus*, never the *Comforter*. A reason of that may well be, first, that the state of the law needed not comfort; and then also, that the law itself afforded not comfort, so there was no comforter. Their law was not opposed by any enemies, as enemies to their law. If they had not (by that warrant which they had from God) invaded the possession of their neighbours, or grown too great to continue good neighbours, their neighbours had not envied them that law. So that in the state of the law, in that respect, they were well enough, and needed no comforter. Whereas the Gospel, as it was sowed in our Saviour's blood, so it grew up in blood, for divers hundreds of years; and therefore needed the sustentation, and the assurance of a comforter. And then, for the substance of the law, it was *Lex interficiens, non perficiens*, says St. Augustine, A law that told them what was sin, and punished them if they did sin, but could not confer remission for sin; which was a discomfortable case. Whereas the Gospel, and the dispensation of the Gospel in the Church, by the Holy Ghost, is grace, mercy, comfort, all the way, and in the end. Therefore Christ,

[20] John xvii. 12.

v. 17. calls the Holy Ghost, *Spiritum veritatis*, *The Spirit of truth;* in which he opposes him, and prefers him, above all the remedies, and all the comforts of the law. Not that the Holy Ghost in the law, did not speak truth, but that he did not speak all the truth, in the law. Origen expresses it well, the types and figures of the law, were true figures, and true types of Christ, in the Gospel; but Christ, and his Gospel is the truth itself, prefigured in those types. Therefore the *Holy Ghost* is *Paracletus*, *the Comforter*, in the Gospel, which he was not in the law.

In the records, and stories, and so in the coins, and medals of the Roman emperors, we see, that even then, when they had gotten the possession of the name of emperors, yet they forbore not to add to their style, the name of consul, and the name of *Pontifex maximus;* still they would be called consuls, which was an acceptable name to the people, and high priests, which carried a reverence towards all the world. Where Christ himself is called by a name appliable to none but Christ, by a name implying the whole nature, and merit of Christ, that is, *The Propitiation of the sins of the whole world*[21], yet there, in that place, he is called by the name of this text too, *Paracletus*, *the Comforter*. He would not forbear that sweet, that acceptable, that appliable name, that name that concerns us most, and establishes us best, *Paracletus*, *the Comforter*. And yet, he does not take that name, in that full, and whole sense, in which himself gives it to the Holy Ghost here. For there it is said of Christ, *If any man sin, we have an advocate with the Father;* there, *Paracletus*, though placed upon Christ, is but an *Advocate;* but here, Christ sends *Paracletum*, in a more entire, and a more internal, and more visceral sense, *a Comforter*. Upon which comforter, Christ imprints these two marks of dignity, first, *The Father shall send you another comforter*[22]; another, than myself. For, howsoever Christ were the fountain of comfort, yet there were many drams, many ounces, many talents of discomfort mingled, in that their comforter was first to depart from them by death, and being restored to them again by a resurrection, was to depart again, by another transmigration, by an ascension. And therefore the second mark by

[21] 1 John ii. 2. [22] Ver. 16.

which Christ dignifies this comforter, is, *That he shall abide with us for ever.* And in the performance of that promise, he is here with you now.

And therefore, as we begun with those words of Esay, which our Saviour applied to himself, *The Spirit of the Lord is upon me, because he hath anointed me, to bind up the broken-hearted, and to comfort all them that mourn*[23]; so the Spirit of the Lord is upon all us of his ministry, in that commandment of his, in the same prophet, *Consolamini, consolamini, Comfort ye, comfort ye my people, and speak comfortably unto Jerusalem*[24]. Receive the Holy Ghost, all ye that are the Israel of the Lord, in that doctrine of comfort, that God is so far from having hated any of you, before he made you, as that he hates none of you now; not for the sins of your parents; not for the sins of your persons; not for the sins of your youth: not for your yesterday's, not for your yesternight's sins; not for that highest provocation of all, your unworthy receiving his Son this day. Only consider, that comfort presumes sadness. Sin does not make you incapable of comfort; but insensibleness of sin does. In great buildings, the turrets are high in the air; but the foundations are deep in the earth. The comforts of the Holy Ghost work so, as that only that soul is exalted, which was dejected. As in this place, where you stand, their bodies lie in the earth, whose souls are in heaven; so from this place, you carry away so much of the true comfort of the Holy Ghost, as you have true sorrow, and sadness for your sins here. Almighty God erect this building upon this foundation; such a comfort, as may not be presumption, upon such a sorrow, as may not be diffidence in him. And to him alone, but in three persons, Father, Son, and Holy Ghost, be ascribed all honour, &c.

[23] Esay LXI. 1. [24] Esay XL. 1.

SERMON XXVII.

PREACHED AT ST. PAUL'S, UPON WHITSUNDAY, 1628.

JOHN xiv. 26.

But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

WE pass from the person to his working; we come from his coming, to his operation, from his mission, and commission, to his executing thereof, from the consideration, who he is, to what he does. His specification, his character, his title, *Paracletus, the Comforter*, passes through all. Therefore our first comfort is, *docebimur*, we shall be taught, *He shall teach you;* as we consider ourselves, the disciples of the Holy Ghost, so it is a mere teaching, for we in ourselves are merely ignorant; but when we consider the things we are to be taught, so it is but a remembering, a refreshing of those things, which Christ in the time of his conversation in this world, had taught before; *He shall bring all things to your remembrance, whatsoever I have said unto you.* These two then, the comfort in the action, (we shall be taught) and the comfort in the way and manner, (we shall not be subject to new doctrines, but taught by remembering, by establishing us in things formerly fundamentally laid) will be our two parts at this time. And in each of these, these our steps; first, in the first we shall consider the persons, that is, the disciples, who were to learn; not only they who were so, when Christ spoke the words, but we, all, who to the end of the world, shall seek and receive knowledge from him; *vos, ye;* first *vos ignorantes*, you who are naturally ignorant, and know nothing, so as you should know it of yourselves, (which is one discomfort) and yet, *vos, ye, vos appetentes*, you that by nature have a desire to know, (which is another discomfort, to have a desire, and no means to perform it) *vos docebimini*, ye, ye that are ignorant, and know nothing;

ye, ye that are hungry of knowledge, and have nothing to satisfy that hunger, ye shall be fed, ye shall be taught, (which is one comfort) and then *Ille docebit, He shall teach you*, he, who cannot only infuse true, and full knowledge in every capacity that he finds, but dilate that capacity where he finds it, yea create it, where he finds none, *the Holy Ghost*, who is not only a comforter, but the comforter, and not only so, but comfort itself, *He shall teach you;* and in these we shall determine our first part.

In our second part, the way and manner of this teaching, (by bringing to our remembrance all things whatsoever Christ had said unto us) there is a great largeness, but yet there is a limitation of those things which we are to learn of the Holy Ghost; for they are *omnia*, all things whatsoever Christ hath taught before; but then, *sola ea*, only those things which Christ had taught before, and not new additaments in the name of the Holy Ghost. Now this largeness extending itself to the whole body of the Christian religion, (for Christ taught all that) all that being not reducible to that part of an hour, which will be left for this exercise, as fittest for the celebration of the day in which we are now, we shall bind ourselves to that particular consideration, what the Holy Ghost, being come from the Father, in Christ's name, that is, pursuing Christ's doctrine, hath taught us of himself, concerning himself; that so ye may first see some insolences and injuries offered to the Holy Ghost by some ancient heretics, and some of later times, by the church of Rome; for, truly, it is hard to name, or to imagine any one sin, nearer to that emphatical sin, that superlative sin, the sin against the Holy Ghost, than some offers of doctrines, concerning the Holy Ghost, that have been obtruded, though not established, and some that have been absolutely established in the church. And when we shall have delivered the Holy Ghost out of their hands, we shall also deliver him into yours, so as that you may feel him to shed himself upon you all here, and to accompany you all home, with a holy peace, and in a blessed calm, in testifying to your souls, that he, that comforter, who is the Holy Ghost, whom the Father hath sent in his Son's name, hath taught you all things, that is, awakened

your memories, to the consideration of all that is necessary to your present establishment. And to these divers particulars, which thus constitute our two general parts, in their order thus proposed, we shall now proceed.

As when our Saviour Christ received that confession of all the disciples, in the mouth of St. Peter, *Thou art Christ, the Son of the living God*, Christ replied thereunto some things, which had a more special, and a more personal respect to Peter[1], than to the rest, yet were intended of the rest too; so when Christ in this text, promises the comforter, he does that most immediately, and most personally to them, to whom he then spoke, but he intends it to us also, and the Holy Ghost shall teach us; us, that are in ourselves ignorant, which is our first discomfort. The schools have made so many divisions, and sub-divisions, and re-divisions, and post-divisions of ignorance, that there goes as much learning to understand ignorance, as knowledge. One, much elder than all they, and elder (as some will have it) than any but some of the first secretaries of the Holy Ghost in the Bible, that is, *Trismegistus*, hath said as much as all, *Nequitia animæ ignorantia*, Ignorance is not only the drowsiness, the silliness, but the wickedness of the soul: not only dis-estimation in this world, and damnification here, but damnification in the next world, proceeds from ignorance. And yet, here in this world, knowledge is but as the earth, and ignorance as the sea; there is more sea than earth, more ignorance than knowledge; and as if the sea do gain in one place, it loses in another, so is it with knowledge too; if new things be found out, as many, and as good, that were known before, are forgotten and lost. What anatomist knows the body of man thoroughly, or what casuist the soul? What politician knows the distemper of the state thoroughly; or what master, the disorders of his own family? Princes glory *in Arcanis*, that they have secrets which no man shall know, and, God knows, they have hearts which they know not themselves; thoughts and purposes indigested fall upon them and surprise them. It is so in natural, in moral, in civil things; we are ignorant of more things than we know; and it is so in divine and supernatural

[1] Matt. xvi. 18.

things too; for, for them, the Scripture is our only light, and of the Scripture, St. Augustine professes, *Plura se nescire quam scire*, That there are more places of Scripture, that he does not, than that he does understand.

Hell is darkness; and the way to it, is the cloud of ignorance; hell itself is but condensed ignorance, multiplied ignorance. To that, David ascribes all the distempers of the world, *They do not know, neither will they understand, they walk on in darkness*[2]; and therefore, (as he adds there) *All the foundations of all the earth are out of course.* He that had made the most absolute conquest of ignorance in this world, Solomon, is the best judge of it, the best counsellor against it; and he says, *As thou knowest not how thy bones grew in thy mother, even so thou knowest not the works of God, who worketh all*[3]. We are all equally ignorant of all, of natural, of spiritual things. What though? This; *That man knoweth not his time*[4]; *but is snared in an evil time;* if he knew his time, no time would be evil unto him. Yet though he know not the present time, but let that pass inconsiderately, yet if he consider the future, he may recover. But he does not that, he cannot do that; *Man cannot tell what shall be*, says Solomon; but may he not learn? No. *For, who can tell him?* says he there[5]. *For, he knows not how to go to the city;* in vulgar, in trivial things, he is ignorant of his end, and ignorant of his way. *Bene facere nesciverunt*, says the prophet[6], *They have no knowledge to do good;* and what follows? *Erubescere nescierunt, They are not ashamed when they have done evil. Nesciunt cujus spiritus sunt;* it was Christ's increpation upon his own disciples, *They knew not of what spirit they were*[7], they discerned not between a zealous and a vindictive spirit. *Nescitis quid petatis*, was Christ's increpation upon his disciples too, *You know not what you ask*[8]. And yet this *Nequitia animæ*, this wickedness of the soul, this pestilence of the soul, ignorance, have men ventured to call the mother of devotion. But miserable comforters are they, in respect of the comforter, the Holy Ghost; for, as that *Cum perverso perverteris*, is spoken of God[9], that God will learn of the froward,

[2] Psal. lxxxii. 45. [3] Eccles. xi. 5. [4] Eccles. ix. 12.
[5] Eccles. x. 14. [6] Jer. iv. 22. [7] Luke ix. 25.
[8] Matt. xx. 22. [9] Psal. xviii. 27.

to be froward, so God will learn of the ignorant, to be ignorant; ignorant of us; and to those that do not study him here, he will say hereafter, *Nescio vos, I know not you.* This then is our first discomfort, of ourselves we are ignorant; and yet there is a greater vexation than this, that naturally we have a desire of knowledge, and naturally no means to attain it.

Ignorance may be said to work, as an inappetency in the stomach, and as an insipidness, a tastelessness in the palate; but the desire of knowledge, without means to attain to it, is as a hunger in a dearth, or in a wilderness. Ignorance is a kind of slumbering, or stupidity, but this desire without means, is a continual racking, a continual pressing; a far greater vexation, and torment: ignorance may work as a lethargy, but this desire as a phrensy. *This is the day of trouble,* (says Hezechias in the bitterness and passion of his soul) *and of rebuke, and of blasphemy, for the children have come to the birth, and there is not strength to bring them forth*[10]. To a barrenness, that is, never to have conceived, there belonged, amongst that people, a kind of shame and contempt, (and that is our case in ignorance, which is the barrenness of the soul) but to come to the throes of childbirth, and then not to have strength, or not to have help to be delivered, that is the dangerous, that is the deadly torment; and that represents our soul, in this desire of knowledge, without means to attain to it. And yet, this vexation no man can divest; it is an hereditary, a natural impression in man; every man naturally, says the philosopher, desires to know, to learn. And yet, nature that imprinted that desire in every man, hath not given every man, not any man, in nature, means to satisfy that desire; for even by nature man hath a desire to know supernatural things. Solomon was extended with this desire of knowledge[11], but he found no satisfaction, till upon petition, and contracting all his desires into that one, he obtained it of God. Daniel was *vir desideriorum*, a man composed of desires, and of solicitude[12]: he professes that he mourned three full weeks[13], he eat no pleasant bread, neither came flesh or wine into his mouth, nor oil upon his body[14]; his comeliness was turned into corruption, and he retained no

[10] Esay xxxvii. 3. [11] 1 Kings iii. 11. [12] Dan. ix. 23.
[13] Dan. x. 2. [14] Ver. 8.

strength, till God by his angel satisfied his desire of knowledge. Consider the anxiety and torture, under which that eunuch was in the chariot[15], till he was taught the meaning of the prophet Esay. And consider the way that God took; God sent an angel, and that angel sent Philip to him. Instruction is from God; but yet by the ministry of man, Philip asks him, *Dost thou understand?* He would have a confession of his impotency from himself. Alas, *How can I*, says he, *except some man should guide me?* And Philip guides him; and then how soon he comes to that holy cheerfulness, and dilatation of the soul, *I believe that Jesus is the Son of God*[16], and, *See, here is water, what doth hinder me, that I be baptized? Nec sanctior eum hoc eunucho, nec studiosior*, says St. Hierome of himself; I cannot have more desire to learn than he had; yet, in myself, I have no more means neither; and therefore must be under the same pain, till the same hand, the hand of God relieve me. The soul of man cannot be considered under a thicker cloud, than ignorance, nor under a heavier weight, than desire of knowledge. And therefore, for our deliverance in both, our Saviour Christ here comforts us with *The Comforter;* you, you that are in the darkness of ignorance, you, you that are under the oppression of a hunger of knowledge, you shall be satisfied, for, He that comes from my Father, in my name, *He shall teach you.*

That which the vulgate reads, Eccles. vi. 9, *Desiderare quod nescias, To desire to know that which thou knowest not yet*, our translation calls, *The wandering of the desire*, and in the original it is, *The walking, the pilgrimage of the soul;* the restlessness, and irresolution of the soul. And when man is taught that which he desired to know, then the soul is brought home, and laid to rest. Desire is the travel, knowledge is the inn; desire is the wheel, knowledge is the bed of the soul. Therefore we affect society and conversation to know present things; therefore we assist ourselves with history, to know things past, and with astrology, and sometimes with worse arts, to know future things. The name of master, of teacher, that passes through the Scripture, is rabbi, and rabbi in the root thereof signifies, *magnum*, and *multum;* it is a word that denotes greatness; and truly no man should be

[15] Acts viii. [16] Ver. 36.

greater in our eyes, nor be thought to have laid greater obligations upon us, than he that hath taught us. When Christ is promised thus, *The Lord shall send them a Saviour, and a great one*[17], there is this word rabbi: the Lord shall send them a Saviour, which shall be rabbi, a great teacher; Christ was a Saviour, as he paid God a ransom for all; as he made man capable of this salvation, he was this rabbi, this teacher; and in this capacity, did those two disciples of John Baptist, who first applied themselves to Christ, apply themselves, *Magister ubi habitas? Master, where dwellest thou*[18]? where may we come to school to thee? where may we be taught by thee? St. Paul hath showed us the duty of all true disciples, in the practice of the Galatians[19]; *You received me as an angel of God, even as Christ Jesus, and I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me.* I thank him that brings me a candle, when it grows dark, and him that assists me with a spectacle, when my sight grows old; but to him that hath given the eyes of my soul, light and spectacles, how much a greater debtor am I? I will not dispute against nature, nor natural affections, nor dispute against allegiance, nor civil obligations, nor dispute against gratitude, nor retribution of benefits; but I willingly pronounce, that I cannot owe more to my benefactor, to my father, to my prince, than I do to them that have taught me; nor can there be a deeper ingratitude, than to turn thy face from that man, or from his children, that hath taught thee. This Christ presents for the first comfort, *Docebimini*, You are ignorant, but that cloud shall be dispersed, you would learn, but have no help, but that defect shall be supplied, you shall be taught: and then, this comfort shall be exalted to you, in the person of the teacher, *Ille docebit*, He whom the Father will send in my name, *He shall teach you.*

Quintilian requires no more of a schoolmaster, but that either he be learned, or do not think himself to be so, if he be not: because if he over-value himself, he will admit no usher, no assistant. Here we have a master that is both absolute in himself, and yet undertaken for by others too; the Father sends him,

[17] Esay xxix. 20. [18] John i. 38. [19] Gal. iv. 14.

and in the Son's name, that is, to perfect the Son's work. Tertullian (a man of adventurous language) calls him *Tertium numen divinitatis, et tertium nomen majestatis:* The Holy Ghost hath but a third place, but the same Godhead, but a third name, yet the same majesty, as the first, the Father, or the second, the Son. Porphyry that denied the Trinity, is convinced by St. Cyril, to have established a trinity, because he acknowledged first *Deum summum*, and then, *Conditorem omnium*, and after them *Animam mundi;* One that is a supreme God, One that was the Creator of all things, and one that quickens and inanimates all, and is the soul of the whole world: and this soul of the world is the Holy Ghost, who doth that office to the soul of every Christian, which the soul itself doth to every natural man, informs him, directs him, instructs him, makes him be that he is, and do that he doth. And therefore as Tertullian calls Christ by the Holy Ghost's name, (for he calls Christ *Spiritum Dei*, because, as the office of our spirits is to unite the body and the soul, so Christ hath united God and man in one Emanuel) St. Basil gives the Holy Ghost Christ's name, for he calls the Holy Ghost *Verbum Dei*, The word of God, because he undertakes the pedagogue of the soul, to be the soul's schoolmaster, and to teach it as much of God as concerns it, that is, Christ crucified. Therefore when the Holy Ghost was first sent, he was sent but to testify of Christ; at Christ's baptism (which was his first sending) he was sent but to establish an assurance, and a belief, that that Christ was the Son of God, in whom he was well pleased; and this he did but as a witness, not as a teacher; for the voice that wrought this, and taught this, came not from the dove, not from the Holy Ghost, but from above; the Holy Ghost said nothing then. But when the Holy Ghost in performance of Christ's promise in this text, was sent as a teacher, then he came in the form of tongues, and they that received him, were thereby presently enabled to speak to others.

This therefore is the coming, and this is the teaching of the Holy Ghost, promised and intended in this text, and performed upon this day, that he by his power enables and authorizes other men to teach thee; that he establishes a church, and ordinances, and a ministry, by which thou mayest be taught how to apply

Christ's merits to thy soul. He needed not to have invested, and taken the form of a tongue, if he would have had thee think it enough to hear the Spirit at home, alone; but to let thee see, that his way of teaching should be the ministry of men, he came in that organ of speech, the tongue. And therefore learn thou by hearing, what he says: and that that he says, he says here; here in his ordinance. And therefore hear what he hath declared, inquire not what he hath decreed; hear what he hath said, there, where he hath spoken, ask not what he meant in his unrevealed will, of things whereof he hath said nothing; for they that do so, mistake God's mind often. God protests, *It never came into my mind, that they should sin thus*[20]; God never did it, God never meant it, that any should sin necessarily, without a willing concurrence in themselves, or be damned necessarily, without relation to sin willingly committed. Therefore is St. Augustine vehement in that expostulation, *Quis tam stulte curiosus est, qui filium suum mittat in scholam, ut quid magister cogitat, discat?* Doth any man put his son to school, to learn what his master thinks? The Holy Ghost is sent to teach; he teaches by speaking; he speaks by his ordinance, and institution in his church. All knowledge, and all zeal, that is not kindled by him, by the Holy Ghost, and kindled here, at first is all smoke, and then all flame; zeal without the Holy Ghost, is at first, cloudy ignorance, all smoke; and after, all crackling and clambering flame, schismatical rage, and distemper. Here we, we that are naturally ignorant, we, we that are naturally hungry of knowledge, are taught, a free school is opened unto us, and taught by him, by the Holy Ghost speaking in his delegates, in his ministers; (which were the pieces that constituted our first part) and the second, to which we are now come, is the manner of the Holy Ghost's coming, and teaching in his ordinance, that is, by remembering, *He shall bring to your remembrance*, &c.

They had wont to call pictures in the church, the layman's book, because in them, he that could not read at all, might read much. The ignorantest man that is, even he that cannot read a picture, even a blind man, hath a better book in himself; in his

[20] Jer. xxxii. 35.

own memory he may read many a history of God's goodness to him. *Quid ab initio*, How it was in the beginning, is Christ's method; to determine things according to former precedents; and truly the memory is oftener the Holy Ghost's pulpit that he preaches in, than the understanding. How many here would not understand me, or not rest in that which they heard, if I should spend the rest of this hour in repeating, and reconciling that which divers authors have spoken diversly of the manner of Christ's presence in the sacrament, or the manner of Christ's descent into hell, or the manner of the concurrence, and joint-working of the grace of God, and the free-will of man, in men's actions? But is there any man amongst us that is not capable of this catechism, remember to-morrow but those good thoughts which you have had within this hour, since you came hither now: remember at your last hour, to be but as good as you are this minute; I would scarce ask more in any man's behalf, than that he would always be as good, as at sometimes he is; if he would never sink below himself, I would less care, though he did not exceed himself: if he would remember his own holy purposes at best, he would never forget God; if he would remember the comfort he had in having overcome such a temptation yesterday, he would not be overcome by that temptation to-day. The memory is as the conclusion of a syllogism, which being inferred upon true propositions, cannot be denied: he that remembers God's former blessings, concludes infallibly upon his future. Therefore Christ places the comfort of this comforter, the Holy Ghost, in this, that he shall work upon that pregnant faculty, the memory; *he shall bring* things *to your remembrance;* and then, *Omnia, All those things which I have said unto you.*

Christ gave the Holy Ghost to the apostles, when he gave them the power of absolution in his lifetime[21]. He gave them the Holy Ghost more powerfully, when after his resurrection, *He breathed on them, and said, Receive ye the Holy Ghost*[22]. He opened himself to them, in a large fulness, when he said, *All things that I have heard of my Father, I have made known unto*

[21] Matt. xviii. 18. [22] John xx. 22.

you[23]; but in a greater largeness than that, when upon this day, according to the promise of this text, the Holy Ghost was sent unto them; for this was in the behalf of others. And upon this fulness, out of Tertullian it is argued, *Nihil ignorarunt, ergo nihil non docuerunt*, As the apostles were taught all things by Christ, so they taught the church all things. There is then the sphere, and the compass, and the date of our knowledge; not what was thought or taught in the tenth, or fourteenth century: but what was taught in Christ, and in the apostles' time. Christ taught all things to his apostles, and the Holy Ghost brought all things to their remembrance that he had taught them, that they might teach them to others, and so it is derived to us.

But it is *omnia et sola*; it is all, but it is only those things. *He shall testify of me*[24], saith Christ concerning the Holy Ghost; now the office of him that testifies, of a witness, is to say all the truth, but nothing but the truth. When the Roman church charges us, not that all is not truth, which we teach, but that we do not teach all the truth, and we charge them, not that they do not teach all the truth, but that all is not truth that they teach, so that they charge us with a defective, we them with a superfluous religion, our case is the safer, because all that we affirm, is by confession of all parts true, but that which they have added, requires proof, and the proof lies on their side; and it rests yet unproved. And certainly many an Indian, who is begun to be catechized, and dies, is saved, before he come to believe all that we believe; but whether any be saved that believe more than we believe, and believe it as equally fundamental, and equally necessary to salvation, with that which we from the express word of God do believe, is a problem, not easily answered, not safely affirmed. Truly I had rather put my salvation upon some of those ancient creeds, which want some of the articles of our creed, (as the Nicene Creed doth, and so doth Athanasius's,) than upon the Trent Creed, that hath as many more articles as ours hath. The office of the Holy Ghost himself, the Spirit of all comfort, is but to bring those things to remembrance, which Christ taught, and no more.

They are many; too many, for many revolutions of an hour-

[23] John xv. 15. [24] John xv. 26.

glass. Therefore we proposed at first, that when we should come to this branch, for the proper celebration of the day, we would only touch some things, which the Holy Ghost had taught of himself, that so we might detect, and detest such things, as some ancient, and some later heretics had said of the Holy Ghost. Now those things which the ancient heretics have said, are sufficiently gainsaid by the ancient fathers. The Montanists said the Holy Ghost was in Christ, and in the apostles, but in a far higher exaltation in Montanus, than in either; but Tertullian opposed that. Manes was more insolent than the Montanist, for he avowed himself to be the Holy Ghost, and St. Augustine overthrew that. Hierarchas was more modest than so, and did but say, That Melchisedech was the Holy Ghost, and St. Cyprian would not endure that. The Arians said the Holy Ghost was but *creatura creaturæ*, made by the Son, which Son himself was but made in time, and not eternally begotten by the Father; but Liberius, and many of the fathers opposed that; as a whole general council did Macedonius, when he refreshed many errors formerly condemned, concerning the Holy Ghost; and few of these have had any resurrection, any repullulation, or appeared again in these later days. But in these later times, two new heresies have arisen concerning the Holy Ghost.

About four hundred years since, came out that famous infamous book in the Roman church, which they called *Evangelium Spiritus Sancti*, *The Gospel of the Holy Ghost;* in which, was pretended, that as God the Father had had his time in the government of the church, in the law, and God the Son his time, in the Gospel, so the Holy Ghost was to have his time; and his time was to begin within fifty years after the publishing of that Gospel, and to last to the end of the world; and therefore it was called *Evangelium æternum*, The everlasting Gospel. By this Gospel, the Gospel of Christ was absolutely abrogated, and the power of governing the church, according to the Gospel of Christ, utterly evacuated; for, it was therein taught, that only the literal sense of the Gospel had been committed to them, who had thus long governed in the name of the church, but the spiritual and mystical sense was reserved to the Holy Ghost, and that now the Holy Ghost would set that on foot: and so, (which was the principal

intention in that plot) they would have brought all doctrine, and all discipline, all government into the cloister, into their religious orders, and overthrown the hierarchy of the church, of bishops, and priests, and deacons, and cathedral and collegiate churches, and brought all into monasteries. He that first opposed this book was Waldo, he that gave the name to that great body, that great power of men, who attempted the reformation of the church, and were called the Waldenses, who were especially defamed, and especially persecuted for this, that they put themselves in the gap, and made themselves a bank, against this torrent, this inundation, this impetuousness, this multiplicity of friars, and monks, that surrounded the world in those times. And when this book could not be dissembled, and being full of blasphemy against Christ, was necessarily brought into agitation, yet all that was done by them, who had the government of the church in their hands then, was but this, that this book, this Gospel of the Holy Ghost should be suppressed and smothered, but without any, noise, or discredit; and the book which was writ against it should be solemnly, publicly, infamously burnt. And so they kindled a war in heaven, greater than that in the Revelation [25], where Michael and his angels fought against the dragon, and his angels; for here they brought God the Son into the field, against God the Holy Ghost, and made the Holy Ghost, divest, dethrone, disseize, and dispossess the Son of his government.

Now when they could not advance that heresy, when they could not bring the Holy Ghost to that greatness, when they could not make him king to their purposes, that is, king over Christ, they are come to an heresy clean contrary to that heresy, that is, to imprison the Holy Ghost, and since they could not make him king over Christ himself, they have made him a prisoner, and a slave to Christ's vicar, and shut him up there, *in scrinio pectoris*, (as they call it) in that close imprisonment, in the breast and bosom of one man, that bishop: and so, the Holy Ghost is no longer a dove, a dove in the ark, a dove with an olive-branch, a messenger of peace, but now the Holy Ghost is in a bull, in bulls worse than Phalaris's bull, bulls of excommunication, bulls of rebellion, and deposition, and assassinates of Chris-

[25] Rev. xii. 7.

tian princes. The Holy Ghost is no longer omnipresent, as in David's time, (*Whither shall I go from thy Spirit*[26]?) but he is only there, whither he shall be sent from Rome in a cloak-bag, and upon a post-horse, as it was often complained in the Council of Trent. The Holy Ghost is no longer omniscient, to know all at once, as in St. Paul's time, when *the Spirit of God searched all things, yea the deep things of God*[27], but as a sea-captain receives a ticket, to be opened when he comes to such a height, and thereby to direct his future course, so the Holy Ghost is appointed to ask the Pope's nuncio, his legate, what he shall declare to be truth. So the Holy Ghost was sent into this kingdom, by Leo the Tenth, with his legate, that brought the bull of declaration for Henry the Eighth's divorce; but the Holy Ghost might not know of it, that is, not take knowledge of it, not declare it to be a divorce, till some other conditions were performed by the king, which being never performed, the Holy Ghost remained in the case of a new created cardinal, *ore clauso*, he had no voice; and so the divorce, though past all debatements, and all consents, and all determinations at Rome, was no divorce, because he that sent the Holy Ghost from Rome, forbad him to publish and declare it. So that the style of the court is altered from the apostle's time; then it was, *Visum est Spiritui Sancto, et nobis, It seemed good to the Holy Ghost, and to us*[28]; first to the Holy Ghost, before others; and when it is brought to others, it is to us, to others in the plural, to many others. But now it is *Visum est mihi, et Spiritui Sancto*, It seems good unto me, to one man alone; and when it does so, it shall seem good to the Holy Ghost too. And of these two heretical violences to the Holy Ghost, we complain against that church, first, that they put the Holy Ghost in a rebellion against the Son of God, from whom he proceeds; and then, (as for the most part, the end of them, who pretend right to a kingdom, and cannot prove it, is to lie in prison) that they have imprisoned the Holy Ghost in one man's breast, and not suffered that wind to breathe where it will, as Christ promised the Holy Ghost should do: for neither did the Holy Ghost bring any such thing to their remembrance, as though Christ had taught any such doctrine, neither can they that teach it, come

[26] Psal. cxxxix. 7. [27] 1 Cor. ii. 10. [28] Acts xv. 28.

nearer the sin, the unpardonable sin against the Holy Ghost, than thus to make him a supplanter of Christ, or supplanted by Antichrist.

But we hold you no longer in this ill air, blasphemous and irksome contumelies against the Holy Ghost: we promised at first, to dismiss you at last, in a perfume, with the breath of the Holy Ghost upon you; and that is, to excite you to a rectified sense, and knowledge, that he offers himself unto you, and is received by you. *Facies Dei est, qua nobis innotescit*[29]; That is always the face of God to us, by which God vouchsafes to manifest himself to us: so, his ordinance in the church, is his face. And *Lux Dei, qua nobis illucescit*, The light of God to us, is that light by which he shines upon us; *lex Dei, lux Dei*, his word, in his church. And then, the evidence, the seal, the witness of all, that this face which I see by this light, is directed upon me for my comfort, is, the testimony of the Holy Ghost, when that Spirit bears witness with our spirit, that he is in us. And therefore in his blessed name, and in the participation of his power, I say to you all, *Accipite Spiritum Sanctum*, Receive ye the Holy Ghost. Not that I can give it you, but I can tell you, that he offers to give himself to you all. *Our sufficiency is of God*[30], says the apostle; acknowledge you a sufficiency in us, a sufficient power to be in the ministry; for, (as the apostle adds) *He hath made us able ministers of the New Testament:* not able only in faculties and gifts requisite for that function, (those faculties and gifts, whether of nature, or of acquisition, be, in as great measure, in some that have not that function) but able, by his powerful ordinance, (as it is also added there) to minister, not *the letter*, (not the letter only) but *the spirit*, the spirit of the New Testament, that is, the Holy Ghost to you. Therefore as God said to Moses, *I will come down, and talk with thee, and I will take of the spirit which is upon thee, and put it upon them*[31], God, in his spirit does come down to us in his ministry, and talk with us, his ministers at home, that is, assist us in our meditations, and lucubrations, and preparations, for this service here, and then, here, in this place, he takes of that spirit from us, and

[29] Augustine. [30] 2 Cor. iii. 5. [31] Numb. xi. 17.

sheds upon you, imparts the gifts of the Holy Ghost to you also, and makes the Holy Ghost as much yours, by your hearing, as he made him ours, by our study: be not deceived by the letter, by the phrase of that place; God does not say there, that he will take of the spirit from us, and give it you, that is, fill you with it, and leave us without it; but he will take of that spirit, that is, impart that spirit so to you, as that by us, and our present ministry, he will give you that that shall be sufficient for you, to-day, and yet call you to us again in his ordinance, another day. Learn as much as you can every day, and never think that you have learnt so much, as that you have no more need of a teacher; for though you need no more of that man, (you may be perchance as learned as he) yet you need more of that ordinance: we give you the Holy Ghost then, when we open your eyes to see his offers.

Those words of the apostle, *Ourselves have the first-fruits of the Spirit*[32], St. Ambrose interprets so, *ourselves*, we the ministers of God, *have the first-fruits of the Spirit*, the prepossession, the preinhabitation, but not the sole possession, nor sole inhabitation of the Holy Ghost; but we have grace for grace, the Spirit therefore, to shed the Spirit upon you; that *that precious ointment*[33], (the Holy Ghost is this unction) which was poured upon the *Head*, upon Christ, may run down, upon *Aaron's beard*, and from those gray, and grave, and reverend hairs of his ministers, may also go down to the *skirts of his garments*, to every one of you, who do not only make up the garment, that is, the visible, but the mystical body itself of Christ Jesus. The dew of Hermon descends upon the mountains of Sion; but the waters that fall upon the mountains, fall into the valleys too from thence; the Holy Ghost falls, through us, upon you also, so as that you may, so as that you must find it in yourselves. The Holy Ghost was the first person, that was declared in the creation, *The Spirit of God moved upon the face of the waters*[34]; that was the first motion. *This is eternal life, to know God, and him whom he sent, Christ Jesus.* But this you cannot do, but by him whom they both sent, the Holy Ghost; *No man can say, that Jesus is the*

[32] Rom. viii. 23. [33] Psal. cxxxiii. 2. [34] Gen. i. 2.

Lord, but by the Holy Ghost[35]. John Baptist who was to baptize Christ, was filled with the Holy Ghost from the womb. You, who were baptized in Christ, were filled, (in your measure) with the Holy Ghost, from that womb, from the time that the church conceived you in baptism.

And therefore, as the twelve said to the multitude, *Look ye among ye seven men full of the Holy Ghost*[36], so we say to the whole congregation, look every man to himself, that he be one of the seven, one of that infinite number, which the Holy Ghost offers to fall upon; that as ye were baptized in the Holy Ghost, and as your bodies are temples of the Holy Ghost, so your souls may be priests of the Holy Ghost, and you altogether, a lively and reasonable sacrifice to God, in the Holy Ghost. That as you have been *sealed with the holy Spirit of promise*[37], you may find in yourselves the performance of that promise, find the seal of that promise, in your love to the Scriptures; for, (as St. Chrysostom argues usefully) Christ gave the apostles no Scriptures, but he gave them the Holy Ghost instead of Scriptures; but to us, who are weaker, he hath given both, the Holy Ghost in the Scriptures; and, if we neglect either, we have neither; if we trust to a private spirit, and call that the Holy Ghost, without Scripture, or to the Scriptures without the Holy Ghost, that is, without him, there, where he hath promised to be, in his ordinance, in his church, we have not the seal of that promise, the Holy Ghost. Find then that promise in your holy love, and sober study of the Scriptures, and find the performance, the fruits thereof in your conversation, and then you have an autumn better than any worldly spring, a vintage, a gathering of those blessed fruits, *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*[38]; where (by the way) these are not called severally *the fruits of the Spirit*, as though they were so many several fruits, which might be had one without another, but collectively, all together, they are called *the fruit*; it is not love alone, nor joy alone, no nor faith alone, that is the fruit of the Holy Ghost; love, but not love alone, but that love, when between the Holy Ghost and you, you can joy

[35] 1 Cor. xii. 3. [36] Acts vi. 3.
[37] Eph. i. 13. [38] Gal. v. 22.

in that love, and not repent it; joy, but not joy alone, but that joy, when between the Holy Ghost and you, you can find peace in that joy, that you be not the sadder after, for having been so merry before, this, these, these and all the rest together are the fruit of the Holy Ghost; and therefore labour to have them all, or you lack all.

And then lastly, as we pursuing God's ordinance, have been able to say to you *Accipite Spiritum Sanctum*, Behold the Holy Ghost in yourselves, behold he appeared to you, when he moved you to come hither, behold he appeared to you, as often as he hath opened the window of the ark, your hearts, to take in this dove, this hour, so we may say unto you, as we say in the school, There is an infusion of the Holy Ghost; liquor is infused into a vessel, if that vessel hold it, though it do but cover the bottom and no more: the Holy Ghost is infused into you, if he have made any entry, if he cover any part, if he have taken hold of any corrupt affection. There is also a diffusion of the Holy Ghost; liquor is diffused into a vessel, when it fills all the parts of the vessel, and leaves no emptiness, no dryness; the Holy Ghost is diffused into you, if he overspread you, and possess you all, and rectify all your perverseneesses. But then, in the school, we have also an effusion of the Holy Ghost; and liquor is effused then, when it so fills the vessel, as that that overflows, to the benefit of them, who will participate thereof. Receive therefore the Holy Ghost, so, as that the Holy Ghost may overflow, flow from your example, to the edification of others; that you may go home, and say to your children, receive ye the Holy Ghost, in the spirit of contentment, and acquiescence, and thankfulness to God, and me, in that portion that I can leave you; and say to your servants, receive ye the Holy Ghost, in the spirit of obedience, and fidelity; and say to your neighbours, receive ye the Holy Ghost, in the spirit of peace and quietness; and say to your creditors, receive ye the Holy Ghost in the spirit of patience, and tenderness, and compassion, and forbearing; and to your debtors, receive ye the Holy Ghost in the spirit of industry, and labour in your calling. You see, preaching itself, even the preaching of Christ himself, had been lost, if the Holy Ghost had not brought all those things to their remembrance.

And if the Holy Ghost do bring these things, which we preach to your remembrance, you are also made fishers of men, and apostles, and (as the prophet speaks) *Salvatores mundi*[29], men that assist the salvation of the world, by the best way of preaching, an exemplar life, and holy conversation. *Amen.*

SERMON XXVIII.

PREACHED UPON WHITSUNDAY.

[*Part of the Gospel of the Day.*]

JOHN xiv. 20.

At that day shall ye know, that I am in my Father, and you in me, and I in you.

THE two volumes of the Scriptures are justly, and properly called two Testaments, for they are *Testatio Mentis*, The attestation, the declaration of the will and pleasure of God, how it pleased him to be served under the law, and how in the state of the Gospel. But to speak according to the ordinary acceptation of the word, the Testament, that is, the last will of Christ Jesus, is this speech, this declaration of his, to his apostles, of which this text is a part. For it was spoken, as at his death-bed, his last supper: and it was before his agony in the garden, so that (if we should consider him as a mere man) there was no inordinateness, no irregularity in his affections; it was testified with sufficient witnesses, and it was sealed in blood, in the institution of the sacrament. By this will then, as a rich, and abundant, and liberal testator, having given them so great a legacy[1], as *a place in the kingdom of heaven*, yet he adds a codicil, he gives more, he gives them the evidence by which they should maintain their right to that kingdom, that is, the testimony of the spirit, *The Comforter, the Holy Ghost*, whom he promises to send to them[2];

[29] Obad. i. 21.

[1] Ver. 3. [2] Ver. 16.

and still more and more abundant, he promises them, that that assurance of their right shall not be taken from them, till he himself return again to give them an everlasting possession, *That he may receive us unto himself, and that where he is, we may also be*[a]. The main legacy, the body of the gift is before: That which is given in this text, is part of that evidence by which it appears to us that we have right, and by which that right is maintained, and that is knowledge, that knowledge which we have of our interest in God, and his kingdom here; *At that day ye shall know*, &c.

And in the giving of this, we shall consider, first, the legacy itself, this knowledge, *Ye shall know;* and secondly, the time when this legacy grows due to us, *At that day ye shall know;* and thirdly, how much of this treasure is devised to us, what portion of this heavenly knowledge is bequeathed to us, and that is in three great sums, in three great mysteries; first, ye shall know the mystery of the Trinity, of distinct persons in the Godhead; *That I am in my Father*; and then the mystery of the incarnation of God, who took our flesh, *That you are in me;* and lastly, the mystery and working of our redemption, in our sanctification, *That Christ* (by his Spirit, the Holy Ghost) *is in us.*

Nequitia animæ ignoratio, says Trismegistus; he doth not say it is the infirmity of the soul, or the impotency of the soul, but the iniquity, the wickedness of the soul consists in this, that we are ignorant of those ways, and those ends, upon which we should direct, and by which we should govern our purposes: and if ignorance be the corruption, and dissolution, certainly knowledge is the redintegration, and consolidation of the soul. From this corruption, from this ignorance God delivered his people at first, in some measure, by the law; that is, he gave them thereby a way to get out of this ignorance; he put them to school; *Lex pædagogus*, says the apostle, *The law was their schoolmaster.* But in the state of the Gospel, in the shedding of the beams, of the streams of his grace in the blood of Christ Jesus we are graduates, and have proceeded so far, as to a manifestation of things already done, and so our faith is brought in a great part, to consist in matter-of-fact, and that which was but matter of prophecy

[a] Ver. 3.

to them (in the Old Testament, they knew not when it should be done) to us in the New, is matter of history, and we know when it was done: in the old times God led his people, sometimes with clouds, sometimes with fire, some lights they had, but some hidings, some withdrawings of those lights too, the mysteries of their salvation were not fully revealed unto them: to us, all is holy fire, all is evident light, all is in the Epiphany, in the manifestation of Christ, and in the presence of the Holy Ghost, who is delivered over to us, to remain with us, *Usque ad consummationem*, Till the end of the world. God hath buried and hidden from us the body of Moses; he hath removed that cloud, that veil, the ceremony, the letter of the law. Yea he hath hidden that which benighted us more, and kept us in more ignorance of him, our infinite sins, which are clouds of witnesses to our consciences, he hath hidden them in the wounds of his Son our Saviour, so that there remains nothing but clearness, evident clearness; the Gospel being brought to us all, in that Christ is actually and really come, and Christ being brought to me, in that he is appliable in the church to every particular soul; so that this legacy that is given in this text, is not only in a possibility, and in a probability, and in a verisimilitude, but in an assurance, and in an infallibility, in a knowledge, we know it is thus, and thus.

We shall therefore consider this knowledge, first, as it is opposed to ignorance, secondly, as it is opposed to inconsideration, and thirdly, as it is opposed to concealing, to smothering: first, we must have it, and then we must know that we have it, and after that we must publish it, and declare it, so that others may know that we know it. Now as there is a profitable, a wholesome, a learned ignorance, which is a modest, and a reverent abstinence from searching into those secrets which God hath not revealed in his word, (whereupon St. Augustine says usefully, *Libenter ignoremus, quæ ignorare nos vult Deus*, Let not us desire to know that which God hath no will to reveal) so also there is an unprofitable, an infectious, indeed an ignorant knowledge, which puffs, and swells us up: that, of which the prophet says, *Stultus factus est omnis homo, à scientia*[4]; Every man's

[4] Jer. x.

knowledge makes him a fool, when it makes him undervalue, and despise another. And this is one strange and incurable effect of this opinion of wit and knowledge, that whereas every man murmurs, and says to himself, such a man hath more land than I, more money than I, more custom, more practice than I, (when perchance in truth it is not so) yet every man thinks, that he hath more wit, more knowledge than all the world beside, when, God knows, it is very far from being so. When the prophet in that place, calls this confident believer in his own wisdom, *fool*, he hath therein fastened upon him a name of the greatest reproach to man, which the Holy Ghost, in the mouth of a prophet, could choose; as it appears best in those gradations which Christ makes, where, *Whosoever is angry, is made culpable of judgment, whosoever says Racha*, (that is, expresses his anger in any contumelious speech) *is subject to a council, but whosoever shall say, Fool, shall be worthy to be punished in hell fire*[5]. For, by calling him *fool*, says St. Chrysostom there, he takes from him that understanding, by which he is a man, and so, says he, despoils him of all interest in the creature, in this life, and all interest in God, in the life to come. It is the deepest indignation, the highest abomination that Job in his anguish conceived, *Stulti despiciebant me*[6], They that are but *fools* themselves, *despised me;* and after that again, *They are the children of fools, and yet I am their song, and their talk:* and in that comparison which God himself instituted, and proposed in Deuteronomy, *They have moved me to jealousy, with that which is not God, and I will move them to jealousy, with those who are no people, I will provoke them to anger with a foolish nation*[7], God intimates so much, that a fool is no more a man, than an idol is a god.

Now this foolishness which we speak of, against which God gives us this legacy of knowledge, is not that bluntness, that dulness, that narrowness of understanding, which is opposed to sharpness of wit, or readiness of expressing, and delivering any matter, for very many very devout and godly men, lack that sharpness, and that readiness, and yet have a good portion of spiritual wisdom, and knowledge. Neither is this foolishness, that

[5] Matt. v. 22. [6] Job xix. [7] Deut. xxx.

weakness, or inability, to amass and gather together particulars, as they have fallen out in former times, and in our times, and thereby to judge of future occurrences by former precedents, (which is the wisdom of statesmen, and of civil contemplation, to build up a body of knowledge, from reading stories, or observing actions) for this wisdom Solomon calls vanity, and vexation; nor is this foolishness, that precipitation, that over-earnestness, that animosity, that heat which some men have, and which is opposed to discretion; for sometimes zeal itself hath such a heat, and such a precipitation in it, and yet that zeal may not be absolutely condemned, but may be sometimes of some use; the dull man, the weak man, the hasty man is not this fool, but (as the *wise man*[8], who knew best, hath told us,) *The fool is he that trusteth in his own heart.* And therefore, against this foolishness of trusting in our own hearts, of confiding, and relying upon our own plots and devices, and from sacrificing to our own nets, (as the prophet Habakkuk speaks) from this attributing of all to our own industry, from this ignorance, that all blessings, spiritual and temporal too, proceed from God, and from God only, and from God manifested in Christ, and from Christ explicated in the Scriptures, and from the Scriptures applied in the church, (which is the sum of all religion) God hath given us this legacy of knowledge, *At that day you shall know*, as knowledge is opposed to ignorance.

As it is opposed to inconsideration, it is a great work that it doth too: for, as God hath made himself like man in many things, in taking upon him, in Scriptures, our lineaments and proportion, our affections and passions, our apparel and garments, so hath God made himself like man, in this also, that as man doth, so he also takes it worse to be neglected, than to be really injured; some of our sins do not offend God so much, as our inconsideration, a stupid passing him over, as though that we did, that which we had, that which we were, appertained not to him, had no emanation from him, no dependence upon him. As God says in the prophet, of lame, and blemished, and unperfect sacrifices, *Offer it unto any of your princes, and see if they will accept it at your hands;* so I say to them that pass their lives thus

[8] Prov. xxviii.

inconsiderately, Offer that to any of your princes, any of your superiors; dares an officer that receives instructions from his prince, when he leaves his commandments unperformed, say, I never thought of it? Dares a subject, a servant, a son say so?

Now beloved, this knowledge, as it is opposed to inconsideration, is in this, that God by breeding us in the visible church, multiplies unto us so many helps and assistances in the word preached, in the sacraments, in other sacramental, and ritual, and ceremonial things, which are auxiliary, subsidiary reliefs, and refreshings to our consideration, as that it is almost impossible to fall into this inconsideration. Here God shows this inconsiderate man, his book of creatures, which he may run and read; that is, he may go forward in his vocation, and yet see that every creature calls him to a consideration of God. Every ant that he sees, asks him, Where had I this providence, and industry? Every flower that he sees, asks him, Where had I this beauty, this fragrancy, this medicinal virtue in me? Every creature calls him to consider, what great things God hath done in little subjects. But God opens to him also, here in his church, his book of Scriptures, and in that book, every word cries out to him; every merciful promise cries to him, Why am I here, to meet thee, to wait upon thee, to perform God's purpose towards thee, if thou never consider me, never apply me to thyself? Every judgment of his anger cries out, Why am I here, if thou respect me not, if thou make not thy profit, of performing those conditions, which are annexed to those judgments, and which thou mightest perform, if thou wouldest consider it? Yea, here God opens another book to him, his manual, his bosom, his pocket-book, his *vade mecum*, the abridgment of all nature, and all law, his own heart, and conscience: and this book, though he shut it up, and clasp it never so hard, yet it will sometimes burst open of itself; though he interline it with other studies, and knowledges, yet the text itself, in the book itself, the testimonies of the conscience, will shine through and appear; though he load it, and choak it with commentaries and questions, that is, perplex it with circumstances, and disputations, yet the matter itself, which is imprinted there, will present itself: yea though he tear some leaves out of the book, that is, wilfully, yea studiously forget

some sins that he hath done, and discontinue the reading of this book, the survey and consideration of his conscience, for some time, yet he cannot lose, he cannot cast away this book, that is so in him, as that it is himself, and evermore calls upon him, to deliver him from this inconsideration, by this open and plentiful library, which he carries about him. Consider, beloved, the great danger of this inconsideration, by remembering, that even that only perfect man, Christ Jesus, who had that great way of making him a perfect man, as that he was perfect God too, even in the act of deepest devotion, in his prayer in the garden, by permitting himself, out of that human infirmity, which he was pleased to admit in himself (though far from sin) to pass one petition in that prayer, without a debated and considered will, in his *transeat calix*, *If it be possible, let this cup pass*, he was put to a re-consideration, and to correct his prayer, *Veruntamen*, *Yet not my will, but thine be done.* And if then our best acts of praying, and hearing, need such an exact consideration, consider the richness, and benefit of this legacy, knowledge, as this knowledge is opposed to inconsideration.

It is also opposed to concealing and smothering; it must be published to the benefit of others. *Paulum sepultæ distat inertiæ celata virtus*, says the poet; Virtue that is never produced into action, is scarce worthy of that name. For that is it, which the apostle in his Epistle to that church, which was in Philemon's house, doth so much praise God for, *That the fellowship of thy faith may be made fruitful, and that whatsoever good thing is in you through Jesus Christ, may be known*[9]: that according to the nature of goodness, and to the root of goodness, God himself, this knowledge of God may be communicated, and transfused, and shed, and spread, and derived, and digested upon others. And therefore certainly, as the philosopher said of civil actions, *Etiam simulare philosophiam, philosophia est*, That it was some degree of wisdom, to be able to seem wise; so, though it be no degree of religion, to seem religious, yet even that may be way of reducing others, and perchance themselves: when a man makes a public, an outward show of being religious, by coming ordinarily to church, and doing those outward duties, though this be hypocrisy

[9] Philem. vi.

in him, yet sometimes other men receive profit by his example, and are religious in earnest, and, sometimes, *appropinquat et nescit*, (as St. Augustine confesses that it was his case, when he came out of curiosity, and not out of devotion, to hear St. Ambrose preach) what respect soever brought that man hither, yet when God finds him here, in his house, he takes hold of his conscience, and shows himself to him, though he came not to see him. And if God do thus produce good out of the hypocrite, and work good in him, much more will he provide a plentiful harvest, by their labours, who having received this knowledge from God, assist their weaker brethren, both by the example of their lives, and the comfort of their doctrine.

This knowledge then, which to work the intended effect in us, is thus opposed to ignorance, and to inconsideration, and to concealing, (which were the pieces that constitute our first part) in the second part, which is the time when this legacy accrues to us, is to be given us, at that day, *At that day shall ye know*, &c. It is the illumination, the illustration of our hearts, and therefore well referred to the *day*; the word itself affords cheerfulness. For when God inflicted that great plague, to kill all the first-born in Egypt, that was done at *midnight*[10]: and when God would intimate both deaths at once, spiritual, and temporal, he says, *O fool, this night they will fetch away thy soul*[11]. Against all supply of knowledge, he calls him *fool*; and against all sense of comfort in the day, he threatens *night*.

It was *in die*, and *in die illo*, in the day, and at a certain day, and at a short day. For, after Christ had made his will at this supper, and given strength to his will, by his death, and proved his will by his resurrection, and left the church possessed of his estate, by his ascension, within ten days after that, he poured out this legacy of knowledge. For though some take *this day* mentioned in the text, to be *Tanquam unius diei tenor a dato Spiritu, ad resurrectionem*[12]; From the first giving of the Holy Ghost, to the resurrection; and others take *this day*, to be from his resurrection, to the end of his second conversation upon earth, till his ascension[13]; and St. Augustine refer it, *Ad perfectam visionem in*

[10] Exod. xii. [11] Luke xx. [12] Calvin. [13] Osiand.

cœlis, To the perfect fruition of the sight of God in heaven; yet the most useful, and best followed acceptation is, this day of the coming of the Holy Ghost.

That day we celebrate this day; and we can never find the Christian church (so far as we can judge by the evidence of story) to have been without this festival day. The reason of all festivals in the church, was, and is, *Ne volumine temporum, ingrata subrepat oblivio*[14], Lest after many ages involved, and wrapped up in one another, God's particular benefits should be involved, and wrapped up in unthankfulness. And the benefits received this day, were such, as should never be forgotten: for, without this day, all the rest had been evacuated, and ineffectual: if the apostles by the coming of the Holy Ghost had not been established in an infallibility in themselves, and in an ability, to deal with all nations, by the benefit of tongues, the benefit of Christ's passion had not been derived upon all nations. And therefore, to this day, and to *Easter day*, all public baptisms, in the Primitive church, were reserved; none were baptized (except in cases of necessity) but upon one of these two days: for, as there is an exaltation, a resurrection given us in baptism, represented by *Easter*; so there belongs to us a confirmation, an establishing of grace, and the increase thereof, represented in *Pentecost*, in the coming of the Holy Ghost. As the Jews had an *Easter*, in the memory of their deliverance from Egypt, and a *Pentecost* in the memory of the law given at Mount Sinai; so at *Easter* we celebrate the memory of that glorious passover when Christ passed from the grave, and hell, in his resurrection, and at this feast of *Pentecost* we celebrate his giving of the law to all nations, and his investing and possessing himself of his kingdom, the church: for this is *Festum adoptionis*, as St. Chrysostom calls it, The cheerful feast of our adoption, in which, the Holy Ghost conveying the Son of God to us, enables us to be the sons of God, and to cry, Abba, Father.

This then is that day, when the apostles being *with one accord, and in one place*[15], (that is, in one faith, and in one profession of that faith, not only without heresy, but without schism too) *the Holy Ghost as a mighty wind, filled them all, and gave them utterance;*

[14] Augustine. [15] Acts ii.

as a *wind*, to note a powerful working; and he *filled* them, to note the abundance; and he *gave them utterance*, to infer that which we spoke of before, the communication of that knowledge, which they had received, to others. This was that Spirit, whom it concerned the apostles so much to have, as that Christ himself must go from them, to send him to them; *If I go not away*, says Christ, *the Comforter will not come to you*. How great a comfort must this necessarily be, which must so abundantly recompense the loss of such a comfort, as the presence of Christ was? This is that Spirit, who though he were to be sent by the Father, and sent by the Son, yet he comes not as a messenger from a superior, for he was always equal to Father and Son: but the Father sent him, and the Son sent him, as a tree sends forth blossoms, and as those blossoms send forth a sweet smell, and as the sun sends forth beams, by an emanation from itself; He is *Spiritus quem nemo interpretari potest*, says St. Chrysostom; He hath him not, that doth not see he hath him, nor is any man without him, who, in a rectified conscience, thinks he hath him: *Illo prophetæ illustrantur, illo idiotæ condiuntur*, says the same father, The prophets, as high as their calling was, saw nothing without the Spirit, and with this Spirit, a simple man understands the prophets. And therefore doth St. Basil attribute that to the Holy Ghost, which seems to be peculiar to the Son; he calls him *Verbum Dei*, because, says he, *Spiritus interpres Filii, sicut Filius Patris*, As the Son hath revealed to us the will of the Father, and so is the word of God to us, so the Holy Ghost applies the promises, and the merits of the Son to us, and so is the word of God to us too, and enables us to come to God, in that voice of his blessed servant, St. Augustine, *O Deus, secretissime, et patentissime*, Though nothing be more mysterious than the knowledge of God in the Trinity, yet nothing is more manifest unto us, than, by the light of this person, the Holy Ghost, so much of both the other persons, as is necessary for our salvation, is.

Now it is not only to the apostles that the Holy Ghost is descended this day, but, as St. Chrysostom says of the annunciation, *Non ad unam tantum animam*, It is not only to one person, that the angel said then, *The Holy Ghost shall come upon thee, and overshadow thee*, but says he, that Holy Ghost hath said, I will

pour out myself upon all men[16], so I say of this day, this day, if you be all in this place, (concentred, united here in one faith, and one religion) if you be of one accord, (that is, in perfect charity) the Holy Ghost shall fill you all (according to your measure, and his purpose) and give you utterance, in your lives and conversations. *Qui ita vacat orationibus, ut dignus fiat illo vehementi Spiritu, semper habet diem Pentecostes*[17]: He that loves the exercise of prayer so earnestly, as that in prayer he feels this vehemence of the Holy Ghost, that man dwells in an everlasting Whitsunday: for so he does, he hath it always, that ever had it aright: *Odit eos Deus, qui unam putant diem, festum Domini*, God hates that Man, says Origen also, that celebrates any holy-day of his but one day: that never thinks of the incarnation of Christ but upon Christmas day, nor upon his passion, and resurrection, but upon Easter, and Good Friday. If you deal so with your souls, as with your bodies, and as you clothe yourselves with your best habits to-day, but return again to your ordinary apparel to-morrow: so for this day, or this hour, you divest the thought of your sins, but return after to your vomit, you have not celebrated this day of Pentecost; you have not been truly in this place, for your hearts have been visiting your profits, or pleasures; you have not been here with one accord, you have not truly and sincerely joined with the communion of saints; Christ hath sent no comforter to you this day, neither will he send any, till you be better prepared for him. But if you have brought your sins hither in your memory, and leave them here in the blood of your Saviour, always flowing in his church, and ready to receive them, if you be come to that heavenly knowledge, that there is no comfort but in him, and in him abundant consolation, then you are this day capable of this great legacy, this knowledge, which is all the Christian religion, *That Christ is in the Father, and you in him, and he in you.*

We are now come to our third part, Our portion in this legacy, the measure of the knowledge of these mysteries, which we are to receive: of which, St. Chrysostom says well, *Scientiæ magnum argumentum est, nolle omnia scire*, It is a good argument, that that man knows much, who desires not to know all; in pur-

[16] Joel ii. [17] Origen.

suing true knowledge, he is gone a good way, that knows where to give over. When that great Manichean Felix would needs prove to St. Augustine, that Manes was the Holy Ghost, because it was said that the Holy Ghost should teach all truths, and that Manes did so, because he taught many things that they were ignorant of before, concerning the frame, and motion, and nature of the heavens, and their stars, St. Augustine answered, *Spiritus Sanctus facit Christianos, non mathematicos*, The Holy Ghost makes us Christians, not mathematicians. If any man think, by having his station at court, that it is enough for him to have studied that one book, and that if in that book, the knowledge of the court, he be come to an apprehension, by what means and persons businesses are likeliest to be carried, if he by his foresight have provided perspective glasses, to see objects afar off, and can make almanacs for next year, and tell how matters will fall out then, and think that so he hath received his portion, as much knowledge as he needs, *Spiritus Sanctus facit Christianos, non politicos*, he must remember that the Holy Ghost makes Christians, and not politicians. So if a man have a good foundation of a fortune from his parents, and think that all his study must be, to proceed in that, and still to add a cipher more to his accounts, to make tens, hundreds, and hundreds, thousands, *Spiritus Sanctus facit Christianos, non arithmeticos*, the Holy Ghost makes Christians, and not such arithmeticians. If men who desire a change in religion, and yet think it a great wisdom, to disguise that desire, and to temporize, lest they should be made less able to effect their purposes, if they should manifest themselves; but yet hope to see that transmutation of religion, from that copper, which they esteem ours to be, to that gold, which (perchance for the venality thereof) they esteem theirs: if others, who are also working in the fire, (though not in the fire of envy and of powder, yet in the fire of an indiscreet zeal, and though they pretend not to change the substance of the metal, the body of our religion, yet they labour to blow away much of the ceremony, and circumstances, which are *vehicula*, and *adminicula*, if not *habitacula religionis*, they are, though not the very fuel, yet the bellows of religion) if these men, I say, of either kind, they who call all differing from themselves, error, and all error—

damnable; or they, who, as Tertullian expresses their humour, and indisposition prophetically, *Qui vocant prostrationem disciplinæ, simplicitatem*, Which call the abolishing and extermination of all discipline and ceremony, pureness and holiness; if they think they have received their portion of this legacy, their measure of true knowledge, in labouring only to accuse, and reform, and refine others, *Spiritus Sanctus facit Christianos, non chymistas*, the Holy Ghost makes men Christians, and not alchymists. To contract this, if a man know ways enow to disguise all his sins, if no exchequer take hold of his usurious contracts, no high commission of his licentiousness, no star-chamber of his misdemeanors, if he will not to sleep, till he can hold up his eyes no longer, for fear his sins should meet him in his bed, and vex his conscience there, if he will not come to the sacrament, but at that time of the year, when laws compel him, or good company invite him, or other civil respects and reasons provoke him, if he have avoidances, to hide his sins from others, and from himself too, by such disguises, this is all but *deceptio visus*, a blinding of his own internal eyes, and *Spiritus Sanctus facit Christianos, non circulatores*, the Holy Ghost makes men Christians, and not jugglers.

This knowledge then which we speak of, is to know the end and the way, heaven and Christ, the kingdom to which he is gone, and the means which he hath taught us to follow. Now, in all our ways, in all our journeys, a moderate pace brings a man most surely to his journey's end, and so doth a sober knowledge in matters of divinity, and in the mysteries of religion. And therefore the fathers say, that this coming of the Holy Ghost upon the apostles, this day, though it were a vehement coming, did not give them all kind of knowledge, a knowledge of particular arts, and sciences; but he gave them knowledge enough for their present work, and withal a faithful confidence, that if at any time, they should have to do with learned heathens, with philosophers, the Holy Ghost would either instantly furnish them, with such knowledge, as they had not before, (as we see in many relations in the ecclesiastical story, that men spoke upon the sudden, in divers cases, otherwise, than in any reason their education could promise or afford) or else he would blunt the

sharpness of the adversaries' weapons, and cast a damp upon their understandings, as we see he did in the Council of Nice, when after many disputations, amongst the great men of great estimation, the weakest man in the council rose up, and he, of whom his own party were afraid, lest his discourse should disadvantage the cause, overthrew, and converted, that great advocate, and defender of Arius, whom all the rest could never shake; for though this man said no more than other men had said, yet God at this time disposed the understanding, and the abilities of the adversaries, otherwise than before; sometimes God will have glory, in arming his friends, sometimes in disarming his enemies, sometimes in exalting our abilities, and sometimes in evacuating or enfeebling theirs.

And so, as the apostles were, as many of us, as celebrate this day, as they did, are *filled with the Holy Ghost*, that is, with so much knowledge, as is necessary to God's purpose in us. Enough for ourselves, if we be private men, and enough for others, if we have charge of others: private men shall have knowledge enough where to seek for more, and the priest shall have enough to communicate his knowledge to others. And though this knowledge were delivered to the apostles, as from a print, from a stamp, all at once, and to us, but as by writing, letter after letter, syllable after syllable, by catechisms, and sermons, yet both are such knowledges, as are sufficient for each. As the glory of heaven shall fall upon us all, and though we be not all of equal measure and capacity, yet we shall be equally full of that glory; so the way to that glory, this knowledge, shall be manifest to us all, and infallible to us all, though we do not all know alike; the simplest soul that hears me, shall know the way of his salvation, as well as the greatest of those fathers, whom he hears me cite; and upon us all (so disposed) the Holy Ghost shall fall, as he did here, *in fire*, and *in tongues*; in fire, to inflame us in a religious zeal, and in tongues, to utter that in confession, and in profession, that is, to glorify God, both in our words and actions. This then is our portion in this legacy, a sober seeking after those points of knowledge which are necessary for our salvation, and these, in this text, Christ derived into these three, *That I am in my Father, That you are in me, That I am in you.*

The first of these is the knowledge of distinction of persons, and so of the Trinity. *Principale munus scientiæ est, cognoscere Trinitatem*, saith Origen: The principal use and office of my knowledge, is to know the Trinity; for, to know an unity in the Godhead, that there is but one God, natural reason serves our turn: and to know a creation of the world of nothing, reason serves us too; we know by reason, that either neither of them is infinite, if there be two Gods, (and then neither of them can be God) or if both be infinite, which is an impossibility, one of them is superfluous, because whatsoever is infinite, can alone extend to all. So also we can collect infallibly, that if the world were not made of nothing, yet that of which the world shall be pretended to have been made of, must have been made of nothing, or else it must be something eternal, and uncreated; and whatsoever is so, must necessarily be God itself. To be sure of those two, an unity in the Godhead, and a creation of the world, I need no Scriptures; but to know this distinction of persons, that the Son is in the Father, I need the Scriptures, and I need more than the Scriptures, I need this Pentecost, this coming, this illustration of the Holy Ghost, to inspire a right understanding of these Scriptures into me. For, if this knowledge might be had without Scriptures, why should not the heathen believe the Trinity, as well as I, since they lack no natural faculties which Christians have? And if the Scriptures themselves, without the operation of the Holy Ghost, should bring this clearness, why should not the Jews and the Arians conform themselves to this doctrine of the Trinity, as well as I, since they accept those Scriptures, out of which I prove the Trinity to mine own conscience? We must then attend his working in us; we must not admit such a vexation of spirit, as either to vex our spirit, or the spirit of God, by inquiring farther than he hath been pleased to reveal.

If you consider that Christ says here, *You shall know that I am in the Father*, and doth not say, *You shall know how I am in the Father*, and this to his apostles themselves, and to the apostles after they were to be filled with the Holy Ghost, which should teach them all truth, it will cut off many perplexing questions, and impertinent answers which have been produced for the *expressing* of the manner of this generation, and of the distinction

of the persons in the Trinity; you shall know that it is, you shall not ask how it is. It is enough for a happy subject to enjoy the sweetness of a peaceable government, though he know not *Arcana Imperii*, The ways by which the prince governs; so is it for a Christian to enjoy the working of God's grace, in a faithful believing the mysteries of religion, though he inquire not into God's bed-chamber, nor seek into his unrevealed decrees. It is *Odiosa et exitialis vocula, Quomodo*, says Luther, A hateful, a damnable monosyllable, How, how God doth this or that: for if a man come to the boldness of proposing such a question to himself, he will not give over till he find some answer: and then others will not be content with his answer, but every man will have a several one. When the church fell upon the *Quomodo* in the sacrament, How, in what manner the body of Christ was there, we see what an inconvenient answer it fell upon, that it was done by transubstantiation; that satisfied not, (as there was no reason it should) and then they fell upon others, *in*, *sub*, and *cum*, and none could, none can give satisfaction. And so also have our times, by asking *Quomodo*, How Christ descended into hell, produced so many answers, as that some have thought it no article at all, some have thought that it is all one thing to have descended into hell, and to have ascended into heaven, and that it amounts to no more, than a departing into the state of the dead. But *Servate depositum*, Make much of that knowledge which the Holy Ghost hath trusted you withal, and believe the rest. No man knows how his soul came into him; whether by infusion from God, or by a generation from parents, no man knows so, but that strong arguments will be produced on the other side; and yet no man doubts but he hath a soul. No man knows so, as that strong arguments may not be brought on the other side, how he sees, whether by reception of species from without, or by emission of beams from within; and yet no man doubts whether he see or no. The Holy Ghost shall tell you, when he tells you the most that ever he shall tell you, in that behalf, that the Son is in the Father, but he will not tell you how.

Our second portion in this legacy of knowledge, is, *That we are in Christ;* and this is the mystery of the incarnation. For since

the devil had so surprised us all, as to take mankind all in one lump, in a corner, in Adam's loins, and poisoned us all there in the fountain, in the root, Christ, to deliver us as entirely, took all mankind upon him, and so took every one of us, and the nature, and the infirmities, and the sins, and the punishment of every singular man. So that the same pretence which the devil hath against every one of us, you are mine, for you sinned in Adam, we have also for our discharge, we are delivered, for we paid our debt in Christ Jesus. In all his tentations, send him to look upon the records of that process, of Christ's passion, and he shall find there, the names of all the faithful recorded: that such a day, that day when Christ died, I, and you, and all that shall be saved, suffered, died, and were crucified, and in Christ Jesus satisfied God the Father, for those infinite sins which we had committed: and now, second death, which is damnation, hath no more title to any of the true members of his mystical body, than corruption upon natural, or violent death, could have upon the members of his natural body.

The assurance of this grows from the third part of this knowledge, *That Christ is in us;* for that is such a knowledge of Christ's general redemption of mankind, as that it is also an application of it to us in particular. For, for his incarnation, by which we are in him, that may have given a dignity to our human nature; but *Quæ beneficiorum magnitudo fuisset erga nos, si hominem solummodo, quem assumpserat, salvaret*[18]? What great benefit (however the dignity had been great to all mankind) had mankind had, if Christ had saved no more than that one person whom he assumed? The largeness and bounty of Christ is, to give us of his best treasure, knowledge, and to give us most at last, to know Christ in me. For, to know that he is in his Father, this may serve me to convince another, that denies the Trinity; to know that we are in Christ, so as that he took our nature, this may show me an honour done to us, more than the angels; but what gets a lame wretch at the pool, how sovereign soever the water be, if no body put him in? What gets a naked beggar by knowing that a dead man hath left much to pious uses,

[18] Cyril.

if the executors take no knowledge of him? What get I by my knowledge of Christ in the Father, and of us in Christ so, if I find not Christ in me?

How then is Christ in us? Here the question *De modo*, How it is, is lawful: for he hath revealed it to us. It is, by our obedience to his inspiration, and by our reverent use of those visible means, which he hath ordained in his church, his word and sacraments: as our flesh is in him, by his participation thereof, so his flesh is in us, by our communication thereof; and so is his divinity in us, by making us partakers of his divine nature, and by making us one spirit with himself, which he doth at this Pentecost, that is, whensoever the Holy Ghost visits us with his effectual grace: for this is an union, in which, Christ in his purpose hath married himself to our souls, inseparably, and *Sine solutione vinculi*, Without any intention of divorce on his part: but if we will separate him *à mensa et toro*, If either we take the bed of licentiousness, or the board of voluptuousness, or if when we eat or drink, or sleep or wake, we do not all to the glory of God, if we separate, he will divorce.

If then we be thus come to this knowledge, let us make *Ex scientia conscientiam*, Enlarge science into conscience: for, *Conscientia est syllogismus practicus*, Conscience is a syllogism that comes to a conclusion; then only hath a man true knowledge, when he can conclude in his own conscience, that his practice, and conversation hath expressed it. Who will believe that we know there is a ditch, and know the danger of falling into it, and drowning in it, if he see us run headlong towards it, and fall into it, and continue in it? Who can believe, that he that separates himself from Christ, by continuing in his sin, hath any knowledge, or sense, or evidence, or testimony of Christ's being in him? As Christ proceeds by enlarging thy knowledge, and making thee wiser and wiser, so enlarge thy testimony of it, by growing better and better, and let him that is holy, be more holy. If thou have passed over the first heats of the day, the wantonnesses of youth, and the second heat, the fire of ambition, if these be quenched in thee, by preventing grace, or by repenting grace, be more and more holy, for thine age will meet another sin of covetousness, or of indevotion, that needs as much resistance. God staid not in

any less degree of knowledge towards thee, than in bringing himself to thee; do not thou stay by the way neither; not in the consideration of God alone, for that *Cœli enarrant*, all creatures declare it; stay not at the Trinity; every coming to church, nay thy first being brought to church, at thy baptism, is, and was a profession of that; stay not at the incarnation; that the devil knows, and testifies: but come to know that Christ is in thee, and express that knowledge in a sanctified life: for though he be in us all, in the work of his redemption, so as that he hath poured out balm enough in his blood, to spread over all mankind, yet only he can enjoy the cheerfulness of this unction, and the inseparableness of this union, who, (as St. Augustine pursues this contemplation) *Habet in memoria, et servat in vita*, who always remembers that he stands in the presence of Christ, and behaves himself worthy of that glorious presence; *Qui habet in sermonibus, et servat in operibus*, That hath Christ always at his tongue's end, and always at his fingers' ends, that loves to discourse of him, and to act his discourses; *Qui habet audiendo, et servat faciendo*, That hears God's will here in his house, and does his will at home in his own house; *Qui habet faciendo, et servat perseverando*, who having done well from the beginning, perseveres in well doing to the end, he, and he only shall find Christ in him.

SERMON XXIX.

PREACHED AT ST. PAUL'S, UPON WHITSUNDAY, 1629.

GENESIS. i. 2.

And the Spirit of God moved upon the face of the waters.

THE church of God celebrates this day the third person of the holy, blessed, and glorious Trinity, the Holy Ghost. The Holy Ghost is the God, the spirit of comfort; a comforter; not one amongst others, but the Comforter; not the principal, but the

entire, the only comforter; and more than all that, the comfort itself. That is an attribute of the Holy Ghost, comfort; and then the office of the Holy Ghost is to gather, to establish, to illumine, to govern that church which the Son of God, from whom together with the Father, the Holy Ghost proceeds, hath purchased with his blood. So that, as the Holy Ghost is the Comforter, so is this comfort exhibited by him to us, and exercised by him upon us, in this especially, that he hath gathered us, established us, illumined us, and does govern us, as members of that body, of which Christ Jesus is the head; that he hath brought us, and bred us, and fed us with the means of salvation, in his application of the merits of Christ to our souls, in the ordinances of the church.

In this text is the first mention of this third person of the Trinity; and it is the first mention of any distinct person in the Godhead; in the first verse, there is an intimation of the Trinity, in that *Bara Elohim*, that *Gods*, Gods in the plural are said to have made heaven, and earth; and then, as the church after having celebrated the memory of all saints, together in that one day, which we call *All Saints'-day*, begins in the celebration of particular saints, first with St. Andrew, who first of any applied himself to Christ out of St. John Baptist's school after Christ's baptism; so Moses having given us an intimation of God, and the three persons altogether in that *Bara Elohim*, before, gives us first notice of this person, the Holy Ghost, in particular, because he applies to us the mercies of the Father, and the merits of the Son, and *moves upon the face of the waters*, and actuates, and fecundates our souls, and generates that knowledge, and that comfort, which we have in the knowledge of God. Now *the moving of the Holy Ghost upon the face of the waters* in this text, cannot be literally understood of his working upon man; for man was not yet made; but when man is made, that is, made the man of God in Christ; there, in that new creation, the Holy Ghost begins again, with a new moving upon the face of the waters in the Sacrament of Baptism, which is the conception of a Christian in the womb of the church.

Therefore we shall consider these words, *And the Spirit of God moved upon the face of the waters;* first, literally in the first, and then spiritually in the second creation; first how the Holy Ghost

moved upon the face of the waters in making this world for us, and then how he moves upon the face of the waters again, in making us for the other world. In which two several parts we shall consider these three terms in our text, both in the *macrocosm*, and *microcosm*, the great and the lesser world, man extended in the world, and the world contracted, and abridged into man; first, *Quid Spiritus Dei?* what this power, or this person, which is here called *the Spirit of God*, is, for whether it be a power, or a person, hath been diversely disputed; and secondly, *Quid ferebatur?* what this action, which is here called a *moving*, was; for whether a motion, or a rest, an agitation, or an incubation, of that power, or that person, hath been disputed too; and lastly, *Quid super faciem aquarum?* what the subject of this action, *the face of the waters*, was; for, whether it were a stirring, and an awakening of a power that was naturally in those waters, to produce creatures, or whether it were an infusing a new power, which till then those waters had not, hath likewise been disputed. And in these three, the person, the action, the subject, considered twice over, in the creation first, and in our regeneration in the Christian church after, we shall determine all that is necessary for the literal, and for the spiritual sense of these words, *And the Spirit of God moved upon the face of the waters.*

First then, undertaking the consideration of the literal sense, and after, of the spiritual, we join with St. Augustine[1], *Sint castæ deliciæ meæ Scripturæ tuæ;* Lord I love to be conversant in thy Scriptures, let my conversation with thy Scriptures be a chaste conversation; that I discover no nakedness therein; offer not to touch anything in thy Scriptures, but that, that thou hast vouchsafed to unmask, and manifest unto me: *Nec fallar in eis, nec fallam ex eis;* Lord, let not me mistake the meaning of thy Scriptures, nor mislead others, by imputing a false sense to them. *Non frustra scribuntur*, says he[2], Lord, thou hast writ nothing to no purpose; thou wouldst be understood in all: but not in all, by all men, at all times; *Confiteor tibi quicquid invenero in libris tuis;* Lord, I acknowledge that I receive from thee, whatsoever I understand in thy word; for else I do not understand it. This that blessed father meditates upon the word of God; he speaks

[1] Aug. Conf. xi. 2. [2] Ibid.

of this beginning of the book of Genesis; and he speaks lamenting, *Scripsit Moses et abiit*, a little Moses hath said, and alas he is gone; *Si hic esset, tenerem eum, et per te rogarem*, If Moses were here, I would hold him here, and beg of him, for thy sake to tell me thy meaning in his words, of this creation. But says he, since I cannot speak with Moses, *Te, quo plenus vera dixit, veritas, rogo*, I beg of thee who art truth itself, as thou enabledest him to utter it, enable me to understand what he hath said. So difficult a thing seemed it to that intelligent Father, to understand this history, this mystery of the creation. But yet though he found, that divers senses offered themselves, he did not doubt of finding the truth: for, *Deus meus lumen oculorum meorum in occulto*, says he, O my God, the light of mine eyes, in this dark inquisition, since diverse senses, arise out of these words, and all true, *Quid mihi obest, si aliud ego sensero, quam sensit alius, eum sensisse, qui scripsit?* What hurt follows, though I follow another sense, than some other man takes to be Moses' sense? for his may be a true sense, and so may mine, and neither be Moses'. He passes from prayer, and protestation, to counsel, and direction; *In diversitate sententiarum verarum, concordiam pariat ipsa veritas*, Where diverse senses arise, and all true, (that is, that none of them oppose the truth) let truth agree them. But what is truth? God; and what is God? Charity; therefore let charity reconcile such differences. *Legitimè lege utamur*, says he, let us use the law lawfully; let us use our liberty of reading Scriptures according to the law of liberty; that is, charitably to leave others to their liberty, if they but differ from us, and not differ from fundamental truths.

Si quis quærat ex me, quid horum Moses senserit, If any man ask me, which of these, which may be all true, Moses meant, *Non sunt sermones isti confessiones*, Lord, says he, that this I say is not said by way of confession, as I intend it should, if I do not freely confess, that I cannot tell, which Moses meant; but yet I can tell, that this that I take to be his meaning is true; and that is enough. Let him that finds a true sense of any place, rejoice in it, let him that does not beg it of thee, *Ut quid mihi molestus est?* Why should any man press me, to give him the true sense of Moses here, or of the Holy Ghost, in any dark place of Scrip-

ture? *Ego illuminem ullum hominem, venientem in mundum?* says he[3]; Is that said of me, that I am the light, that enlightened every man[4], any man, that comes into this world? So far I will go, says he, so far will we, in his modesty and humility accompany him, as still to propose, *Quod luce veritatis, quod fruge utilitatis excellit*, such a sense as agrees with other truths, that are evident in other places of Scripture, and such a sense as may conduce most to edification. For to those two, does that heavenly Father reduce the four elements, that make up a right exposition of Scripture; which are, first, the glory of God, such a sense as may most advance it; secondly, the analogy of faith, such a sense as may violate no confessed article of religion; and thirdly, exaltation of devotion, such a sense, as may carry us most powerfully upon the apprehension of the next life; and lastly, extension of charity, such a sense, as may best hold us in peace, or reconcile us, if we differ from one another. And within these limits we shall contain ourselves, The glory of God, the analogy of faith, the exaltation of devotion, the extension of charity. In all the rest, that belongs to the explication or application, to the literal, or spiritual sense of these words, *And the Spirit of God moved upon the face of the waters*, to which having stopped a little upon this general consideration, the exposition of dark places, we pass now.

Within these rules we proceed to inquire, who this *Spirit of God* is, or what it is; whether a power, or a person. The Jews who are afraid of the truth, lest they should meet evidences of the doctrine of the Trinity, and so of the Messias, the Son of God, if they should admit any spiritual sense, admit none, but cleave so close to the letter, as that to them the Scripture becomes *Litera occidens, A killing letter, and the savour of death unto death.* They therefore, in this *Spirit of God*, are so far from admitting any person, that is, God, as they admit no extraordinary operation, or virtue proceeding from God in this place; but they take the word here (as in many other places of Scripture it does) to signify only a *wind*, and then that that addition of the name of *God* (*the Spirit of God*) which is in their language a denotation of a vehemency, of a high degree, of a superlative, (as

[3] Aug. Conf. i. xiii. 10. [4] John i. 9.

when it is said of Saul, *Sopor Domini, A sleep of God* was upon him, it is intended of a deep, a dead sleep) enforces, induces no more but that a very strong wind blew upon the face of the waters, and so in a great part dried them up. And this opinion I should let fly away with the wind, if only the Jews had said it. But Theodoret hath said it too, and therefore we afford it so much answer, That it is a strange anticipation, that wind, which is a mixed meteor, to the making whereof, diverse occasions concur with exhalations, should be thus imagined, before any of these causes of winds were created, or produced, and that there should be an effect before a cause, is somewhat irregular. In Lapland, the witches are said to sell winds to all passengers; but that is but to turn those winds that nature does produce, which way they will; but in our case, the Jews, and they that follow them, dream winds, before any winds, or cause of winds was created; *The Spirit of God* here cannot be the *wind*.

It cannot be that neither, which some great men in the Christian church have imagined it to be; *Operatio Dei, The power of God working upon the waters*, (so some) or, *Efficientia Dei, A power by God infused into the waters;* so others. And to that St. Augustine comes so near, as to say once in the negative, *Spiritus Dei hic, res Dei est, sed non ipse Deus est*, The Spirit of God in this place is something proceeding from God, but it is not God himself; and once in the affirmative, *Posse esse vitalem creaturam, quæ universus mundus movetur;* That this Spirit of God may be that universal power, which sustains, and inanimates the whole world, which the Platonics have called *the soul of the world*, and others intend by the name of *Nature*, and we do well, if we call *the Providence of God*.

But there is more of God, in this action, than the instrument of God, *Nature*, or the viceroy of God, *Providence;* for as the person of God, the Son, was in the incarnation, so the person of God, the Holy Ghost, was in this action; though far from that manner of becoming one and the same thing with the waters, which was done in the incarnation of Christ, who became therein perfect man. That this word *the Spirit of God*, is intended of *the person of the Holy Ghost*, in other places of Scripture, is evident, undeniable, unquestionable, and that therefore it may be so

taken here. Where it is said, *The Spirit of God shall rest upon him*[5], (upon the Messiah) where it is said by himself, *The Lord and his Spirit is upon me*, and, *the Lord and his Spirit hath anointed me*, there it is certainly, and therefore here it may be probably spoken of the *Holy Ghost* personally. It is no impossible sense, it implies no contradiction; it is no inconvenient sense, it offends no other article; it is no new sense; nor can we assign any time, when it was a new sense: the eldest fathers adhere to it, as the ancientest interpretation. St. Basil says not only, *Constantissimè asseverandum est*, We must constantly maintain that interpretation, (for all that might be his own opinion) not only therefore, *Quia verius est*, (for that might be, but because he found it to be the common opinion of those times) but *Quia à majoribus nostris approbatum*, because it is accepted for the true sense, by the ancients; the ancients, says that ancient father Basil; which reason prevails upon St. Ambrose too, *Nos cum sanctorum, et fidelium sententia congruentes*, We believe, and believe it, because the ancients believed it to be so, that this is spoken generally of the Holy Ghost. St. Basil and St. Ambrose assume it, as granted, St. Hierome disputes it, argues, concludes it, *Vivificator, ergo Conditor, ergo Deus;* This Spirit of God gave life, therefore this Spirit was a Creator; therefore God. St. Augustine prints his seal deep; *Secundùm quod ego intelligere possum, ita est*, as far as my understanding can reach, it is so; and his understanding reached far. But he adds, *Nec ullo modo, &c.* Neither can it possibly be otherwise. We cannot tell, whether that poem which is called Genesis, be Tertullian's, or Cyprian's; it hath been thought an honour to the learnedest of the fathers, to have been the author of a good poem; in that poem this text is paraphrased thus, *Immensusque Deus super æquora vasta meabat;* God, God personally moved upon the waters. Truly the later school is (as they have used it) a more poetical part of divinity, than any of the poems of the fathers are, (take in Lactantius's poem of the Phœnix, and all the rest) and for the school, there Aquinas says, *Secundùm sanctos, intelligimus Spiritum Sanctum*, As the holy fathers have done, we also understand this personally of the Holy Ghost.

[5] Isaiah xi. 2.

To end this, these words do not afford such an argument for the Trinity, or the third person thereof, the Holy Ghost, as is strong enough to convert, or convince a Jew, because it may have another sense; but we, who by God's abundant goodness have otherwise an assurance, and faith in this doctrine, acknowledge all those other places, *Thou sendest forth thy Spirit, and they are created*[6], *By his Spirit he hath garnished the heavens*[7], and the rest of that kind, to be all but echoes from this voice, returns from Job, and from David, and the rest, of this doctrine of all comfort, first, and betimes delivered from Moses, that there is a distinct person in the Godhead, whose attribute is goodness, whose office is application, whose way is comfort. And so we pass from our first, that it is not only the power of God, but the person of God, to the second, in this branch, his action, *ferebatur*.

The action of the Spirit of God, the Holy Ghost, in this place, is expressed in a word, of a double, and very diverse signification; for it signifies *motion*, and it signifies *rest*. And therefore, as St. Augustine argues upon those words of David, *Thou knowest my down sitting, and my uprising*[8], That God knew all that he did, between his down sitting and his uprising; so in this word which signifies the Holy Ghost's first motion, and his last rest, we comprehend all that was done in the production, and creation of the creatures. This word, we translate, *As the eagle fluttereth over her young ones*[9], so it is a word of motion; and St. Hierome upon our text expresses it by *Incubabat, to sit upon her young ones, to hatch them, or to preserve them*, so it is a word of rest. And so, the Jews take this word to signify, properly the birds hatching of eggs. St. Cyprian unites the two significations well, *Spiritus Sanctus dabat aquis motum, et limitem*; The Holy Ghost enabled the waters to move, and appointed how, and how far they should move. The beginnings, and the ways, and the ends, must proceed from God, and from God the Holy Ghost: That is, by those means, and those declarations, by which God doth manifest himself to us, for that is the office of the Holy Ghost, to manifest and apply God to us. Now the word in our text is not truly *ferebatur*, the Spirit *moved*, which denotes a thing past;

[6] Psal. civ. 30. [7] Job xxvi. 13. [8] Psal. cxxxix. 2.
[9] Deut. xxxii. 11.

but the word is *movens*, *moving*, a particle of the present; so that we ascribe first God's manifestation of himself in the creation, and then the continual manifestation of himself in his providence, to the Holy Ghost; for God had two purposes in the creation, *Ut sint, ut maneant*[10], That the creature should be, and be still; that it should exist at first, and subsist after; be made, and made permanent. God did not mean that paradise should have been of so small use when he made it; he made it for a perpetual habitation for man. God did not mean that man should be the subject of his wrath when he made him; he made him to take pleasure in, and to shed glory upon him. The Holy Ghost moves, he is the first author; the Holy Ghost perpetuates, settles, establishes; he is our rest, and acquiescence, and centre; beginning, way, end, all is in this word, *Recaph; The Spirit of God moved, and rested.* And upon what? *And the Spirit of God moved upon the face of the waters.*

St. Augustine observing aright, That at this time, of which this text is spoken, the waters enwrapped all the whole substance, the whole matter, of which all things were to be created, all was surrounded with the waters, all was embowelled, and enwombed in the waters; and so the Holy Ghost moving, and resting upon the face of the waters, moved, and rested, did his office upon the whole mass of the world, and so produced all that was produced; and this admits no contradiction, no doubt, but that thus the thing was done, and that this, this word implies. But whether the Holy Ghost wrought this production of the several creatures, by himself, or whether he infused, and imprinted a natural power in the waters, and all the substance under the waters, to produce creatures naturally of themselves, hath received some doubt. It need not: for the work ascribed to the Holy Ghost here, is not the working by nature, but the creating of nature; not what nature did after, but how nature herself was created at first. In this action, this moving, and resting upon the face of the waters, (that is, all involved in the waters) the Spirit of God, the Holy Ghost, hatched, produced then all those creatures; for no power infused into the waters, or earth then, could have enabled that earth, then to have produced trees with ripe fruits, in an instant,

[10] Augustine.

nor the waters to have brought forth whales, in their growth, in an instant. The Spirit of God produced them then, and established, and conserves ever since, that seminal power which we call nature, to produce all creatures (then first made by himself) in a perpetual succession.

And so have you these words, *And the Spirit of God moved upon the face of the waters*, literally, historically: and now these three terms, *The Spirit of God*, *moved*, *upon the face of the waters*, you are also to receive in a spiritual sense, in the second world, the Christian church: the person, the action, the subject, the Holy Ghost, and him moving, and moving upon the waters, in our regeneration.

Here, as before, our first term, and consideration, is the name, *The Spirit of God;* and here God knows, we know too many, even amongst the outward professors of the Christian religion, that in this name, *The Spirit of God*, take knowledge only of a power of God, and not of a person of God; they say it is the working of God, but not God working. *Mira profunditas eloquiorum tuorum*[11]; The waters in the creation, were not so deep as the word of God, that delivers that creation. *Ecce, ante nos superficies blandiens pueris*, says that father; We, we that are but babes in understanding, as long as we are but natural men, see the superficies, the top, the face, the outside of these waters, *Sed mira profunditas, Deus meus, mira profunditas*, But it is an infinite depth, Lord, my God, an infinite depth to come to the bottom. The bottom is, to profess, and to feel the distinct working of the three distinct persons of the Trinity, Father, Son, and Holy Ghost. *Rara anima, quæ cum de illa loquitur, sciat quid loquatur*[12], Not one man, not one Christian amongst a thousand, who when he speaks of the Trinity, knows what he himself means. Natural men will write of lands of pigmies, and of lands of giants; and write of phœnixes, and of unicorns; but yet advisedly they do not believe, (at least confidently they do not know) that there are such giants, or such pigmies, such unicorns or phœnixes in the world. Christians speak continually of the Trinity, and the Holy Ghost, but alas, advisedly, they know not what they mean in those names. The most know nothing, for

[11] Aug. Conf. xii. c. 14.

[12] C. 30.

want of consideration; they that have considered it enough, and spent thoughts enough upon the Trinity, to know as much as needs be known thereof, *Contendunt et dimicant, et nemo sine pace vidit istam visionem*[13], They dispute, and they wrangle, and they scratch, and wound one another's reputations, and they assist the common enemy of Christianity by their uncharitable differences, *Et sine pace*, And without peace, and mildness, and love, and charity, no man comes to know the Holy Ghost, who is the God of peace, and the God of love. *Da quod amo; amo enim, nam et hoc tu dedisti*[14]; I am loath to part from this father, and he is loath to be parted from, for he says this in more than one place; Lord thou hast enamoured me, made me in love; let me enjoy that that I love; that is, the Holy Ghost: that as I feel the power of God (which sense, is a gift of the Holy Ghost) I may without disputing rest in the belief of that person of the Trinity, that that Spirit of God, that moves upon these waters, is not only the power, but a person in the Godhead.

This is the person, without whom there is no Father, no Son of God to me, the Holy Ghost. And his action, his operation is expressed in this word, *ferebatur*, *The Spirit of God moved;* which word, as before, is here also a comprehensive word, and denotes both motion, and rest; beginnings, and ways, and ends. We may best consider the motion, the stirring of the Holy Ghost in zeal, and the rest of the Holy Ghost in moderation; if we be without zeal, we have not the motion; if we be without moderation, we have not the rest, the peace of the Holy Ghost. The moving of the Holy Ghost upon me, is, as the moving of the mind of an artificer, upon that piece of work that is then under his hand. A jeweller, if he would make a jewel to answer the form of any flower, or any other figure, his mind goes along with his hand, nay prevents his hand, and he thinks in himself, a ruby will conduce best to the expressing of this, and an emerald of this. The Holy Ghost undertakes every man amongst us, and would make every man fit for God's service, in some way, in some profession; and the Holy Ghost sees, that one man profits most by one way, another by another, and moves their zeal to pursue those ways, and those means, by which, in a rectified con-

[13] C. 11. [14] Id. l. 11. 2 and 22.

science, they find most profit. And except a man have this sense, what doth him most good, and a desire to pursue that, the Holy Ghost doth not move, nor stir up a zeal in him.

But then if God do afford him the benefit of these his ordinances, in a competent measure for him, and he will not be satisfied with manna, but will needs have quails, that is, cannot make one meal of prayers, except he have a sermon, nor satisfied with his gomer of manna, (with those prayers which are appointed in the church,) nor satisfied with those quails which God sends, (the preaching of solid and fundamental doctrines,) but must have birds of Paradise, unrevealed mysteries out of God's own bosom preached unto him, howsoever the Holy Ghost may seem to have moved, yet he doth not rest upon him; and from the beginning, the office and operation of the Holy Ghost was double; he moved, and rested upon the waters in the creation; he came, and tarried still upon Christ in his baptism: he moves us to a zeal of laying hold upon the means of salvation which God offers us in the church; and he settles us in a peaceful conscience, that by having well used those means, we are made his. A holy hunger and thirst of the word and sacraments, a remorse, and compunction for former sins, a zeal to promote the cause, and glory of God, by word, and deed, this is the motion of the Holy Ghost: and then, to content myself with God's measure of temporal blessings, and for spiritual, that I do serve God faithfully in that calling which I lawfully profess, as far as that calling will admit, (for he, upon whose hand-labour the sustentation of his family depends, may offend God in running after many working-days sermons,) this peace of conscience, this acquiescence of having done that that belongs to me, this is the rest of the Spirit of God. And this motion, and this rest is said to be done *super faciem*, *And the Spirit of God moved upon the face of the waters*, which is our last consideration.

In the moving of the Spirit of God upon the waters, we told you before, it was disputed, whether the Holy Ghost did immediately produce those creatures of himself, or whether he did fecundate, and inanimate, and enable those substances, (the water, and all contained under the waters,) to produce creatures in their divers specifications. In this moving of the Spirit of

God upon the waters, in our regeneration, it hath also been much disputed, how the Holy Ghost works, in producing man's supernatural actions; whether so immediately, as that it be altogether without dependence, or relation to any faculty in man, or man himself have some concurrence, and co-operation therein. There we found, that in the first creation, God wrought otherwise for the production of creatures, than he does now; at first he did it immediately, entirely, by himself; now, he hath delegated, and substituted nature, and imprinted a natural power in everything to produce the like. So in the first act of man's conversion, God may be conceived to work otherwise, than in his subsequent holy actions; for in the first, man cannot be conceived to do anything, in the rest he may: not that in the rest God does not all; but that God finds a better disposition, and suppleness, and maturity, and mellowing, to concur with his motion in that man, who hath formerly been accustomed to a sense, and good use of his former graces, than in him, who in his first conversion, receives, but then, the first motions of his grace.

But yet, even in the first creation, the Spirit of God did not move upon that nothing, which was before God made heaven and earth: but he moved upon the waters; though those waters had nothing in themselves, to answer his motion, yet he had waters to move upon: though our faculties have nothing in themselves to answer the motions of the Spirit of God, yet upon our faculties the Spirit of God works; and as out of those waters, those creatures did proceed, though not from those waters, so out of our faculties, though not from our faculties, do our good actions proceed too. All in all, is from the love of God; but there is something for God to love; there is a man, there is a soul in that man, there is a will in that soul; and God is in love with this man, and this soul, and this will, and would have it. *Non amor ita egenus et indigus, ut rebus quas diligit subjiciatur*, says St. Augustine excellently: the love of God to us is not so poor a love, as our love to one another; that his love to us should make him subject to us, as ours does to them whom we love; but *Superfertur*, says that father, and our text, he moves above us; he loves us, but with a powerful, a majestical, an imperial, a commanding love; he offers those, whom he makes his, his grace;

but so, as he sometimes will not be denied. So the Spirit moves spiritually upon the waters; he comes to the waters, to our natural faculties; but he moves above those waters, he inclines, he governs, he commands those faculties; and this, his motion, upon those waters, we may usefully consider, in some divers applications and assimilations of water, to man, and the divers uses thereof towards man. We will name but a few; *baptism*, and *sin*, and *tribulation*, and *death*, are called in the Scripture, by that name, *waters*; and we shall only illustrate that consideration, how this Spirit of God, moves upon these waters, baptism, sin, tribulation, and death, and we have done.

The water of baptism, is the water that runs through all the fathers; all the fathers that had occasion to dive, or dip in these waters (to say anything of them) make these first waters, in the creation, the figure of baptism. Therefore Tertullian makes the water, *Primam sedem Spiritus Sancti*, The progress, and the settled house, the voyage, and the harbour, the circumference, and the centre of the Holy Ghost: and therefore St. Hierome calls these waters, *Matrem Mundi*, The Mother of the World; and this in the figure of baptism. *Nascentem mundum in figura baptismi parturiebat*, The waters brought forth the whole world, were delivered of the whole world, as a mother is delivered of a child; and this, *In figura baptismi*, To foreshow, that the waters also should bring forth the church; that the church of God should be borne out of the sacrament of baptism: so says Damascene, and he establishes it with better authority than his own, *Hoc divinus asseruit Basilius*, says he, this divine Basil said, *Hoc factum, quia per Spiritum Sanctum, et aquam voluit renovare hominem*; The Spirit of God wrought upon the waters in the creation, because he meant to do so after, in the regeneration of man. And therefore *Pristinam sedem recognoscens conquieuit*[15], Till the Holy Ghost have moved upon our children in baptism, let us not think all done, that belongs to those children; and when the Holy Ghost hath moved upon those waters, so, in baptism, let us not doubt of his power and effect upon all those children that die so. We know no means how those waters could have produced a minnow, a shrimp, without the Spirit of God

[15] Tertullian.

had moved upon them; and by this motion of the Spirit of God, we know they produce whales, and Leviathans. We know no ordinary means of any saving grace for a child, but baptism; neither are we to doubt of the fulness of salvation, in them that have received it. And for ourselves, *Mergimur, et emergimus*[16], In baptism we are sunk under water, and then raised above the water again; which was the manner of baptising in the Christian church, by immersion, and not by aspersion, till of late times: *Affectus, et amores*, says he, our corrupt affections, and our inordinate love of this world is that, that is to be drowned in us; *Amor securitatis*, A love of peace, and holy assurance, and acquiescence in God's ordinance, is that that lifts us above water.

Therefore that father puts all upon the due consideration of our baptism: and as St. Hierome says, Certainly he that thinks upon the last judgment advisedly, cannot sin then, so he that says with St. Augustine, *Procede in confessione, fides mea*, Let me make every day, to God, this confession, *Domine Deus meus, Sancte, Sancte, Sancte Domine Deus meus*, O Lord my God, O Holy, Holy, Holy Lord my God; *In nomine tuo baptizatus sum*, I consider that I was baptised in thy name, and what thou promisedst me, and what I promised thee then, and can I sin this sin? Can this sin stand with those conditions, those stipulations which passed between us then? The Spirit of God is motion, the Spirit of God is rest too; and in the due consideration of baptism, a true Christian is moved, and settled too; moved to a sense of the breach of his conditions, settled in the sense of the mercy of his God, in the merits of his Christ, upon his godly sorrow. So these waters are the waters of baptism.

Sin also is called by that name in the Scriptures, water. *The great whore sitteth upon many waters*[17]; she sits upon them, as upon eggs, and hatches cockatrices, venomous and stinging sins; and yet pleasing, though venomous; which is the worst of sin, that it destroys, and yet delights; for though they be called *waters*, yet that is said also, *That the inhabitants of the earth were made drunk with the wine*[18]. Sin is *wine* at first, so far as to allure, to intoxicate: it is *water* at last, so far as to suffocate, to strangle. Christ Jesus's way is to change water into wine;

[16] Augustine. [17] Rev. 17. [18] Ver. 2.

sorrow into joy: the devil's way is to change wine into water; pleasure, and but false pleasure neither, into true bitterness. The waterish wine, which is spoken of there, and called fornication, is idolatry, and the like. And in such a respect, God says to his people, *What hast thou to do in the way of Egypt*[19]? In the way of Egypt we cannot choose but have something to do; some conversation with men of an idolatrous religion, we must needs have. But yet, *What hast thou to do in the way of Egypt, to drink of the waters of Sihor? Or what hast thou to do in the ways of Assyria, to drink the waters of the river?* Though we be bound to a peaceable conversation with men of an idolatrous persuasion, we are not bound to take in, to drink, to taste their errors. For this facility, and this indifferency to accompany men of divers religions, in the acts of their religion, this multiplicity will end in a nullity, and *we shall hew to ourselves cisterns, broken cisterns, that can hold no water*[20]; we shall scatter one religion into many, and those many shall vanish into none. Praise we God, therefore, that the Spirit of God hath so moved upon these waters; these sinful waters of superstition and idolatry, wherein our forefathers were overwhelmed; that they have not swelled over us; for, then the cold north-wind blows, and the water is congealed into ice[21]; affliction overtakes us, damps us, stupifies us, and we find no religion to comfort us.

Affliction is as often expressed in this word, waters, as sin. *When thou passest through waters I will be with thee, and through the rivers, they shall not overflow thee*[22]. But then, the Spirit of God moves upon these waters too; and grace against sin, and deliverance from affliction, is as often expressed in waters, as either. Where God takes another metaphor for judgment, yet he continues that of water for his mercy; *In the fire of my jealousy have I spoken against them*[23], (speaking of enemies; but then speaking of Israel) *I will sprinkle clean water upon you, and you shall be clean*[24]. This is his way, and this is his measure; he sprinkles enough at first to make us clean; even the sprinkling of baptism cleanses us from original sin; but then he sets open the windows of heaven, and he enlarges his flood-gates, *I will*

[19] Jer. ii. 18. [20] Ver. 13. [21] Ecclus. xliii. 20.
[22] Isaiah xliii. 2. [23] Ezek. xxxvi. 5. [24] Ver. 25.

pour out water upon the thirsty, and floods upon the dry ground[25]: to them that thirst after him, he gives grace for grace; that is, present grace for an earnest of future grace; of subsequent grace, and concomitant grace, and auxiliant grace, and effectual grace; grace in more forms, more notions, and in more operations, than the school itself can tell how to name.

Thus the Spirit of God moves upon our waters. By faith Peter walked upon the waters[26]; so we prevent occasions of temptation to sin, and sink not in them, but walk above them. By godly exercises we swim through waters; so the centurion commanded that they that could swim, should cast themselves into the sea[27]; men exercised in holiness, can meet a temptation, or tribulation in the face, and not be shaked with it; weaker men, men that cannot swim, must be more wary of exposing themselves to dangers of temptation; a court does some man no harm, when another finds temptation in a hermitage. By repentance we sail through waters; by the assistance of God's ordinances in his church, (which church is the ark) we attain the harbour, peace of conscience, after a sin; but this ark, this help of the church we must have. God can save from dangers, though a man went to sea without art, *Sine rate*, says the vulgate[28], without a ship. But God would not that the work of his wisdom should be idle; God hath given man *Prudentiam navifactivam*, says our Holkot upon that place, and he would have that wisdom exercised. God can save without preaching, and absolution, and sacraments, but he would not have his ordinance neglected.

To end all with the end of all, death comes to us in the name, and notion of waters too, in the Scriptures. The widow of Tekoah said to David in the behalf of Absalom[29], by the counsel of Joab, The water of death overflows all; *We must needs die*, says she, *and are as water spilt upon the ground, which cannot be gathered up again: yet God devises means, that his banished, be not expelled from him.* So the Spirit of God moves upon the face of these waters, the Spirit of life upon the danger of death. Consider the love, more than love, the study, more than study, the diligence of God; he devises means, that his banished, those

[25] Isaiah xliv. 3. [26] Matt. 14. [27] Acts xxvii. 43.
[28] Wisd. xiv. 4. [29] 2 Sam. xiv. 14.

whom sins, or death had banished, be not expelled from him. I sinned upon the strength of my youth, and God devised a means to reclaim me, an enfeebling sickness. I relapsed after my recovery, and God devised a means, an irrecoverable, a helpless consumption to reclaim me; that affliction grew heavy upon me, and weighed me down even to a diffidence in God's mercy, and God devised a means, the comfort of the angel of his church, his minister, the comfort of the angel of the great council, the body and blood of his Son Christ Jesus, at my transmigration. Yet he lets his correction proceed to death; I do die of that sickness, and God devises a means, that I, though banished, banished into the grave, shall not be expelled from him, a glorious resurrection. *We must needs die and be as water spilt upon the ground, but yet God devises means, that his banished shall not be expelled from him.*

And this is the motion, and this is the rest of the Spirit of God upon those waters in this spiritual sense of these words, He brings us to a desire of baptism, he settles us in the sense of the obligation first, and then of the benefits of baptism. He suffers us to go into the way of temptations, (for *coluber in via*, and every calling hath particular temptations,) and then he settles us, by his preventing, or his subsequent grace. He moves, in submitting us to tribulation, he settles us in finding, that our tribulations do best of all conform us to his Son Christ Jesus. He moves in removing us by the hand of death, and he settles us in an assurance, that it is he that now lets his servants depart in peace; and he, who, as he doth presently lay our souls in that safe cabinet, the bosom of Abraham, so he keeps an eye upon every grain, and atom of our dust, whither soever it be blown, and keeps a room at his own right hand for that body, when that shall be re-united in a blessed resurrection; and so *The Spirit of God moved upon the face of the waters.*

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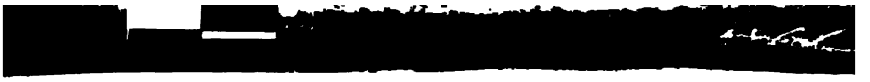

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